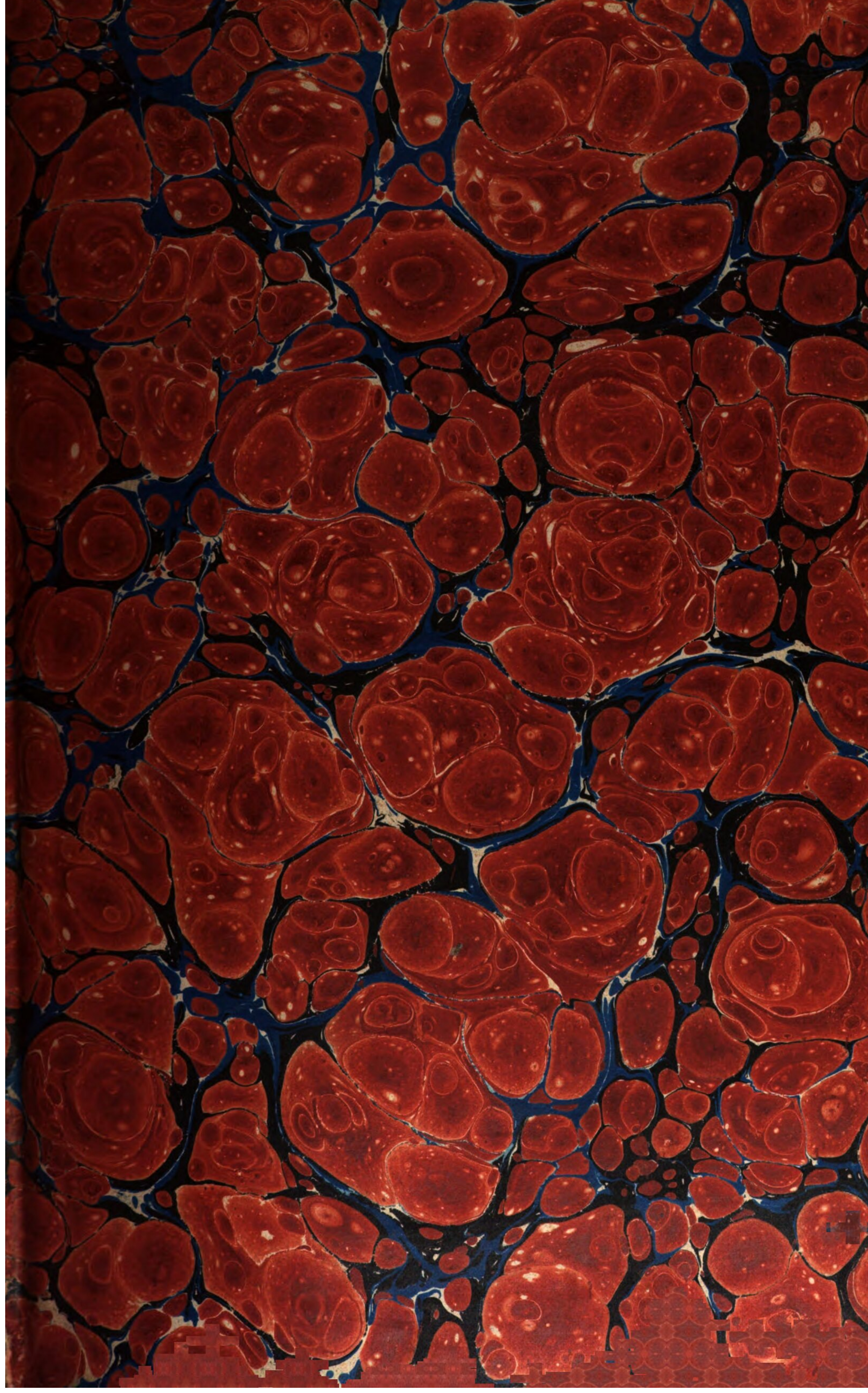




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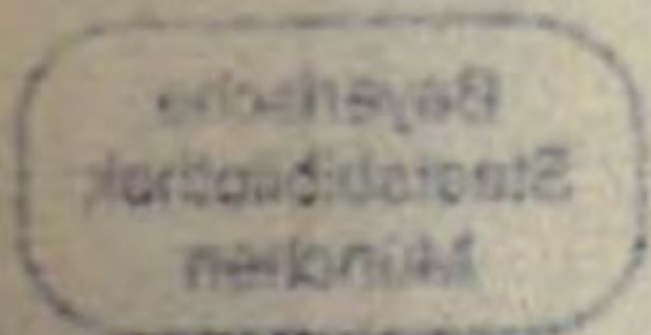
HOUSE OF COMMONS

Vol. 1

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OF
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Education.

1836.



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OF

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THIRD REPORT

OF THE

COMMISSIONERS

OF

Irish Education Inquiry.

Dated *Dublin*, 16th September 1826.

Presented by His Majesty's Command to both Houses of Parliament.

Ordered, by The House of Commons, to be Printed,
28 November 1826.

THE REPORT

OF THE

COMMISSIONERS

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Irish Education Inquiry.

Dated Dublin, 16th September 1850.

Presented by His Majesty's Command to both Houses of Parliament.

Ordered by The House of Commons, to be Printed.

LONDON: Printed by W. Clowes and Sons, 7, St. Paul's Church-yard, 1850.

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THIRD REPORT OF THE COMMISSIONERS

THIRD REPORT

OF
THE COMMISSIONERS

OF
IRISH EDUCATION INQUIRY.

MAY IT PLEASE YOUR MAJESTY :

WE, the undersigned Commissioners nominated and appointed by a Commission under the Great Seal, bearing date the Fourteenth day of June one thousand eight hundred and twenty-four, humbly beg leave further to report as follows :

THE FOUNDLING HOSPITAL of Dublin was established in the year 1704, and was originally intended for the confinement and correction of vagrants as well as for the maintenance and education of deserted children. In consequence of an Act passed in the year 1776, it appears finally to have assumed the character which its name imports. The usual practice in the hospital has been, to receive foundling infants from all parts of Ireland, and to place them as speedily as possible under the care of nurses in the country, with whom they remain until they attain the age of seven or eight years. After this period, they are again brought back to the hospital, and are there maintained and instructed until they arrive at the age for apprenticeship.

Education of the
Lower Classes.

The objects of the Institution may therefore be considered as twofold—the preservation of the lives of foundlings, and their education in such a manner as to render them useful members of society. The difficulties which attend any undertaking of this kind will be found far greater than might be expected by those who have not had experience on the subject. It is evidently the design of Providence that the infancy of children should be superintended by their parents, and a great departure from this principle (however unavoidable it must be with respect to foundlings) will be attended by circumstances of an untoward and perplexing nature.

We make this observation not for the purpose of depreciating the utility of such an institution, but to impress the importance of confining its extent as much as possible within the limits of the necessity in which it originates; and that its operations should be as nearly as possible assimilated to that system for which the vices of society have rendered it, though sometimes, perhaps, a necessary, at best an imperfect substitute.

At no period since its commencement have the results realized in the Foundling Hospital of Dublin been fully satisfactory to those concerned in its management, though hopes have been at all times entertained, with greater or less confidence, that at some future time essential amelioration would be effected; considerable

improvements have from time to time been made, but never to such an extent as the benevolent views of the individuals who have laboured for their accomplishment may have led them to anticipate.

The year 1797 forms a remarkable æra in the history of this Institution. The abuses which at that time appeared to prevail in the management of some of its departments, became so great as forcibly to attract the attention of the Irish Parliament; its constitution was in consequence wholly changed; about two hundred persons of the first rank and character in the country had previously been governors and managers of the Institution; persons incapable of assenting for a moment to the existence of the abuses which prevailed, but who afforded in this instance, as in the history of other institutions, a strong proof, that the number and high station of the individuals to whom the management of a great public establishment is nominally committed, too often produce, from the division of responsibility, and the imposition of a duty which it is well understood they are none of them practically expected to perform, a greater licence for the malversation of inferior officers who are supposed to be under their control.

Amongst these abuses the most prominent was the mismanagement of the children in their earliest infancy; great negligence and inhumanity were found to mark the conduct of the women employed in carrying children to the hospital, from remote parts of the country; many died upon the road, others almost immediately after arriving within the walls of the Institution, and the neglect in the medical department of the hospital towards the children who survived the hardships of the journey, was a still more serious subject for reprehension.

After the lapse of time which has since taken place, we do not feel it necessary to recapitulate the painful detail of facts then brought to light, and which may be found in the Journals of the Irish House of Commons of the year 1797.

By an Act of the Irish Parliament, 38 Geo. 3, c. 35 (1798), which was passed in consequence of the investigation above alluded to, the whole management of the Institution was vested in nine governors, named in the Act, with a direction, that upon the death or resignation of a governor at any time thereafter, the remaining governors should elect and appoint his successor.

Such is the constitution of the establishment at the present time; and much credit is due to the successive governors for having seldom permitted a week to pass without assembling in the hospital for the execution of their arduous duties. The governors named in the Act applied themselves without delay to the improvement of every branch of the Institution, and they were zealously seconded by the voluntary services of a number of ladies, who formed themselves into a committee of superintendence for the regular visitation of the infant department and of the female school. It is highly gratifying to reflect, that during the twenty-eight years which have since elapsed, these exertions have not been discontinued, and that with very little intermission ladies have successively been found who have devoted a portion of their time to the execution of this important duty. To their attention the order and improvement which have ever since prevailed more or less in these departments must in a great degree be attributed.

One of the first acts of the new governors in 1798, was to provide a number of wet-nurses in the house for the infant children on their admission; and the system of artificial feeding, which had previously prevailed, was abandoned. To the care of these women the children are committed for the few days during which they remain in the hospital before they are conveyed to the nurses who are to take charge of them in the country. The nurses selected for the latter purpose usually reside in the counties contiguous to Dublin, principally in Wicklow, Kildare and Carlow. Prior to 1797, the sum of 2*l.* per annum was paid to a country nurse for undertaking this office. This allowance was in the year 1797 raised to 3*l.*, and a further bounty of 2*l.* was given to the nurse at the end of the first year, if she produced in good health the child that had been intrusted to her care.

The nurses are paid at the hospital every summer, and they are obliged, when they receive their money, to bring the children with them as their title for payment. The nurse, on such occasions, is not aware whether the child will be taken from her, or whether she will be allowed to carry it back with her to the country for another year. The affection which the nurses almost invariably conceive for the

the children, and the reciprocal attachment of the children towards them, appear to be in many cases as strong as if a natural relationship really existed; and this circumstance affords undoubted proof of the kind treatment which the children in general receive. The scenes of deep distress which take place when the period arrives for the ultimate separation of the nurse from the child, are described as most trying to the best feelings of those who witness them; and it is a well established fact, that when the critical age of seven or eight years is approaching, at which the children are usually taken into the hospital, the nurses very frequently forego the remuneration to which they are entitled for the past year, and abstain ever after from producing the children, rather than incur the risk of being deprived of them. Other causes may sometimes operate to occasion this detention, or prevent the return of children to the hospital; but it cannot be doubted that in the great majority of instances it is to be accounted for in the way now stated.

Education of the
Lower Classes.

The Reverend Mr. Daly, the rector of Powerscourt, in the county of Wicklow, informs us, that not fewer than a hundred of these nurses reside in his parish. He says, "I can state that all the women in my parish who have infants to nurse, if they were sure that the children would be taken from them, would not go up for their salary; they would lose their three or four pounds to keep the children; but they take them up, the salary being a great object to them, in the hope that they may get the salary and the child; and they have often said, 'We will not take them another year—we will keep them.' There are a great number in my parish, which they have kept back and not brought up, who are now living along with the families who reared them." He has heard the women say, "When that child is five years old, I will not take it up to the hospital, I will lose the money." He adds, that the "unhappiest scenes he has ever witnessed were those of separating the children from the nurses, who had taken care of them for eight or nine years." He further informs us, that "these children are almost always called by the names of the other children of the family, and not by the foundling names; that they are not the objects of reproach or obloquy in the neighbourhood before they have been returned into the hospital, but that they are most dreadfully so when they come back again to be apprenticed. While they are called by the name of the people in the house, nobody knows whether they are their children or not; but when they come down with a blue coat and red cape from the hospital, they are looked at," he says, "in a very reproachful way."

During the period which has elapsed since the introduction of the reformed system into the Foundling Hospital, namely, from the 25th June 1796 to the 5th January 1826, the total number of children admitted has been - 52,150

As far as can be ascertained from the Returns made to us, these children have been disposed of in the following manner, viz.

Died in the hospital whilst infants	-	-	-	-	-	14,613
Returned as dead whilst at nurse in the country	-	-	-	-	-	25,859
Died in the Infirmary, after returning from nurse	-	-	-	-	-	730
Died in the country, grown children sent there for health	-	-	-	-	-	322
						41,524

Eloped from the hospital	-	-	-	-	-	413
Delivered up to parents whilst infants	-	-	-	-	-	1,093
Ditto from the grown department	-	-	-	-	-	34
Apprenticed to trades	-	-	-	-	-	5,466
Ditto to schoolmasters	-	-	-	-	-	204
Transferred to charter schools	-	-	-	-	-	526
						49,260

Remaining in the hospital and at nurse 5th January 1826 - 6,339

55,599

Deduct the number of children in the hospital and at nurse
25th June 1796 - - - - -

3,410

52,189

From this statement it appears that out of 52,150 children admitted, 41,524 are returned as dead in the books of the hospital, leaving only 10,626 surviving: and from this latter number are to be deducted upwards of 1,500 delivered up to parents or eloped, the mortality amongst whom there are no means for calculating. Of the total number of deaths, no less than 25,859 children are stated to have died whilst in the country.

It is obvious from the very nature of a Foundling Hospital, that the loss of life amongst the infants committed to its charge must, under any possible system of management, be greater than amongst an equal number of children not removed from the custody of their parents. Newly-born infants, transmitted perhaps from remote parts of Ireland, and intrusted during their journey to the hands of strangers, who are not in a situation to perform the offices of wet-nurses, are exposed to so many difficulties, that it may perhaps excite surprise that they so frequently survive their first passage to the hospital. And it is not to be doubted that such injuries are often sustained from exposure to cold and neglect, as lay the foundation of future diseases, which no subsequent care can fully counteract.

But although it is evident that the loss of infant life in an institution of this nature, must greatly exceed the common calculations exhibited in the tables of mortality, yet in this case the proportion is so much greater, that we are clearly of opinion there is a mistake of some magnitude in the account, which may be sufficiently explained by the fact, that a number of the children officially set down as having died in the country, have really been retained by their nurses, and many of them grown up to maturity, and taken their station in society without the knowledge or assistance of the governors of the hospital.

According to the rules of the Institution, the children are set down as dead when three years have elapsed without their nurses having produced them at the hospital; so that it by no means follows that many of the children may not be actually in existence, although reported officially as dead. A certificate of the death of a child dying in the country, signed by the clergyman of the parish, is given to the nurse, and is produced by her as a document, by means of which she obtains payment for the portion of her salary due for the time the child lived. For the 25,859 children returned as having died in the country, only 16,237 of these certificates have been received at the hospital, leaving 9,622 to be accounted for without any proof of their death. It will be found from the examination of the registrar, that, in his opinion, there are many cases in which the death of a child has actually taken place, although the dead certificate (as it is called) has not been produced, because the portion of salary accrued has been too small to induce the nurse to take the trouble of applying for it; and, till within the last eight or ten years, it was usual, on delivering a child to nurse, to pay one month's wages in advance, so that for all children dying within the first month, there would be nothing due; and, in his opinion, a large proportion of the children would die within that early period. We doubt, however, whether this opinion of the registrar, in the extent to which he would apply it, be well founded. It would fix upon the system of the Institution such a waste and destruction of infant life, that after the most attentive consideration of the views which he has suggested, we incline to believe, that in a majority of cases the children thus officially considered at the hospital as dead, are in reality in existence; having survived the usual age of drafting, and having been retained by their nurses for the reasons before stated, or passed from their families to other situations, without again returning to the hospital.

By Dr. Price's Tables it would appear, that of 52,000 children born under ordinary circumstances, the number who would attain the age of eight years is about 20,176. This proportion, however, should be considerably diminished as applying to the present case, in consideration of the circumstances in which children are brought to the hospital. It appears, as above stated, that 10,626, out of 52,150, are considered as surviving; if we add to this amount the major part of the 9,622 who are returned as having died in the country, but of whose deaths no certificate has been produced, and who, for the reasons above stated, may be supposed still to exist, there will be no cause to impute to this Institution an excessive mortality.

It is clear from the tables supplied by the registrar, that the number of children returned from the country nurses to the hospital, in the space of thirty years, from

1796 to 1826, amounts only to 8,666, of whom only 5,670 were apprenticed within the same period, and 526 transferred to charter schools. And if it has happened, as we are inclined to believe, that a majority of the 9,622 children, of whose death no certificates have been received, are in reality still in existence, it would seem to follow that the numbers which have thus been absorbed into the mass of the population, and have taken their places in society in a manner different from, and often it must be supposed, contrary to that intended by the governors of the Institution, cannot have fallen much short of the number of children upon whom the objects of the system have been fully realized.

Education of the
Lower Classes.

We thought it desirable to ascertain the feelings of the children themselves as to the treatment which they experienced from their nurses, and we have given in the Appendix the examinations of several boys and girls upon the subject; the mere reading of this evidence will but imperfectly represent the affection tenderness and animation with which the children expressed their feelings.

It would be doing great injustice to these children to attribute the dislike which they invariably conceive for the Foundling Hospital to the confinement or restraints which the system imposes. Their dislike results undoubtedly in a still greater degree from their being, when transferred to its walls for ever, separated from those persons who had become the objects of their affections, and towards whom their attachment is so strong, that even for years after their admission they eagerly avail themselves of every possible opportunity of escape for the purpose of returning to them.

The foundlings being regarded as children of the state are, (when received into the hospital for instruction) educated in the religion of the established church. It is obviously, therefore, important, with a view to this object, that the nurses to whose care they are committed in the country should be members of that communion.

Until within the last two years, however, too little attention seems to have been paid to this circumstance. The governors appear to have considered that the severance of the child from the nurse at the age of seven or eight years, would be sufficient to efface any peculiar religious impressions which might have been conveyed to it in infancy. It happened for several years that the officer of the hospital whose peculiar duty it was to select these nurses, was himself a zealous Roman Catholic, and took the greatest pains that as many Roman Catholic and as few Protestant nurses as possible should be employed. The governors appear of late to have been impressed with the importance of a change of management in this particular, and accordingly in the month of June 1824, they determined "That all the children above the age of four years who were then with Roman Catholic nurses should be transferred to Protestant nurses." In the year and a half that has since elapsed (ended 5th January 1826) we find that no fewer than 2,150 children have been thus transferred and placed in the counties contiguous to Dublin, with Protestant nurses, selected and recommended by clergymen of the established church.

The particulars of this transfer, the parishes in which the children were placed, and the numbers transferred upon each day during the period, will be found in the Appendix, as also the circular letter addressed upon the occasion, by the governors of the hospital to the clergy.

The officers of the Institution, whom we examined upon the subject, have assured us, and we have no reason to doubt the fact, that there will be no difficulty in providing in the first instance a sufficient number of Protestant nurses for all the infants now sent into the country to be nursed. And as the average number annually admitted into the hospital under the present regulations is less than 500, we do not apprehend that the governors will for the future experience any difficulty in selecting proper nurses. If they should be able to do so, the inconvenience which at present arises from the transferring children from Roman Catholic to Protestant nurses, will be avoided; and as it is impossible to expect the same affection and care towards the foundling from a woman to whom a child of four or five years of age has been transferred, as if she had reared it from its infancy, it is very desirable to prevent the necessity of such a change.

The Foundling Hospital is fitted up for the accommodation of about 1,200 children, who have been returned from their nurses, exclusive of the infants who are lodged there on their first admission, previous to their being sent to the country. As these latter remain only for a few days, their number is always inconsiderable.

When the hospital is once full, it is evident that the number which can be received within its walls in any year from the country nurses, must depend upon the vacancies created by deaths, elopements and return to parents, or by apprenticeships, or other modes adopted for disposing of the children.

It is equally evident that the average number of children at nurse in the country, who attain in each year the age at which, under the present system, they ought to be returned into the hospital, must bear some regular proportion to the annual number of infants committed in each year to the care of these nurses. This average may be easily ascertained; and unless in each year care is taken to provide a corresponding number of vacancies in the hospital, an inconvenient accumulation of the children at nurse in the country must necessarily ensue. The Commissioners of Education, appointed under the 46th of the late King, in their Report upon the Foundling Hospital, dated 7th of April 1810, pointed out for the notice of the governors a rule for ascertaining this proportion, which it is much to be regretted has at no period been sufficiently attended to. The Commissioners observe as follows:—"In the course of the year 1803, on examining the tables of mortality kept since the commencement of the measures of reform in 1797, it was computed that about one in five, or thereabouts, of the whole number received at the gate would be alive (and to be drafted into the house) at the age of ten years;* this would give an annual average of about 400 to be drafted, the average of admissions being about 2,000: but unless the children already in the schools were turned out without any or little education, and apprenticed to such persons as might offer to take them without discrimination or selection, not more than half this number could be actually received, consequently half of the children of ten years of age must have remained with their nurses, and in the following year all the children who would then have attained that age. Thus, in the course of a few years, the funds, extent of accommodation, and other circumstances of the Institution remaining the same, the period of drafting must have been so postponed, as completely to have prevented the education of great numbers, and many must have become adults in the country without having participated of any portion of instruction from the Institution."

The means most relied upon for securing the proper number of vacancies in the hospital, has generally been by apprenticing the children; but we find that the numbers annually apprenticed for several years prior to the year ending 5th January 1820, fell very short, indeed, of the proportion which was required to make room in the hospital, "for the children of a proper age to be drafted from the country."

In the year 1817, 2,210 infants were admitted, whilst, instead of one-fifth of that number, only 74 were apprenticed. In 1818, 1,598 were admitted, and 93 only apprenticed. In the former of those years, 237 were drafted into the hospital; in the latter, only 34.

It is evident that in the operations of these and the preceding years, the foundations were laid of that vast accumulation of children in the country, which at length, about the year 1820, produced so much embarrassment as to lead to one of the most remarkable changes of system that has occurred in the management of the Institution. The number of children annually sent to nurse for several years previous to this time, was between 1,500 and 2,000, and the total number then in the country at nurse amounted to 8,740; the pressing urgency of the case

* "The number of children who actually attain the age of ten years is greater than in this proportion; but some are returned to their parents every year, and some are withheld by their nurses; sometimes in consequence of a strong attachment to them having been formed, and sometimes in consequence of their having become useful; these two causes reduce the number to be annually drafted, so as to render the foregoing computation to be not very far from the truth: absolute precision is manifestly unattainable."

appears to have then forced the governors to determine on adopting some decisive correction of their system, by such regulations as should necessarily diminish the number of admissions into the hospital.

Education of the
Lower Classes.

With this view they determined to receive children transmitted from the country only during the summer months, the admissions from the city of Dublin being permitted to continue as heretofore, during the whole year. A bill was also brought into Parliament and passed into an Act in the year 1822 (3 Geo. 4, c. 35), providing that no child should be admitted except upon the payment of 5*l.* on the delivery of the child, to be levied off the inhabitants of the parish from which the child should come. And it has been subsequently provided by another Act of Parliament, (6 Geo. 4, c. 102,) that the parishes might levy the sums requisite for the maintenance of the child, until transmitted to the hospital, and for the expense of the transmission; the practical effects of this measure were immediately felt; the number of infants admitted fell at once from nearly 2,000 to less than 500, and in the succeeding years, the numbers have been as follow:—

	Children admitted.				
Year ending 5th January 1823	-	-	-	-	419
1824	-	-	-	-	486
1825	-	-	-	-	511
1826	-	-	-	-	450

We have endeavoured, as far as possible, to ascertain what has become of the residue of children, amounting on an average to about 1,500, who if this check had not been resorted to would, judging by experience of former years, have been presented for admission to the hospital; we could not help in some degree apprehending that an increase of infanticide might have been the consequence, but the inquiries which we have made upon that subject have not afforded any grounds for supposing that such has been the result, and in the absence of any positive information upon the point, we can only state that we see no reason for thinking that the experiment has produced any mischievous or injurious effects.

While the admissions were thus limited, great exertions were at the same time made by the governors to increase the number of apprenticeships, and the principle of giving apprentice fees was adopted. As a further relief, 500 children were transferred to the charter schools in the Autumn of 1824; and we learn from one of the governors that it had even been suggested to the Board, to send a number of children to America, a proposition which we mention only for the purpose of conveying an idea of the difficulties and embarrassment which the accumulation of children at that time occasioned.

It has resulted from these combined causes, viz. the limitation of admissions on one hand, and the increased number of children apprenticed on the other, that the period is not far distant when the number of children connected with the Foundling Hospital will be reduced within very manageable limits, and the question in what manner they may be maintained and educated with most advantage to themselves and the public, becomes the only remaining subject of consideration.

The system of assembling children in large numbers in public boarding schools, where they may be submitted to a strict discipline, and afterwards sent forth into society, is in the eyes of many persons attended with peculiar advantages. It has been supposed to lead to habits of steadiness and morality, and to superadd to the advantages of literary instruction a strong sense of religious obligation.

By others it has been considered that the extinction of almost all the natural affections by which children might, under more favourable circumstances, be actuated, the confining them within an institution in which their daily experience must be totally at variance with the real scenes which await them upon being sent forth into the world; the supplying them without exertion, and almost without a thought upon their part, with whatever they can want; and the removing all incitements to exertion, and all occupation, farther than such as mere school instruction may supply, have a tendency to induce habits of indolence, apathy and discontent, precisely the reverse of those qualifications of which in after-life a child without a parent will stand most in need.

Education of the
Lower Classes.

It seems obvious that such a system of training for the lower orders cannot be judged of by any analogy to its effects upon the education of the upper ranks of society.

In a public school chosen by the parents, from which the child may at their pleasure be withdrawn, and from whence at stated periods of the year it may be brought to its paternal home, with full opportunities for observation, intercourse, and inquiry, and for the renewal of its social affections, the state of things is essentially different from the case of a great boarding school, the inmates of which have no parents, no homes, no persons to inquire after them, and whom the master is secure of retaining, whatever his own conduct may be. A distinction still more important is, that the children in the former case, when ultimately taken away from the school, are received into their own families, but when taken from the latter, they are cast helpless upon the world.

On this subject the evidence of the Reverend Mr. Carlile, which will be found at length in the Appendix, deserves particular attention. It was a part of the duty of this gentleman, for a series of years, to superintend a school intended chiefly for Presbyterian children of the lower orders, in which the usual principle was adhered to, of receiving orphans or children whose parents were in such distress as to be wholly unable to take charge of them. The children in this institution appear to have been very carefully and anxiously superintended, and to have had every chance of succeeding in after-life, which such institutions can afford.

We learn, however, from Mr. Carlile, that the success has not corresponded with his hopes; that the children in general have not turned out so well as might have been expected in theory, by removing them from intercourse with the world. A large proportion have run away from the school, and a considerable number of those apprenticed deserted their services. Of fifty-seven children who had passed through the school previous to the year 1822, three had died, four had been withdrawn by their relations, eighteen had eloped from the school, and thirty-two had been apprenticed by the governors. But of those thirty-two, no less than sixteen had run away from their masters. Mr. Carlile adds, "that from what he had seen of the dispositions and habits of the children who had left the school, he conceives that they were much more likely to prove burdensome to their parents or relations than to assist them. That they acquire habits of idleness which they seldom conquer; that they have nothing to do but to be taught to read and write, and such other matters as may be done about the school; that they have not those habits of industry that are likely to fit them for life; that when they go out into the world, they are usually disgusted with common drudgery; that after they have been for some time in the school, the prospects of their future life get much higher than they were when they entered it." He mentioned an instance that had occurred immediately previous to his examination, "of a girl being greatly shocked at the idea of being bound apprentice to a ladies shoemaker, although at the time she came into the school she would have been delighted to have been taken into any kitchen, or received by such a person to assist in the common work of the family for her food." And he adds, "That such instances were perpetually occurring; that these views make them dissatisfied with their apprenticeships, and form one great cause for their leaving them; that there is the strongest tendency in the children to be ashamed of the circumstances of their education; that in some few cases he has found them in after-life disposed to recognize him again, but from the way they talk of it they show they consider it an effort; they say, 'we are not at all ashamed of it.' He states, with respect to the amount of religious impression which he has been able to make upon the children, "that they have very readily received scriptural instruction; that they may be made to answer admirably; that he has frequently rivetted their attention to such subjects; that when he comes to the point of practical effect upon them he has observed such effect, but in very few instances." On the whole, Mr. Carlile greatly prefers the instruction which may be had in Sunday and day schools. With respect to this point, he makes an observation, important as affecting female education. The subject of female profligacy is one upon which he observes, "It is peculiarly difficult, almost impossible for the conductors of a boarding school to touch; the consequence is, the child goes into the world totally unprepared to guard against temptation. The mistress (he says,) may, but very few mistresses (he apprehends) do touch upon

“ it; and if they do, it would have comparatively very little effect: whereas, a child living with its parents, and probably hearing reference made to a woman that has lost her character, and witnessing the horror with which another speaks of that vice, is more impressed with the danger of it, and made better to understand the effect that such a fall would have upon her future life than she would be by any thing that could be said in a school. And I believe, (he says,) that it will be found that that description of vice carries off a very large proportion of the girls that go out of these schools; they are not warned against it; it is a matter upon which a clergyman can say little or nothing. The mother and father could say with effect what nobody else could, and I have reason to believe, (he adds,) it would be found on inquiry, that what I have stated respecting the after-lives of girls reared in charity schools is the fact.”

Education of the
Lower Classes.

The apprehensions expressed by Mr. Carlile as to the ultimate fate of the girls educated in charity boarding schools in general, are shared in at least an equal degree by the Reverend Mr. Daly, whose parish of Powerscourt, as one of the great resorts of foundling children, has given him much opportunity of observation. He says, “ That he has remarked that no children turn out so ill as the children that have been sent from the Foundling Hospital: by turning out ill, he means, that most of the females that he has known have turned out profligate; that they have not a fair chance of being settled in life as married women; that those girls are often destroyed in the places they are sent to; there is no one to call their masters to account for it.”

Mr. Beasly, who was lately chaplain of the Asylum in Leeson-street for the reception of unfortunate females, seems to have taken the same view. He expresses himself as follows:—“ There is a very large proportion, I think, of our inmates, certainly, I must say a large proportion, come from parochial schools and the Foundling Hospital. When I say a large proportion, I would not be understood to say that the proportion is large according to the numbers that leave those schools, but the numbers that come to us from those schools, I think, quite embrace between a third and a fourth; but whether that is an overwhelming majority, considering the numbers that leave those schools, or not, I do not know.”

Mr. Beasly adds, “ When I was a minister of a parish within fourteen miles of Dublin, so great was the evil which I saw arising from the children from the Foundling Hospital, I never gave but a single note to bring a child from it.”

Mr. James Digges La Touche says, “ That the strong impression upon his mind for a long time has been, that there was something exceedingly futile in the expectation of good from boarding schools, where the children are received early, and shut out from all intercourse with society, and then just at the most dangerous age cast upon the ocean of life, without any friend and without any experience. A shipwreck,” he conceives, “ must too often follow; it is a wonder it is ever avoided. It strikes me,” he says, “ that a child educated in a cabin really enters life, as far as circumstances are concerned, with more advantages than a child educated in a boarding-school.” He considered them when coming forth as “ overgrown children, totally unacquainted with the world, and totally unfit to deal with others.”

The experience of Mr. Paulus Emilius Singer, a governor of the Lock Hospital, and also of an asylum for females rescued from the paths of vice, has enabled him to give us important information upon this subject. We learn from him that the Lock Hospital contains about 150 patients; it is always full; from 7 to 800 appear to pass through it within the year. Of the number in the Lock Hospital there were, at the period of our examination, six foundling girls, and one from a Roman Catholic establishment on George's-Hill, and one from the Arklow Charter School. Mr. Singer thinks the proportion of 8 out of 150 may be about a fair average proportion. That as to the Penitentiary, the total number that have passed through it since its institution had been 284; that of this number thirty-eight had passed through different charity boarding-schools; that the age at which the girls who have been educated in those charity schools, and who have become addicted to vicious pursuits, was, on the average, from fifteen to sixteen years. He says, that from the very moment he saw persons of such

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a description so circumstanced, he endeavoured to ascertain the cause why persons who had got this education should turn out so badly afterwards: the reason, in his opinion, is, that these girls are removed, in the first place, from their natural protectors, whoever they may be, whether parents or other relations; they are taken into the school, and placed among strangers; the consequence of which is, that the natural feeling or tie that first bound them is broken, and, being unfitted for the situations they go to, from the education received, they become the victims of the first temptation that falls in their way. Upon being asked from what class of schools the greater number of thirty-eight in the Penitentiary had come, he says, "Certainly from the Foundling Hospital."

We can hardly imagine any large boarding school in which such consequences can be averted, except one in which the managers of the school should possess the means, and feel the inclination, to continue their assistance and protection to the young persons after entering into life. It will appear from our Report to be presented on the Female Orphan House, that such prospects have been realized with the best success, in the instance of that establishment, under the care of Mrs. La Touche. But, while we admire the singular benevolence and perseverance which distinguish the management of the asylum last mentioned, we have to express our conviction, that it would be in vain to reckon generally and constantly upon exertions of a similar nature in the direction of such Institutions.

In considering the fate of the children who had been educated within the walls of the Foundling Hospital, it was impossible for us not to contrast it with the probable condition of those who, having been retained in the hands of their nurses, had been disposed of by a course so different from that to which they were destined by the rules of the Institution.

These children have taken their respective places in society amongst the peasantry of the country, without being exposed to any particular observation, and without affording reason to conclude that the result has been in any material degree either more or less beneficial to themselves than if they had been the children of the families to whose care they were committed.

In the words of Mr. Daly, who speaks from abundant opportunities of observation, they have received "the same protection that the children of the nurses received, and the same care, and they have turned out in life just the same."

It could not, however, fail to occur to our notice, how much the education and ultimate destination of these children might have been improved had they been originally committed to the care of a description of persons somewhat superior to those in whose hands they were actually placed; and if the obligation had been distinctly imposed on such persons, of sending them to good daily and Sunday schools in the vicinity of their homes, and if it were a matter of well-understood duty upon the part of the clergymen in whose parishes they should reside, to superintend their religious instruction, to act as constant inspectors upon the conduct of their nurses, and to hold all necessary communication with the governors of the Foundling Hospital in respect to them; we think it cannot be doubted that the education, literary, moral and religious, of a child so circumstanced, until the age of apprenticeship, would be superior to any thing which the practice of the Foundling Hospital has as yet realized; nor is there any reason to suppose that it would be more difficult to apprentice children from such situations than it is from the hospital in Dublin. In the former situation the child has been exposed to no obloquy, but in the latter his arrival as an apprentice from the hospital has marked him out as an unfortunate object of contempt and persecution.

Upon this point we have been struck with the evidence of Mr. Kinahan, who gives a portion of his time gratuitously, as secretary of the Mendicity Asylum in Dublin. He informs us, that in that last refuge of the wretchedness of the metropolis, "those who have been educated in the Foundling Hospital conceal it, because it would be thrown out against them afterwards by their fellow mendicants as a circumstance of degradation; for (he adds) even these poor people have their feelings."

However

However unreasonable this feeling may be, there can be no doubt that it exists in a peculiar degree throughout Ireland.

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A foundling apprenticed directly from the house of his adopted parent, would, we think, be much more likely to succeed in his new situation, than one from the Foundling Hospital. A boy attending a day school in the country is engaged in the scenes of real life, but a child locked up in the Foundling Hospital knows nothing but what is artificial; the former has acquired some experience, the latter is without any; the former would still have the advantage of a home, and of a friend to observe the conduct of his new master, and to afford him protection in case of ultimate need; but according to the present system, the apprentice from the Foundling Hospital is placed in the hands of a stranger, unrestrained by the observation of any protector; a circumstance which in the case of females peculiarly helps to account for the disastrous consequences which so frequently ensue. The child who retains a connection with the protectors of his infancy will feel under a restraint, from his own sense of the value of character; from which we fear that a young man or woman removed for ever from all such connections too often feel themselves absolved.

It appears from the experiment already made, that clergymen have been found cheerfully to undertake the superintendence of the Protestant nurses to whom the children have been recently transferred; and there can be no doubt that they would be equally disposed to continue their superintendence, if the children were left with these nurses till a more advanced age, and would willingly co-operate in a system in which it should be their province to take care that the children should be put to good day and Sunday schools, and have particular attention paid to their religious instruction.

We are not prepared to suggest the course of discontinuing altogether the practice of educating a portion of the children within the walls of the hospital, but we have no difficulty in offering it as our earnest recommendation, that the governors should give a fair and full trial to the experiment which we suggest, of permitting such children as have been placed in the hands of careful Protestant nurses, under the superintendence of clergymen willing to discharge that important duty, and with good day schools in their neighbourhood, so to continue, until the time arrives when they may be apprenticed or otherwise disposed of from those situations, without bringing them back into the hospital; the experience of a few years cannot fail to lead to a just estimate of the relative advantages possessed by the two systems.

The saving of expense which would result from this plan, though considerable, would, in our opinion, be found the least of its recommendations. During the trial of this experiment the Foundling Hospital would still continue open, as at present, for the admission of children; their distribution in the country, and their readmission in any cases, when from particular local causes such a course may be necessary.

In this recommendation it is obvious that no new principle is adopted or assumed. All that is proposed is to carry into effect, under an improved system of regulations, that operation which has already extensively taken place, from the powerful influence of parental affection and other natural causes.

It would of course be necessary, in order to give full effect to the intended plan, that the governors should maintain a constant and efficient correspondence with each clergyman, on the subject of the foundlings in his parish; as to the nurses, who would be required, there is every reason to suppose that the three or four counties in the vicinity of Dublin would afford the necessary supply.

Upon the present internal management of the hospital, a few observations will be sufficient. The constant attendance of the governors, and of the committee of ladies, has at all times operated as a powerful corrective of that relaxation in the performance of official duty, to which all large public institutions are exposed. The cleanliness, order and regularity of the establishment are highly creditable to the managers.

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The literary instruction of the children in the schools, would admit of considerable improvement; the new methods in the art of teaching, though not altogether neglected, do not appear to have been as advantageously applied as might have been expected.

We beg, however, particularly to mention, as an exception to this observation, the preparatory school for very young female infants, containing, at the time of our visit, about 200 children, who are brought in at an earlier age than usual from their nurses; these children are made the objects of the most assiduous and peculiar care of some ladies, who give their time to the management of the school. This portion of the establishment owes its foundation to Mrs. Magee, whose loss the Institution has lately had to lament, and from whose active superintendence not only this school, but every department of the hospital, derived the most important benefits.

An establishment has lately been formed in the Foundling Hospital, which requires to be particularly noticed; we allude to a school founded and maintained by the Association for discountenancing Vice, for the purpose of training schoolmasters; it has been too recently established to have as yet produced much practical effect; the intention is to receive thirty candidate masters, and to maintain them for four months within the walls of the hospital, under the superintendence of a resident clergyman of the established church, and to provide a model school formed of some of the boys of the Foundling Hospital, by the instruction of whom the candidate masters may acquire practical knowledge of the improved modes of teaching; a portion of the time of these teachers will thus be occupied in giving instruction in the model school, while a greater portion of it will be employed in receiving instruction from the superintendent. The persons received are intended for country schoolmasters or parish clerks; in every instance they are to be recommended by a clergyman of the established church, who is to point out the particular place for which the candidate is destined; one or two members of the Association for discountenancing Vice, are to undertake in rotation the particular inspection of this school; as yet, it appears to be by no means advanced to that degree of perfection which it is expected hereafter to reach, having at the time of our examination, been confined, in fact, to about fifteen masters, and about 100 pupils, and no definite course of instruction having as yet been adopted; there can, however, be no doubt of the importance of the object, and that the plan may to a considerable extent be made to answer the expectations of the society which has undertaken it. Ninety persons may, according to the rotation prescribed, complete their instruction in this department within the year.

With respect to the food and lodging of the children in the Foundling Hospital, the regulations of the Institution have made very adequate provision; but we are obliged to observe, that a severe ophthalmia almost annually recurring, and extending itself at times to a most alarming degree, seems to indicate that it is referable to some permanent cause, which medical science might be able to discover and remove.

We have observed in the School for the Orphans of Soldiers, such good effects produced in the appearance and health of the children, from the adoption of a system of gymnastic exercises, that we cannot but express our opinion that it would be a decided improvement in the management of the Foundling Hospital, if some plan of the same nature should also be introduced into that establishment.

The management of the official departments of the hospital appears to us to admit of one decisive improvement, by the appointment of a general superintendent of the whole, constantly resident within its walls, whose authority should be paramount to that of all the other officers engaged in the Institution (respecting whom it should be his particular duty to report weekly to the governors), and who should be made thoroughly responsible for the conduct of the whole establishment. At present the several officers, the chaplain, the registrar, the physician, the house-keeper, the masters and mistresses, though all admitting their subjection to the governors, are in practice independent of each other; and whatever may be wrong in any of their departments, it is not sufficiently the business of any person to inquire into, or report, for the information of the Board. This alteration was suggested

suggested by his Grace the Archbishop of Dublin, and we are fully persuaded that its adoption would lead to considerable improvement.

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We have subjoined tables of the income and expenditure of the Foundling Hospital since the year 1796, the period of its present reformed management. Its income arises, partly from the rent of a small estate, producing about 100*l.* per annum, from the sums received with children on admission, and which appear to vary from about 2,200*l.* to 2,500*l.* but chiefly from parliamentary grants, the amount of the last of which was 37,350*l.* 16*s.* 8*d.* Irish currency.

We have only to add, that the adoption of the experiment suggested in this Report, will, in our opinion, necessarily lead to a considerable reduction of the expenditure of the Institution, as well as to the more extensive and important objects which it seeks to attain.

T. FRANKLAND LEWIS, (L. s.)

J. LESLIE FOSTER, (L. s.)

W. GRANT, (L. s.)

J. GLASSFORD, (L. s.)

A. R. BLAKE, (L. s.)

Dublin,
16th September 1826.

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APPENDIX.

EXAMINATIONS:

Appendix, No. 1.

Examination of *Mr. Thomas Finlay*; Saturday, 30th October 1824.

Examination of
Mr. Thomas Finlay,
30 October 1824.

YOU are Registrar of the Foundling Hospital?—I am.

How long have you held that office?—Since the 5th July 1823.

State the duties of your office?—I act as secretary to the board, and keep a registry of all the children in the place; I pay the nurses, and pay the different bills after they are passed by the board, and the drafts signed by the board; I pay them, and return them to the accountant.

Describe the different books kept in your custody?—There is a register at present kept, under my care, of the admission of infants into the hospital, stating their supposed age, name, parish, from whence sent, and the name and residence of the nurse; and an account of the payments made to the nurse during the time the child remains out, or until its death. The custody of that register is temporary, in consequence of the clerk in the Foundling Hospital having been discharged. I keep the register of the children drafted into the house for the purposes of education, and how they are disposed of; a register of those sent out as apprentices; and I keep a check ledger of nurses wages and payments.

Payments made by whom?—I should have said to check the pay papers when signed by the inspector; the children are inspected when the nurses are ordered in for payment, after the 5th July in each year. I keep a ledger to check those.

What was the cause of the dismissal of that clerk you referred to?—I cannot exactly say the cause: he was a very old man.

Was it for misconduct?—No.

Enumerate the other officers of the hospital?—The chaplain, the Rev. Henry Murray; accomptant, Mr. Hendrick; surgeon, Mr. Creighton; apothecary, Mr. Madgett; providore, J. W. Palmer; head nurse, Mrs. Ross; the head schoolmaster, Mr. Flinley; then there are three teachers under him, and an orderly master. In the female department there is Mrs. Innes, superintendent of the female schools.

Is there not a matron?—The housekeeper is called Matron.

Who is housekeeper?—Mrs. Clifford; she has an eye over the entire establishment; there are five class mistresses under her, the superintendent. There is also another school, called the Preparatory School; Miss Dillon is the mistress there, and one mistress under her. I have a clerk in my office.

The management of the hospital is vested in a board of governors?—Yes.

How often do they meet?—Every Thursday at 11 o'clock.

Do the ladies of Dublin continue to give the superintendence in the infant department they did some years ago?—There are governesses instituted to attend.

Have you any book that will show the number of the visits of the ladies at the institution, and the occasions upon which they were made?—No, there has been no book kept by me; the governesses keep a report book; they occasionally report to the governors any thing they see amiss.

Do you mean each one keeps a book of her own?—No, I believe not; the attending governess keeps one in her own possession.

Is that book now in the hospital?—No, I suppose the attending governess has it.

Who is that?—Mrs. Magee, the archbishop's lady, or Mrs. Ruxton.

About what number of children may now be in the house at the Foundling Hospital?—There are at present in the grown department 944; and in the preparatory school there are 191 female children, from seven to eight years of age.

State the number for which you have accommodation?—There is a preparatory school for female children of the age of seven years; there are at present 191 in that.

In the infant department, how many have you actually in the hospital?—That I cannot tell—probably ten to day; they generally send them out every day—the infant nurses come up every day—they get them out as soon as they can.

About how many children may you now have out at nurse?—I think on the 10th of October the number was 5,300, and about 170 children of different ages out for health; about 5,500 is the number.

How many could you accommodate altogether in the hospital?—I think the hospital could accommodate about 1,300 or 1,400; the establishment last year was 1,200 grown children, and it is now reduced to eleven: the governors thought it was rather too crowded.

Are there any particular disorders now prevalent among the children?—Measles and ophthalmia.

How many are ill of ophthalmia now?—I cannot tell—the total number in the infirmary this morning was 166, and they are discharged three times a-week by the surgeon.

How often does the surgeon attend?—Every day.

Are you aware of a considerable number of children being lately sent from the Foundling Hospital to the charter schools?—Yes, 500.

Are you aware that those children have very generally introduced the ophthalmia into those schools?—I have heard of it; but I have also heard that the ophthalmia was prevalent in the charter schools, and has been constantly so.

Was it any person's duty to ascertain the state of health of those children before they were sent out of the Foundling Hospital?—Yes, the surgeon's; the children selected were sent to him for inspection before the lists were made out for me.

Were the children sent out, generally speaking, the eldest in the Foundling Hospital?—No.

Mention the principle of selection?—The order of the board was, that the Reverend Henry Murray and the head schoolmaster should select the boys; the attending governesses and head schoolmistress the girls. The order for transferring the children from the hospital to the Incorporated Society was made some time before the payment of the country nurses, which is the usual time for drafting children from nurse. I do not know on what principle the selection was made.

You have stated, in conversation, that Monday next is the pay-day of the nurses?—Yes, the ensuing week is appointed for payment of dead badges and premiums to nurses.

Does that payment continue the whole week?—Yes; it is very troublesome and tedious.

About what time would it occupy?—If the nurses all came in, it would be done in two or three days; the time appointed is a week.

Would there be any inconvenience in discharging the business of that nature each day after four o'clock?—Yes, certainly, because I am obliged to examine the register of all those children; there is a particular investigation relative to the children who have died.

How many hours will you be occupied each day?—From ten till four o'clock.

What books is it necessary for you to have to pay the nurses?—The registries.

Appendix, No. 2.

Further Examination of *Mr. Thomas Finlay*; Friday, 19th November 1824.

IN what state are the accounts the Commissioners called for?—I sent them in this morning. 19 November 1824.

[The same were produced.]

Upon inspecting this return, it appears that the number of children in the infirmary exceeds the usual average; to what do you attribute that?—I asked the apothecary this morning the cause of it, and he mentioned that the principal were cases of slight ophthalmia and colds.

How long has the ophthalmia prevailed to any extent in the hospital?—Since July, the time the children were drafting in from the country.

Is it of that description which has been called Egyptian Ophthalmia?—I do not know indeed; it is very slight.

Does it in any instances assume an aggravated form?—I heard there was not a single bad case, that is, no eye has been lost; some of them look very sore.

Does the disease continue long upon the children?—I cannot exactly say; I should think not, for they are changing constantly; the surgeon discharges the hospital three times a week.

Are they subject to relapse?—I do not know.

Do you know what remedies are applied?—No.

Next to the ophthalmia, do you know what are the prevailing diseases in the infirmary?—Colds, I believe.

With the exception of ophthalmia, is the state of the children healthy?—The state of the children in the schools is very healthy; they look very well, the girls particularly.

Do the children from the country bring the ophthalmia with them, or do they catch it in the hospital?—I think they must have brought it with them last year; on drafting the children from the country, they were attacked with the ophthalmia, particularly the children in the preparatory school, who were separated from the other children.

Was it a prevailing disorder about the country before the children came?—I do not know; the surgeon said one day, when he was examined before the board, that the ophthalmia was very prevalent.

Is it found to be very contagious?—I should think so; I believe it is contagious.

Is it possible to use any means to prevent the children catching it of one another?—The best way, I believe, is to keep them separate.

When did the ophthalmia first make its appearance in the hospital?—I think in July last

Had you ever known it as an epidemic disease in the hospital before that?—It was last year, particularly among the younger children.

At what period?—The same period.

Was it ever in the hospital before last year?—I was not in the hospital before last year.

Are all the children ill of the ophthalmia included in the number of 213?—That was the total number returned to me as in the infirmary.

Examination of
Mr. Thomas Finlay,
19 November 1824.

You consider all the children about the yards and in the school-rooms as free from ophthalmia?—Certainly; I suppose they are.

We observe, by this return, that, in the quarter ending the 5th of January 1823, the number of children returned into the hospital from nurse was eleven; that in the succeeding quarter it was thirty-eight, in the succeeding quarter ten, and in the quarter succeeding to that, namely, the quarter ending the 10th of October, it was 1,267; can you give any account of the immediate cause of that great drafting into the hospital from the country?—The period ordered for drafting the children in from the country is immediately after the 5th July, when the nurses receive their annual pay. The children are also taken from those who have nursed them badly, or in any way neglected them, and given to other nurses.

In the corresponding period of the year preceding, the number was about half as great—626; is there any mode of accounting why the number upon the 10th of October 1823 was double that on the 10th of October 1822?—200 children of the age of six and seven years were drafted into the preparatory school.

Who determines upon such occasions what shall be the number drafted into the hospital?—The governors order that the establishment shall be filled up at the drafting.

To what amount?—1,200.

But, in point of fact, 1,200 is not the limit?—1,200 was the limit previous to 1823, then there were 200 added.

In the present year, the quarter ending the 10th of October, the number returned into the hospital from nurse being 1,546, the total number in the hospital appeared to be 1,142, how do you account for that?—The children transferred to the Incorporated Society—there were 500 transferred to them.

There were only 244 transferred in that quarter?—256 were transferred before, and it was to replace the vacancies in the hospital.

It appears from this return, that, in the quarter ending the 10th of October 1824, there were 1,546 children drafted into the hospital from nurse; that, in the same quarter, there were 244 transferred from the hospital to the charter schools, and that the number in the hospital was only 1,142; in what manner do you account for the difference in the number?—I can account for it in this way: there were 160 infants received into the hospital in the same quarter.

But there were in the same quarter 892 children sent out to nurse?—There were 732 of those 1,546 returned children, and again sent to nurse, that leaves an increase of 814 received into the hospital.

Two hundred and forty-four were transferred?—Yes; there were also 169 apprenticed out of the hospital, four eloped, seven were given to their parents, and twenty-three died.

It would appear then, that in that quarter there were 160 infants received into the hospital, and 892 infants sent out of it; how long had the 732 infants, which constitute the difference between 160 and 892, been in the hospital before they were sent out to nurse?—Probably, from three days to a week each.

We observe, in this return, that, in the quarter ending the 10th of October 1824, there were 892 infants sent out to nurse from the hospital; you have stated that those infants had continued in the hospital on the average from three days to a week each; does it not necessarily follow there must have been received into the hospital, during the same period, about the same number of infants, namely, 892?—I think the return, when it states 892 infants, includes those returned from nurse, that came into the hospital, and also 160 admitted into the hospital as infants.

What do you mean by the expression in this return, "Infants sent out to nurse?"—The accounts are kept under that head in the hospital, and they are called infants as long as they remain at nurse, until they are drafted into the hospital to remain.

Under the head of "Infants sent out to nurse," are there included all the infants from three days old to a week sent into the hospital; will you describe what other class of infants you mean to include in the return under the number of 892?—All the children returned by the nurses of whatever description, and all sickly children sent out to nurse.

Do you mean that the nurses in the country returned into the hospital within that quarter such a number of infants, whom you afterwards sent out into the country during the quarter, as would account for the difference between the 160 and 892?—Certainly.

Is that rapid circulation of the children of constant occurrence?—No, only for the last two or three years, and during the general pay.

Describe for what causes the children are brought up from the country, and immediately returned again?—It is the regular way. There is required a certificate from the clergyman of the parish where the nurse resides, of their having been taken care of, and sent to church and to school, such children as are old enough. If the nurse does not bring those certificates, they are considered as unfit persons to have the care of children, and they are of course taken from them and given to other nurses.

What may be the most advanced ages of the children constituting the latter class, namely, those brought back from the country from improper nurses, and sent out to others?—From six years to ten; ten is the highest—those capable of receiving education.

Are we right in supposing, that under the number of 892 you mean not merely to include infants, properly so called, but children from six to ten years old?—Yes.

Are we right further in supposing, that the very great majority of the whole number of 892 is of the latter class?—Yes, certainly; all but 160.

Does not it occur to you, that the return requires very material correction in this respect?—It does.

In the documents in the hospital, is it usual to designate children ten years old as "infants?"

—As long as they are continued at nurse the accounts are kept under that head.

Have

Have not some of those remained at nurse till they were fourteen years old?—Not many latterly; occasionally children are brought in; children that are unhealthy; children that are sent out again immediately.

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Mr. Thomas Finlay,
19 November 1824.

When so sent out, how long do they continue before they are disposed of?—Probably two or three years; they very often take them as apprentices, and they are bound to them as such.

In stating that the number of infants sent out to nurse was 892, you appear to us to be taking credit to the establishment for having disposed of 632 children, whom we should not consider as properly deserving the name of infants; namely, children from six to ten years old, who had been returned by the nurses into the hospital and sent out by you to other nurses; can you point out in this account where you debit the institution with the same number of 632 children, at the moment of their having been received into the hospital?—It will not appear upon this return in the way in which you require it to be made up; but they are brought into the house.

We observe, that, in the quarter ending the 5th of July 1824, there were 256 children transferred from the hospital to the charter schools; and in the ensuing quarter, 244; and those appear to be the only occasions in which any children have been transferred from the Foundling Hospital to the charter schools: can you state the cause of that transfer having been resorted to at the period in question?—I believe the reason was, to enable the governors to bring in the children of the age of eleven and twelve years, to reduce the number of old children in the country.

Were those children who were so drafted, children who had been for a series of years in the hospital, or were they children who had recently arrived from the nurses in the country?—I believe the greatest part of the first number had been received into the hospital between July 1823 and July 1824, and of the latter number most of them were immediately sent from the country to the charter schools: they merely passed through the hospital for the purpose of keeping the account.

Can you state the average age of the children whom you describe as having merely passed through the Foundling Hospital, in their way from the nurses to the charter schools?—I believe the average was about eleven or twelve.

Have you any document that would furnish to us the names of those children, and their respective ages?—I have.

[The witness was directed to supply a list of the names and ages of the 500 children drafted from the Foundling Hospital to the charter schools, and the periods during which each child had been in the hospital, and the places in the country where they had been nursed.]

You have said that in that quarter, namely, the quarter ending the 10th of October 1824, there were 244 children transferred to the charter schools; will you point out in this account any mention of that number having been received into the Foundling Hospital?—They are included in the 1,546.

By whom was the selection of children directed of those who were sent to the charter school?—The selection of the females was left to the governesses and the superintending or head mistress; the males were selected by the Rev. Mr. Murray, the chaplain, and the head schoolmaster.

Were there any suggestions or directions furnished to Mr. Murray and the schoolmaster by, or according to which, the selection was to be made?—No, the order was merely that they should select them.

What do you conceive is the greatest age of any of the children now at nurse in the country?—I believe, as well as I recollect, there are about 100, or something more, above eleven years of age.

Are there not any of twelve?—I am not quite certain; I do not think there are many.

Are there any thirteen?—There may be a few not accounted for, not yet come in: from ten years to twelve or thirteen years of age, there are, I believe, about 120 that did not appear for pay last August; the nurses have been written to about them.

[The witness was directed to furnish a return of the total number of children now at nurse in the country, and to specify the numbers of those that are now under the age of one year; what number more than one, and less than two, and so on, to the highest age.]

—There are about 180 that are old children of those that have been in the hospital and are sickly, but still at nurse under the head of "Children at nurse."

Can you state on recollection what was the greatest age of any children drafted into the charter schools?—I should suppose there were a few of fifteen or sixteen; I am not quite sure; I cannot exactly say.

Whose business is it to regulate the terms of the apprenticeship, and the number apprenticed out?—The superintendents of the school. When they have any children fit to go out they send their names to the chaplain; they are then examined by the chaplain, and if he approves of them, he returns them to the board, and the board order them to be put on the apprentice list.

Have you any particular duties connected with the apprenticing of the children?—I apprentice them*.

In what manner do you find masters for them?—The clergyman sends up a printed form, and a sealed letter directed to me, describing the character of the person applying.

What clergyman?—Of the different parishes.

* See Mr. Finlay's Letter of the 20th November, appended to this Evidence.

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Mr. Thomas Finlay,
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It appears there were 169 children apprenticed during the quarter ending the 10th of October 1824; about what proportion of that number were apprenticed in Dublin?—Very few, scarcely any.

Is there any particular reason for that?—The fact is, the masters in the country do better for them; in Dublin they often elope; in the country there are very few elopements.

[The witness was directed to ascertain and state the number apprenticed in the country and Dublin respectively, in each quarter, for the last two years; also a return of the number of children that have been apprenticed at the factory at Buncrana.]

With respect to the children apprenticed in Dublin, is it the duty of any particular officer to ascertain the circumstances and character of their intended masters and mistresses?—It is the duty of the chaplain, registrar, providore, and apothecary, to take it in turn, when applications are made from the city, to go to the houses of the applicants and inspect the places, and report the same.

One fourth of that duty devolves upon you?—Yes.

In what manner do you execute it?—I examine whether so far as is stated in the return is correct; and inquire, as well as I can, into their means, and judge from the appearance of the place.

Do you, in every instance, feel bound to have a personal communication with the master or mistress?—Yes.

Have you reason to believe you have often been deceived by such persons?—No, I do not think I have; for I do not think I have certified for more than three since I went to the hospital.

Do you find there is, in general, a sufficiently full demand for apprentices to relieve you of the number you wish to dispose of?—Latterly, a greater demand than we could supply.

Does that observation apply to Dublin, or Ireland generally?—Ireland generally.

You say, at present, the demand is greater than the supply; can you state at what period there was not so great a demand for apprentices as you could have desired?—I think it is within the last two years the demand has increased.

Is there any manner in which you can account for that increased demand?—No, I cannot account for it: the country people are anxious to get the children as apprentices; very respectable people come from the country for them.

Is there any fee given with a child when it is apprenticed?—£. 2. on going out, and 2*l.* at the third year, upon the certificate of the clergyman of the good conduct of both parties.

In cases where it happens that the master or mistress die, or misconduct themselves, what becomes of the apprentices?—Generally the clergyman of the parish states the fact to the board, and recommends another master, and the board sanctions the transfer.

Have you never found any practical difficulties in your way of acting upon that principle of transfer?—No, I have not; there have been very few instances of it.

Instances must sometimes occur of gross misconduct on the part of the apprentice, how do you arrange in such a case, as the master may decline any longer to keep him?—The magistrate must dispose of that; the governors have not the power.

Have you any means of ascertaining how, at any certain period, the present for instance, any considerable portion of your apprentices are conducting themselves?—From the report of people coming for apprentices, (many of them coming the second time for apprentices,) the general report has been latterly, that the apprentices have conducted themselves very well.

Can you form any judgment as to the relative estimation in which apprentices from the Foundling Hospital and charter schools are held by masters and mistresses in the country?—No, I cannot; there is a little stigma upon the children of the Foundling Hospital sometimes.

We have understood there is a stigma also upon the charter-school children; we wish for the benefit of your opinion as to which class the stigma rests most strongly upon?—I cannot form any opinion.

Can you form any opinion as to which is considered more desirable, to take an apprentice from a parochial school in Dublin, where the children are lodged and dieted, or from the Foundling Hospital?—No, I cannot; I should myself, if I wanted an apprentice, take one from the Foundling Hospital.

Could you suggest any individuals to us who would be more likely than others to be able to tell us how large a number of those apprentices have practically turned out well in life?—I should think the clergymen of the different parishes where they have been sent apprentices.

Are there any parishes which more than others are in the habit of taking a number of those apprentices?—Yes, there are.

Name any such parishes?—The parish of Wicklow, the parish of Rathdrum, the parish of Arklow; a great many.

Have you any means of forming an opinion as to whether many of those apprentices become Roman-catholics?—Not with certainty.

Have you no means whatever?—No; if they serve the master for three years, the master cannot be paid the second fee without a certificate from the clergyman and churchwardens, stating that the children have regularly attended the church.

Do you apprentice children to Roman-catholic masters or mistresses?—No, never.

Do you consider the present amount of the apprentice fee as necessary in order to insure a sufficient demand from masters and mistresses?—I think it is sufficient, as there is a greater demand than can be supplied.

Do you think, if no apprentice fee were to be given, that any considerable demand would continue?—I cannot say; it appears some years ago the hospital was very full, and

and overstocked with old children fit to go out, the governors then gave the fee, and it has been continued ever since.

Do you mean that antecedent to that period there was no fee given?—Yes; it was about five or six years ago the fee was first given.

[The witness was directed to ascertain when that regulation was made.]

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19 November 1824.

LETTER from Mr. Thomas Finlay to the Commissioners of Education Inquiry.

"Gentlemen,

Foundling Hospital, Dublin, November 20th, 1824.

"I BEG leave to correct that part of my testimony yesterday, in answer to your question 'Who apprenticed the children from the Foundling Hospital?' I should have added, 'that when the recommendations of persons applying for apprentices are received by me, they are laid before a board of governors, specially summoned for that purpose on the first Thursday in each month; the applicants are then personally examined by the governors, and if approved of, an order is made for granting the apprentices applied for, which is my authority for executing the indentures on the part of the governors.'

"I have the honour to be, Gentlemen,

"The Commissioners of
Education Inquiry,
&c. &c. &c. }

"Your very obedient and humble servant,
"Thos. Finlay, Regr."

Appendix, No. 3.

Further Examination of Mr. Thomas Finlay; Monday, 19th December 1825.

THE following Papers were shown to the witness, and he was desired to furnish a continuation of the same, including the quarter ending the 5th of January 1826:—

19 December 1825.

"Weekly report of Children admitted into the infirmary of the Foundling Hospital.

"Statement showing the number of Infants admitted into the hospital, and of those at nurse in the country; and of Grown Children drafted into the hospital for education, and how disposed of; in each quarter from the 5th of January 1813, to the 10th of October 1824.

"A general statement of the Receipts of the Foundling Hospital in Dublin, from the 24th of June 1798, to the 5th of January 1824; and also for one year and a half, ending the 24th of June 1797.

"A statement showing the number of Infants admitted, and the Children at nurse in the country; and of Grown Children drafted into the hospital for education, and how disposed of; in each year from the 25th of June 1796, to the 10th of October 1824.

"A statement of the number of Children apprenticed in the country and in Dublin respectively, in each quarter for two years, ending the 10th of October 1824; and of the number of Children apprenticed to Mr. James Wilson, Buncrana Factory.

"A statement of the number of Children transferred from Roman-catholic to Protestant Nurses, in the years 1823 and 1824.

"A statement of the total number of Children at nurse in the country, on the 10th of October 1824, specifying the number of each age.

"Weekly report of Children admitted into the infirmary from the preparatory school.

"An account of the number of Children received into the hospital, and of those sent out to the country, and of those returned to the hospital from the country, and of those who died in the hospital, and of those who were apprenticed out, or otherwise disposed of, and of the number of children at nurse in the country, and of those in the hospital and in the infirmary thereof, in each quarter from the 5th of January 1803, to the 10th of October 1824."

We have observed, with the deepest regret, the loss which the Foundling Hospital has sustained, shortly after our last examination, by the death of Mrs. Magee, who had given to it such great attention. We would beg to ask generally whether her place has been in any and what degree supplied by other ladies?—There are none who have given it the same degree of attention, and I do not think it possible to find any lady who could give the same attention. Mrs. Ruxton, Mrs. Cleghorn, and Mrs. Alexander Hamilton, have attended frequently.

It is generally understood that each month has a visiting lady appropriated to it, who undertakes to give to the hospital her peculiar attention during that time?—Yes, but for the last year they have not done so. Mrs. Magee attended constantly, and the committee of governesses met generally on board days.

We are aware that Mrs. Magee had, in a great degree, superseded the necessity of that monthly arrangement while she lived, but we wish to be informed whether, since you were so unfortunate as to lose the benefit of her attendance, the original arrangement has been again resorted to, of a lady taking a month to herself; or whether there are two or three who take it upon themselves entirely?—I think the arrangement is, that the ladies shall take it for a month each.

Could you name to us what ladies have taken it for any of the last nine months?—I cannot say that any governess has taken a month regularly since Mrs. Magee's death: Mrs. Ruxton, Mrs. Cleghorn, the Hon. Mrs. Hamilton, and Mrs. Alexander Hamilton, have met from time to time. Mrs. Cleghorn has attended constantly.

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Mr. Thomas Finlay,
19 December 1825.

Has there been any month, so far as you know, during which no lady has visited the Foundling Hospital?—No, I am certain there has not been a month without a visitor.

Is it your impression that any particular department of the Foundling Hospital has become materially deteriorated, in consequence of the withdrawing of that degree of superintendence we have alluded to?—No, the plans laid down by Mrs. Magee are followed as far as possible.

Is it your impression that the preparatory school is going on as well now as during her superintendence?—Yes, I think the schools in general are going on as well.

We speak of the preparatory school in particular, because we understood it to be peculiarly her own plan?—I think it is going on very well.

Is the infirmary more or less full now than upon the average of five or ten years past?—I believe it is less full now than it has been for years. I was speaking to the surgeon on Friday, and he said he never recollected the infirmary so well as at present.

Was there any ophthalmia in the summer or autumn in the Foundling Hospital?—Very little: there was the usual ophthalmia among the children coming in, but nothing equal to what we have had.

Was it greater or less than a fair average of years?—I should think it much less; and the reason, I believe, is in consequence of the system adopted last year, of bringing in the children as vacancies occur, by which means but few children, comparatively, were drafted into the hospital in July and August last.

We ask you generally for information, that will appear more fully in the accounts; has the number apprenticed in the year now elapsed been materially less or greater than it was in years past?—The demand has been equal, but there has not been the same number fit to be apprenticed; the children are very young; I think about 200 was the number.

Has the number of admissions been about the same as during the two or three last years?—Less.

What may be about the number admitted in the last year?—440 is the present number; that is about seventy less than the year preceding.

Can you attribute that to any particular cause?—No.

Can you account in any manner for the diminution in the number admitted in the last year compared with the preceding one?—No, I cannot.

Do you consider, as far as you can form a judgment, that the numbers sent up for admission are in a progressive state of diminution, and that they are likely to be less in the year coming on than they were in the last year?—No, I cannot say that; since the commencement of the law requiring 5*l.* to be paid on admission, the number of the two first years was nearly the same I think.

Is the diminution in the children sent in from the country, or those sent in from Dublin?—I cannot state that without reference to the registry.

[The witness was desired to furnish such information.]

Has there been any correspondence of peculiar interest upon the subject of the admission of children from country clergymen, or others, with the board?—No, not from country clergymen; there was a communication from Mr. Spring Rice to Mr. Goulburn upon the subject of the Foundling Hospital in Limerick referred to the governors.

What was the purport of it?—That they had admitted a number of children into the Foundling Hospital in Limerick, and that their funds were exhausted. The children would have been received here if they had been sent agreeably to the Act of Parliament.

Have you heard of any particular complaints of infanticide, in consequence of the restriction in the admission?—No, I have not.

Are you, from any source, prepared to offer any opinion upon the subject?—No, I am not.

We would wish to direct your attention to the following minute, of the 10th of June 1824: “Ordered, that, at the ensuing pay, all the children above the age of four years, and who are now with Roman-catholic nurses, be transferred to Protestant nurses.” And upon the 17th of the same June, there is this addition made to that resolution: “With reference to the order made last board-day, respecting the removal of children above four years old from Roman-catholic nurses, a return having been made of 4,200 children on the books above the age of four years; Resolved, that said order be amended by adding to it the words, ‘so far as may be practicable.’” Be so good as to state to us generally in what manner those two orders have been acted upon in the time that has since elapsed?—In the pay of 1824 it was impossible to comply fully with the order; there was not sufficient time, nor was it supposed that a sufficient number of Protestant nurses could be had. Mr. Murray examined all the children that were supposed fit to go to school, and those that he found totally ignorant he marked to be transferred.

Speaking of the pay-day that has elapsed in the present year, what arrangements were made in respect to that resolution?—From the age of five years old and upwards the children were removed, as far as practicable, from the Roman-catholic nurses, that is, as many as there was accommodation for during the time necessary for them to remain in the hospital, and Protestant nurses ready to receive them.

Are we to understand that all the children above five years old, who were with Roman-catholic nurses, were, on the pay-day in the present year, removed to Protestant nurses?—Most of them.

Were any steps taken to procure a sufficient attendance of Protestant nurses to take them?—I had a communication with several clergymen, and they almost all mentioned that there were plenty of Protestant nurses; it was supposed there were not, and I took steps to ascertain it.

Was your communication made in the nature of a circular?—There was a circular sent by

by the permission of the Archbishop of Dublin, the Bishop of Ferns, and the Bishop of Kildare, through their respective dioceses, requesting the clergy to send up Protestant nurses.

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Mr. Thomas Finlay,
19 December 1825.

[The witness was directed to furnish a copy of the circular alluded to.]

Was it of a nature that required an answer?—No.

Did the clergymen answer it?—No, they did not acknowledge the receipt of it; they acted upon it.

In what manner did the clergymen intimate there were plenty of nurses?—By sending them at the general pay.

Were there any letters written by the clergymen, stating the fact that Protestant nurses could be procured?—I do not immediately recollect. I had spoken to several clergymen at the hospital on the subject, and they told me Protestant nurses were to be had.

But so far as you recollect there were no communications to the board, or to you, in any way referring to this minute, or the subject of it?—I cannot immediately recollect that there was, but I will let you know.

Will you prepare for us a statement of all the children who have been transferred from Roman-catholic to Protestant nurses, in pursuance of that resolution, from the time it was past to the present, distinguishing the parishes to which they were sent, and the name of the rector of each parish?—Certainly.

Are we to understand that, as soon as we have obtained that return, we may come to the conclusion that no children above the age of five years remain in the hands of Roman-catholic nurses?—No, there are some; there were a few particular applications made by clergymen to allow them to remain, that is, particular children to remain under their immediate inspection.

Surely such communications must be in writing?—Very few, if any; the applications were made personally.

We will beg to call for a return of any correspondence, of whatever nature, that has passed between any clergymen of the Established Church and any officer or governor of the Foundling Hospital, upon the subject of that minute?—I will furnish such information. A number of clergymen when they come to town call at the hospital.

Are we to understand that no children above the age of five years remain in the hands of Roman-catholic nurses, except where a clergyman has especially interfered to desire that they may be left there?—No; there are some of the oldest children, those now fit to be drafted in to fill up any vacancies that occur. It was considered by the governors better to leave those children to fill the vacancies, than to change them for the short time they had to remain out, as probably they will all be brought in before July next.

We will beg for the name of every child above five years old who continues in the custody of a Roman-catholic nurse, distinguishing such as remain in that custody in consequence of the suggestion of a Protestant clergyman to that effect, from those who remain in that custody from any other cause; the return further distinguishing the ages of such children respectively?—Certainly.

Upon what occasion were the transfers effected from the Roman-catholic to the Protestant nurses?—At the general pay that takes place in July and August: the children are brought up once a year for inspection and payment of the nurses.

But not at other times?—No.

We will beg for a return of the several days upon which any transfers have been made in reference to this minute, and the numbers transferred in each day?—It shall be furnished.

Have you any means of knowing how the principle of transferring the children has answered in practice; and first, whether the dry nurses, if we may so call them, as far as you can collect, take due care of the children?—I have no doubt they do.

Is it a sum of 3*l.* or 4*l.* that is allowed to each nurse?—*£*.3. this year; but in the new currency it will be for infants, 3*l.* for nurses wages, and a gratuity of 2*l.* for good nursing; and from the age of one year and upwards 3*l.* and a gratuity payable to the nurse of 5*s.* on the clergyman's certificate.

The question is, when a child is transferred from a Roman-catholic to a Protestant nurse at five or six years of age, what is the allowance to the Protestant nurse?—*£*.3. British, from the 5th July last, the period the year commences, and the gratuity of 5*s.* as before stated. There is no difference between the pay of a Protestant or Roman-catholic nurse.

There was a good deal of evidence offered to the Commissioners last year that such allowance was too small, and that it would require 4*l.* to procure a sufficient degree of application from Protestant nurses of any degree of respectability to take charge of the children; are we to collect it as your opinion, derived from experience, that 4*l.* is not necessary?—My opinion is that 3*l.* was too little, and that an increase was necessary.

But it has not been increased?—It is increased by their being to be paid in the new currency, and by the gratuity of 5*s.*

Is there any increased rate of allowance for children in the hands of those Protestant dry nurses above the age of five years?—It has been ordered by the board that a gratuity of 10*s.* in addition shall be paid through the clergymen of the parishes, to be laid out by them in aid of the education and clothing of the children from the age of five years old and upwards.

Do the clergy correspond upon that subject with the board?—They have not done so; the regulation was decided on last Thursday.

Is it intended that the correspondence in question on the part of clergymen should be carried on by filling up printed forms of certificates, or otherwise?—A circular will be sent to the clergymen stating the regulation.

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Mr. Thomas Finley,
19 December 1825.

Have you ever met with any clergymen who were not disposed to take the trouble of superintending concerns of that nature?—I have not.

Have you always experienced a readiness to undertake it?—Yes, I have always experienced a readiness on the part of the clergymen to co-operate with the governors.

In case of the non-residence of the rector, we presume you look to the curate?—Yes.

Have you any reason to suppose that there is any parish in any diocese to which you have referred where you are not likely to meet with a sufficient degree of superintendence either from the rector or curate upon that subject?—I cannot say that.

Experience has not suggested to you any ground for entertaining such an apprehension?—No; I think there has been a great wish on the part of the clergy to assist.

We observe a particular heading in several of the accounts, of "Children who have died at nurse," are we right in our apprehension that that heading in fact includes not only all the children who have died, but also all those who have been retained by their nurses from principles of affection, and who, though not returned to the hospital, are nevertheless really alive in the country?—It includes those unaccounted for as well as those dead.

Under the head of "Children unaccounted for," of course are comprised all those who have remained with their nurses, and grown up to manhood?—Those who have been three years without appearing; that has been the system adopted.

When a child actually dies, is there not a demand for payment almost invariably made by the nurse, founded upon what is called a dead certificate?—Yes, there are two periods in the year appointed for such payments.

You could of course make a return to the Commissioners of the number of dead certificates that have been acted upon in each succeeding year?—Yes.

[The witness was directed to furnish such information since 1797.]

Are we right in supposing, that if we subtract the number of dead certificates from the number whom you state officially to have died, the difference will constitute nearly the number of children who may have been retained from motives of affection by the nurses?—The number will be those unaccounted for, either those retained, or those that have died, and have not been reported.

Is it your opinion there is any material number of children who die, that do not become the subjects of those dead certificates?—I think there are but few at present.

Any considerable number?—Not a considerable number; very few.

Is Mr. Flinley still the master of the school?—Yes, he is.

Have any new masters or mistresses been appointed in any of the schools since we examined them?—The superintendent, Mrs. Innes, has been superannuated.

Is that the only change?—Miss Dillon has been promoted to superintend the general school; she was at the preparatory school.

Who superintends the preparatory school?—Miss Surridge.

Was she a foundling girl?—No; she is, I believe, the daughter or sister of a clergyman.

Can you give us any information as to the state of the school for the education of schoolmasters, that was in the course of establishment in the hospital last year?—No.

Does it go forward?—Yes, there have been several in it, and some have been examined and sent out as parish clerks and schoolmasters, I believe.

Does it fall within any part of your official duty to take any cognizance of that institution?—No.

You cannot give us the names or number?—No.

To whom ought we to apply?—To the Rev. Mr. Aickin.

Does he keep all the accounts?—Yes.

Does he make use of the children of the Foundling Hospital to illustrate the lesson he may give the masters in the art of teaching?—Yes.

Do the candidate masters teach the children in the children's school, or are the children carried into the new institution?—They are carried into the new institution.

The candidate teachers do not go into the children's school?—No.

About what number of children are supplied for that purpose?—At present only twenty-four; they are to take 100 and educate them.

Are they only boys they take charge of?—Boys only.

Have you had any communications from the Incorporated Society in writing, or in any other way, since you were last examined with respect to the 500 children drafted from the Foundling Hospital into the charter schools?—A demand for a number to replace vacancies.

They wish you to keep up the supply?—Yes, the 500 for the charter schools.

Have those applications been made by letter?—Yes, there is a draft making at present.

[The witness was directed to furnish a copy of all correspondence in reference to any further supplies of children from the Foundling Hospital to the Incorporated Society.]

What number is the present demand for?—One hundred and eleven.

By what authority?—There was a letter from the Incorporated Society.

Has there been any letter from the Lord Lieutenant, or any other authority, authorizing the transfer?—No; a letter was sent to me, stating that there were vacancies for that number, and I was required to take steps to have them supplied; I laid the letter before the board, and I was ordered to supply that number.

[The witness was directed to furnish a copy of all orders of the board upon the subject.]

Have any children been supplied?—Sixteen are to go off to-morrow morning to charter schools.

Have

Examination of
Mr. Thomas Finlay,
19 December 1825.

Have any children been sent to the charter schools subsequent to the draft of 500 from the Foundling Hospital?—Yes.

What number?—I cannot exactly tell, I think twenty-five on one occasion.

When was that draft made?—I think in the April quarter.

We will beg for a statement of the names and ages of all children who have at any period been transferred from the Foundling Hospital to the charter schools, subsequent to the draft of 500 above adverted to?—It shall be furnished.

Did the applications from the Incorporated Society state upon that occasion when the twenty-five were sent, what number of children their vacancies enabled them to receive?—I think it stated that there were vacancies for so many.

The question went to inquire whether the total number that the Incorporated Society offered to take were sent?—They were; whatever they wrote for, and said there were vacancies for, were sent.

Do we understand you now to say there is accommodation for 111?—Yes.

Can you explain why only sixteen are to be sent?—They are taken in drafts of so many each week.

Has any order passed the board for affording weekly supplies of such children until the 111 be filled up?—I was ordered to supply them with 111 children of a certain standing in the house.

Boys or girls?—All boys.

From the house or from the country?—Those in the house that have been in one year.

Is it left to your discretion as to the manner in which to select them?—The order was that those 111 should be selected by Mr. Murray and me.

And in what manner do you propose to regulate that selection?—To take them from the drafts that came in in 1824, beginning at the last that came in that year; and if they are not passed by the surgeon in the way ordered, to take the next in rotation.

Do you mean you will begin at the first children who came in in 1824 from the country?—At the last that came in in 1824.

Why will you exclude the children who came in in 1823 from their chance?—Those children will be fit to be apprenticed in the ensuing year from the hospital, if there should be a sufficient demand.

Will you proceed by taking the seniors in point of admission who have come in since the beginning of 1824?—I propose to take the last sixteen on the list.

Can you collect whether the children themselves consider it a promotion, being sent to the charter schools, or view it with dislike?—I have no opportunity of knowing that; the selection is made the day before they are to go.

You have witnessed the selection of twenty-five sent already?—Yes.

Did you make the selection?—No, they were drafted from the country.

Have you had any opportunity of observing whether the children liked or disliked being sent off to charter schools, or whether it appeared a matter of indifference?—It appeared a matter of indifference; they came to my office to be examined, and to have the necessary entries made in the registry.

They evinced neither joy nor sorrow?—No.

They know where they are going?—Yes, they know they are going to the charter schools.

What do you conceive will turn out to be the average age of those twenty-five?—I cannot say exactly as to the twenty-five; I believe about ten or eleven, but those going to-morrow it will be, I think, eleven and twelve.

In what manner are they conveyed from the hospital?—In a carriage; they are to take them off from the hospital immediately on their way to the country.

Will you describe the carriage in which they are conveyed?—I have not seen it.

Is it a coach or chaise?—I should not think that it was either; I have not seen it.

Do the whole go in one carriage?—I do not know.

What carriage will come for them to-morrow?—A caravan, they call it.

Who will be the person into whose custody they are to be delivered by the officers of the Foundling Hospital?—Vickers is the name of the person.

Where are they to be sent?—Strangford.

Have you any knowledge whether those children are to be taken to the society's house in Aungier-street, or to be transmitted directly to the country?—I believe they are to be sent to the country direct.

Are we distinctly to understand, that in making the selection of the twenty-five in question, there was no principle attended to of getting rid of children, who either from deformity or any material defect in understanding, might be considered the least desirable to be in the hospital?—No; certainly not.

Is that a feeling that will enter into your consideration in making the selection of fifteen?—Decidedly not.

On the other hand, you would not select the very best on the principle of promotion?—The way I propose doing it is to let the last sixteen drafted in 1824 be taken and sent to the surgeon for examination.

[The witness was directed to furnish immediately a copy of the correspondence respecting the children to be sent to the charter schools.]

Appendix, No. 4.

Further Examination of *Mr. Thomas Finlay*; Saturday, 21st January 1826.

Examination of
Mr. Thomas Finlay,
21 January 1826.

THERE are some Papers which you, as registrar of the Foundling Hospital, were called on to produce the last day you were examined, relative to the correspondence of the clergy of the Established Church with the hospital, respecting their superintendence of the children in the country and procuring Protestant nurses; have they been prepared?—I have brought with me the correspondence upon that subject.

Do you mean the whole correspondence?—Yes.

Produce the papers you have brought.

[*The witness delivered in the same.*]

What you have now delivered in is the whole of the correspondence upon that subject?—The whole of the correspondence upon that subject.

Do those papers which you have now delivered in contain the whole of the correspondence upon that subject?—To the best of my belief they do.

Can you state what is the actual number of the children now in the Foundling Hospital, the infant, the preparatory school, and the grown department?—The return sent in of the number on the 5th of January states, within one or two, I believe of the present number.

[*The Return was handed to the witness.*]

Will you have the goodness to ascertain exactly how many children were in the Foundling Hospital, in the preparatory school, and the grown department, on the 5th of January last?—The grown department includes the preparatory. There were 1,305 children in the hospital, for education, on the 5th January; and twelve infants remained in the nursery on that day.

Of the 1,305, can you state how many were in the preparatory school?—206.

Does that appear upon the face of the return?—No, it does not; the establishment of the preparatory school is 200, but there are occasionally a few more or less.

Then are we to understand that about 1,300 children, of whom 200 are in the preparatory school, form at present, in your view, a fair average of the number contained within the walls of the establishment?—That is the establishment ordered to be kept up. I order in children to supply any vacancies that may occur.

Then we are to understand that it is neither 1,200 nor 1,400, but that 1,300 is the regular number?—Yes, that is the present establishment.

Was it ever carried so high as 1,400 of late years?—I think in August 1824 there were 1,400 children in the house, but it was but for a short time.

What do you conceive is the annual expense of maintaining a certain number of children in the hospital, beyond its usual establishment, meaning their diet, clothing, and any additional expenses their admission may put the establishment to?—I cannot tell exactly.

Suppose 100 grown children were brought into the hospital, and left there for a year, what would be the increase of expense to the establishment in consequence?—As near as I can recollect I should think between 600*l.* and 700*l.*

Is it your impression that a child is fed and clothed in the hospital for between 6*l.* and 7*l.* a year?—It is; I think it has been done for less than 7*l.* per annum.

[*The witness was requested upon his return home to consider that matter maturely, and to write a letter to the Board, stating what the fact is, and in what manner it is made up.*]

(*Witness.*)—The estimate for diet this year is 3 $\frac{1}{2}$ *d.* per day; but the estimate for clothing I cannot tell. I think together it is under 7*l.*

[*The witness was informed that the Commissioners wished to have exact information on the subject.*]

Would 100 children more cause any additional expense to the institution, except their victuals and their clothing?—I think it certainly would require another master or mistress for them; it appears to me there are too few at present.

[*The witness was desired to furnish a detailed account of the Annual Expenditure of the Foundling Hospital for the last seven years.*]

Has any alteration lately taken place with respect to the head of "Allowances made to the country nurses"?—There has; I stated, in my last examination, that the rate of the nurses wages is continued at 3*l.* per year, but in British currency.

It was previously 3*l.* Irish?—It was; there is also a gratuity of five shillings, payable to the nurse, upon her producing the clergyman's certificate.

Can you state what number of children have of late been put under the care of those Protestant nurses, to whom the children have been transferred from the Catholic nurses?—I think in some cases there have been as many as six children transferred to one nurse.

Have the cases been frequent where the nurse has only got one child?—Several cases.

Where a nurse has got six children, she will have 18*l.* per annum for taking care of them?—£. 18. British, and 5*s.* gratuity for each of the children; and an allowance for clothing, &c. paid through the clergy, of 10*s.* for such children as are above the age of five years.

We observe from the return which has been made, that the number of clergymen to whom the care of the children is confided is exactly 100; was that the result of chance, or was it so intended?—It was mere chance.

Is it to be understood that the number is not to be increased?—No, certainly not; there is no limitation.

We believe they are confined to three dioceses, Dubin, Ferns and Kildare?—Yes; there are very few in Meath.

We

We observe that in the list you have furnished us of the clergymen who have undertaken to attend to the children, a considerable number of curates; we beg to know what distinction the governors make in the cases on which they would communicate with the rector, and those on which they would communicate with the curate?—There is no regulation upon the subject, either curate or rector, whoever recommends the nurse is considered sufficient.

We presume then that the board addresses the circular letter to the rector?—To the minister of the parish.

And then whoever, the rector or the curate, answers the letter, becomes the correspondent of the board?—Yes.

Do you find that the number of Protestant nurses at present recommended by those correspondents, is fully adequate to take off the number of children, that you wish to place in their hands?—I think the number is fully adequate to take them off.

You will observe in the return which you have made us, that the total number of children admitted into the hospital since the year 1796, amounts to 52,150; of whom it is stated, that there have died in the country 25,859; you have stated upon a former occasion that that latter number, however, included not merely the actual deaths ascertained by dead certificates, but also all children of whom the board had ceased to hear for three years, that all the latter were presumed to be dead, and so inserted in that column; are the Commissioners right in their apprehension that such was the tenour of your evidence?—That was the tenour of my evidence.

It now appears by another return you have made us, that the number of children whose deaths have been actually certified to the hospital, amount only to 16,237, the difference is 9,622, which we presume constitutes the amount of the children of whom the board has ceased to hear for three years consecutively, but whose deaths were not certified to the hospital?—Yes.

We wish to know your own impression of what is become of those 9,622 children?—My impression is that the greater number of them are dead.

What leads you to that conclusion?—Formerly, on giving out an infant to nurse, the sum of 5s. was paid in advance to the nurse at the time she took the child; the child often died a very short time after it was so taken out, and the wages due at the time of its death probably not much exceeding the sum advanced, the nurse might not take the trouble of looking for it.

Are you not aware that that would account only for such children as died in the hands of the nurses, within about one month from the time that the nurse received the child?—It would account for that proportion, and which I think is considerable.

For that proportion only?—For that proportion only who died within a short period after they had been taken out; a nurse would not come forty or fifty miles to receive a few shillings.

That would account for that proportion only during the period at which the practice to which you have referred prevailed?—Yes.

When did it cease to exist?—I cannot state it from memory.

Go as near as you can?—About seven or eight years ago, I believe.

Then you conceive that the number of 9,622 includes all such children as died in the hands of nurses within the period of a month after they were delivered to them, and refers to a period of seven or eight years ago?—I think it includes a large proportion of them.

What other class of children do you think that number includes?—A number of older children who may have died shortly after the general pay in each year, and from the small sum of wages then due the nurses have not applied, and there are some who may have been detained from affection.

Could not the nurses, without putting themselves to much trouble, receive any fractional amount of wages?—No, they must appear at the hospital, produce a certificate of the death, and be examined on oath.

What has been the least amount of money collected on a dead certificate?—I have paid a shilling, I believe, in one or two instances.

We understand then that a nurse has thought it worth her while to apply for a shilling?—I think she did not in such case come solely for that purpose; she must have had other business.

Have you very frequently paid money on dead certificates to a less amount than 5s.?—I think not; I believe very few have applied for so small a sum as 5s. or 10s.

What do you conceive to be the average amount of the fractional payments so demanded?—I think the average is above a pound.

Could you exhibit any account that would enable us to judge for ourselves of the nature of the amount paid on the dead certificates; are the payments kept in a separate book?—They are.

[The witness was requested to furnish the same.]

Is the personal attendance of the nurse ever dispensed with?—No.

In no cases?—In no case since my appointment; I never heard of any.

Do you think that a nurse often does not bring a child to the hospital, when it approaches the age of six or seven years, in order to avoid the risk of having the child taken from her?—This is certainly the case; but it is for the purpose of holding the child until the following year, and of receiving two years payment, but not from affection, as I conceive; I think, the proportion is very small of those who have been detained from motives of affection.

On what grounds do you come to that conclusion, considering it right to apprise you, that

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that it is a different conclusion from that to which other witnesses have come residing on the spot?—From an examination of the registries of the children of each year's admission: those books are made up as soon as possible after the children have been drafted into the hospital; they are now made up to 1812. I have taken a memorandum of the numbers who were paid for to within a year or two of the period for drafting them: the nurses know very nearly the time the children will be taken into the hospital, and if they have received pay to within a year or two of that time, those children may in such cases have been detained from affection.

We beg you to explain yourself a little more distinctly?—On examining the registries of the children as far as they have been completed, I have taken a memorandum of the numbers of those children whom I suppose to have been detained from affection.

We beg to know in the first instance upon what principle you have satisfied your own mind as to the cause of detention?—I consider the cases in question to be chiefly those in which the children have been paid for, up to within a year or two of the supposed time for their being drafted into the hospital.

In what manner did you ascertain the number of children that you suppose to have been detained?—From the numbers appearing on the registry on the principle just mentioned.

We observe from the return you have made us, that in the year ending the 5th of January 1801, the number stated to have died in the country is 1,298; and we observe that in another return you have made us of the number of children whose deaths have been reported to the hospital in the same time, there have been only 524; the difference of 774 children whom you return to have died, but whose deaths have not been reported to you, forms an item in the account which we wish you to explain—what do you conceive really to have become of those 774 children?—I conclude that those 774 were the children who were not reported to the hospital to have died, and who had not been brought for payment for three years previous.

Do you conceive them to be alive or dead at the time to which the question refers?—I conceive that the greater number of them must have been dead at the time the account was made up.

And that the nurses of course had voluntarily foregone the remuneration to which they were entitled for the fractional period of the year in which the child had lived?—I do.

Have the goodness to reconcile that with an answer you have given on a former day in these words—you were asked: "Is it your opinion that there is any material number of children who die, who do not become the subjects of these dead certificates;" and your answer first, "I think there are but few at present." You were then asked whether there was any considerable number, and you answered first, "not a considerable number;" and you afterwards corrected your evidence by adding the words, "very few." Reconcile that evidence with what you now state to us?—I stated "at present," meaning at the present time.

Do you mean to take a distinction between the state of things at present, and the state of things in 1801?—I do.

State the distinction?—The distinction will be seen on reference to my evidence here this day, relative to the nurses getting 5s. on taking the children out, and many of them dying at a period when there was so small a sum due for wages that they did not think it worth the trouble of applying for it.

How do you understand that as being a distinction between the two periods; is it not a cause that would be equally in operation at one time as the other?—No; great numbers of infants were admitted and sent out to nurse at that time, in comparison with the present.

Still must not the proportion in a hundred or a thousand children have been the same in the one case as the other; how would the alteration of the number affect the subject in question?—The total number of children at nurse in 1801 was not near so great as the total number at the present time; but the number of infants sent to nurse in that year was considerably greater than now; and it appears that a very few children remain unaccounted for at present, compared with the former period.

We will then refer to a more modern period. We observe that within the last year you return to us, that the number which died in the country amounted to 361; but in the other account rendered to us, the number of those whose deaths were actually certified there were but 177; that is rather less than one-half of those whom you have returned to us as having died. We would beg of you to explain to us what in your opinion has become, within the last twelve months, of the 184 children whom you returned as dead, but whose deaths have not been certified to you?—Those 184 include a period of three years.

We are quite aware of that; but the question is, what, in your opinion, has become of those children; do you conceive them to be really alive or dead?—I conceive that a great number of the 184 are dead.

When do you conceive they died?—I cannot say when they died.

Must it not have been within the three years?—Certainly.

And you consider, that the nurses have voluntarily foregone their just claim for remuneration with respect to 184 children?—I do, in many cases.

What do you think has become of the other cases in which that motive has not operated?—I think that some of those 184 children decidedly may have been detained by the nurses: some of them from affection, but what number I cannot say.

Can you not give as precise an opinion as to the one date as you can with regard to the other; namely, the year 1801: have you not the same grounds?—I conceive that to be the case.

We

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We have put the example of the last year to you in order to evince that there is not such a distinction, as you suppose, between the commencement of the period referred to in the return, and the present part of it; it appearing to us, that the principle, whatever it is, operates at present in the same manner as heretofore. We would wish to ask whether it is your impression, that, at present, the nurse in the majority of cases foregoes her claim to remuneration?—I think, in the majority of the cases of those 184, they must have foregone their remuneration.

Upon what grounds do you come to the conclusion, that the majority of those 184 children are dead, and that the nurses have foregone their claims rather than that they are alive and have been retained by the nurses?—The ground upon which I come to the conclusion is, that a number of children probably die immediately after the general pay. I have heard it mentioned that a number of children in the very hot summers die shortly after their return to the country: many, from fatigue; some of them, I have no doubt, get fevers and die.

Have you any other reason for coming to the conclusion you have but that which you have stated?—No, I have not.

Will you recall to your memory whether there has been any correspondence from clergymen since you have been registrar to the board, stating that there were foundling children detained by the nurses in the country, and wishing to know what steps were to be taken with regard to them?—I think there have been letters upon that subject.

Can you recollect whether any answers have been sent to those letters?—I do not recollect; there have been inquiries made by clergymen on the subject; under the Acts of Parliament relative to the hospital, the governors have not the power of recovering those children that are detained by their nurses.

Have you known of any proceedings being taken by the governors of the hospital to recover, as you term it, those children?—None that I know of; I have inquired into the subject, and I understand that the law does not give the necessary powers to the magistrates for this purpose; the law appears defective in this respect.

You will observe in your former evidence, taken the other day, that you stated you thought that there are but very few children at present who die who do not become the subjects of these dead certificates; you will observe also the facts that in the very last year the number returned to have died is 361, and the number of dead certificates during the same period is even less than half that amount; if you consider that the other half of the amount are really dead, do you not think that you were greatly mistaken in giving the evidence before adverted to?—I had not the registries to refer to at that time; it was my impression at the time, and I still think the numbers are comparatively few who remain unaccounted for.

What we wish to ascertain precisely is this—seeing that there are two modes of accounting for the appearances, one by assuming that the children have all died, and secondly, that a considerable portion have been detained in the country—what we wish to know is why you are inclined to think it is to be accounted for in the first way and not in the second?—From examining the registries, and seeing that there are such a number of young children unaccounted for, I do not think that the nurses would have kept back so many from motives of affection. The nurses do not detain them until it comes within a year or two of drafting. The impression upon my mind is, that the nurse endeavours to receive as much payment as she can.

The question is, seeing that there are facts undisputed which can be accounted for in either of two ways, namely, that the children are all actually dead, and that the nurses have voluntarily foregone their just claim to remuneration, or on the other hand, a proportion of the children have not really died, but have been detained from motives of affection by the nurses in the country; we wish to know on what grounds you are now satisfied (if you are so satisfied) that the facts are to be accounted for in the first mode and not in the last, or if there is any other mode by which you can account for it?—The way in which it strikes me is, that the nurses having, up to a certain period, brought the children to the hospital for payment, and not coming up on the drafting year, are induced to detain the children under these circumstances.

What do you call the drafting year?—The year in which each class of children are to be brought into the house.

But is that governed by a fixed rule which is known to the nurses?—No; the last year, children of ten years of age were drafted.

And at what age the year preceding that?—Eleven and twelve.

Are we to understand, in the first place, that there has been any fixed rule on the subject, and secondly, that it has in point of fact been attended to?—I think very closely, for a series of years.

Does not it often happen that the children are brought up by the nurses, and detained when so brought up with the nurses without any expectation on their part that that would be the case?—Certainly.

What is the fixed rule as to the age at which the children are to be drafted into the house?—There is a letter and number for each year; and as there are vacancies in the hospital, the oldest children are brought in.

Is there any fixed rule as to the age at which the children are to be drafted into the hospital; eight, nine, ten or eleven years, for instance?—The rule is, that the oldest children are brought in each year regularly; they have been drafted down to the age of nine or ten years.

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Is there any fixed age at which the children should be drafted into the hospital, or is there no fixed rule upon the subject?—The fixed rule is to bring those in which are the oldest.

The oldest children are sometimes of the age of eleven, sometimes ten, and sometimes nine; is that so?—The children of two distinct ages may happen to be drafted at the same time; supposing there are 500 children of one age, and there are only 400 vacancies, 100 of that number must remain out until the next year.

Is it not the practical operation of the rule, that sometimes the children are admitted at eleven, sometimes at ten, and sometimes at nine years of age?—Certainly; and there may be instances under peculiar circumstances of children being brought in under the regular age of drafting.

What do you mean by the regular age of drafting?—The oldest children.

Does the expression “regular age of drafting” imply any particular age at which the children shall be received?—I have given in a return of the number of children at nurse, and their respective ages, to which I would respectfully beg to refer.

[The return was handed to the witness, who examined the same.]

(Witness.)—It appears by the return, that at present there are 49 children of eleven years old, and 360 of ten years old at nurse; as many children of those two ages as there are vacancies for in the hospital will be drafted into it in the present year, and so on in rotation.

Does not it follow from the application of that rule, that children are now admitted into the hospital at rather younger ages than when the pressure of accumulation of children was greater, namely, a very few years ago?—Surely.

Then we are right in supposing that the operation of this rule is to admit children sometimes of an older age, and sometimes of a younger age?—Yes; still bringing in first the oldest children.

Do you consider that the nurses in the country are aware before-hand of the practical operation of a rule so shifting in its application, and only determinable upon a careful examination of the books in the Foundling Hospital?—Supposing at the commencement of the year a certain number of children, say two or three of those that are to be drafted, are taken the first day, the nurses hear of it immediately; it is astonishing with what rapidity they communicate these particulars to each other; I have heard of nurses who having been at the hospital-gate with their children, and hearing that those of the same age were drafted, have returned home, and on the following year have presented themselves to receive two years wages.

Can the nurses have any opportunity of knowing the number of vacancies at any particular period?—Certainly not.

When a child dies in the country, is there any allowance for burying the child, in addition to the wages?—No.

Appendix, No. 5.

EXTRACTS from the Examination of His Grace *The Archbishop of Dublin*;
Friday, 17th December 1824.

Examination of
The Archbishop of
Dublin,
17 December 1824.

YOUR Grace is one of the governors of the Foundling Hospital?—Yes, I am.

How long have you been so?—I think since the latter end of the year 1822; since I came to the see of Dublin.

Have considerable alterations and improvements been made since the time of your grace's superintendence?—There has been an endeavour to improve it in many respects, which it seemed to require; the other governors and myself have made exertions to rectify, as far as we could, what we found in experience not to work well in the institution.

Would it be too much trouble for your Grace to describe the nature of the alterations that have been made under your superintendence?—The great evil that I, being a new governor, felt pressing upon the institution, was the prodigious accumulation of children at nurse, kept to a very late age, much too late an age for the purposes of beneficial instruction afterwards. The number was very considerable; I cannot exactly say how many there are now, but the number is much reduced; it was not so much the absolute number either, as the number above a certain age remaining at nurse, that was alarming; I cannot specify the exact number, but there must have been close upon a couple of thousand (I speak now upon general conjecture) who were above the age that I for one thought likely to admit of any benefit from the instruction of the hospital, on their return to it. We had them remaining at nurse of the ages of twelve, thirteen, fourteen, and I believe even of sixteen years; this appeared to be so great an evil, and there was so little hope of any useful result from introducing children so circumstanced into the institution, whilst the worst consequences to discipline and morals must be the effect of their intermixture with the existing pupils, and the evil being also of such a nature as, unless some immediate effort were made to throw off the superabundance, must go on to perpetuate itself; that I was induced, with the concurrence of the other governors, to apply to Mr. Goulburn, to learn whether it was practicable to have a certain portion of the overgrown boys advantageously disposed of in some of the foreign settlements. This, however, could not be effected; and as the only remaining mode we could devise to remedy this overwhelming evil, we made an application to government to permit 500 of our children to be drafted out from the hospital, or rather from the nurses, as we had the oldest of them there, to the charter schools,

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schools, and a grant was made last session to the charter schools to enable them to meet the expenses attending this arrangement. I think the most important change that has taken place has been with reference to this particular subject, and in order to promote our views upon it the more effectually, we introduced a new species of school within the walls of the hospital, called the *Preparatory School*, consisting of 200, confined entirely to girls, in order to get them in at an early age, about seven years old: we thought that would answer two good purposes; in the first place, it enabled us not only to reduce the number at nurse by 200, but also to get in such young persons as we could afterwards present as a proof of the benefit of admission at an earlier age, and of an improved system of teaching and regulation to be engrafted upon it; we were also able to bring it comparatively within a small compass, and having placed it separately under the direction of a committee of the ladies who are governesses of the institution, we were enabled by their exertions to introduce the new and improved system of subdivision and monitresses, which was not in use in the general schools of the hospital. In these, at some distant day, under the idea of introducing Dr. Bell's system, a change had been made, and persons recommended by Dr. Bell had been placed at the head of the male and female schools; but at the same time, from whatever cause, the system taught by Dr. Bell was never really introduced; so that whilst the old scheme (if scheme it could be called) was given up, the one for which it was relinquished was not introduced in its room, so that matters were placed in a worse condition than before, and the mode of teaching has consequently been a bad one. I cannot give a stronger proof of this, than by mentioning a fact or two respecting the mode in which the mistress of the General Female School usually carried on the management of it at the time I became governor. In an exceedingly large room, in which from 400 to 500 children were assembled at school, and in which noise and irregularity, from want of method, continually prevailed, this gentlewoman (who is also of delicate health) had no other mode of attempting to enforce order in any particular case, than by calling, at the utmost exertion of her lungs, to the disorderly children, and also to the under mistresses by name—this call was followed by reply and rejoinder, &c. at the fullest stretch of voice, by all parties, so that even the very attempts at order only produced more confusion and greater clamour. To show the total want of method or plan still further, I must state, that in that immensely large room, and amidst so great a number of children, the mistress sat at one end, not raised upon any eminence, scarcely seeing or being seen by any one of the children with distinctness; and it has been only a late discovery, that of procuring for her an elevated platform which gives her a view of all parts of the school, and of supplying her with the aid of signals, whereby perpetual shouting may be avoided in the general regulation of the school. In the newly-introduced school, called the *Preparatory School*, these, and every other judicious improvement devised in later times, have been attended to with the happiest effect. The advantages of this improved system are already abundantly manifested in this young institution, and both for good order and progress in learning, manners, and behaviour, it presents now a model for the entire establishment; the children are not above a year in this new establishment, and yet I have little doubt that if called before this Board, they would stand an examination most respectably. Of that, however, I am not prepared to speak with actual knowledge. The governors are so circumstanced as to have but little acquaintance with the teaching of the children; for as they consist principally of persons who have a great deal of business of their own to attend to, they can give but a limited portion of their time, once every week, except upon very extraordinary occasions, and during that time the common routine business of the hospital occupies them in a great measure. I some time ago proposed a solemn meeting of all the governors, to digest an entire body of regulations for the hospital; I have postponed it till this late day, for the purpose of deriving every benefit possible from the experience of the sort of plan intended to be proposed, worked upon a small scale, before we commenced upon a larger. If we found any impediment in this preparatory trial, we should at the same time easily discover the mode to remedy it; and then, after such a trial on a small branch of the institution, we should be better able to establish a set of regulations to work through the entire. Notice of a meeting for this purpose was given four or five months ago; but we found we were not quite ripe for it then. The governors, however, have been satisfied that benefits must arise from the projected plan. And we shall now soon be enabled to appreciate the full value of it, and to be satisfied of the best way of working it. In this way we stand at present, having made certainly an impression on the old system; having got in a number of children upon whom we can employ our new system to a good purpose, and been enabled to approach the object so desirable, of getting the children into the institution at a proper time of life. I cannot say more, than that we have opened a door to a considerable number of improvements, which, if we are empowered to carry into effect, may be productive of very considerable benefit. Persons recommending alterations are generally sanguine as to the good effects likely to result. But even with this impression fully upon my mind my opinion decidedly is, that if we can carry the proposed alterations into full effect, we shall make this a truly valuable institution, and adequate to the objects for which it was designed. We have made also some arrangements as to the children at nurse in consequence of their very great number, and the immethodical way in which they were thrown into the hospital, and the sort of hands in which they were placed, they were likely not only not to receive improvement in the country, but to be prevented in a great measure from receiving the improvement which the institution itself was calculated to afford. The women to whom the children were entrusted to be nursed were of the poorest and meanest order. Much care was taken by the governors to rectify this; but their endeavours were defeated by the officer whom they employed in the department which governed the selection of the nurses. This person, upon whom all depended, was most unfaithful in the

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discharge of his duty, and by his contrivance there was a certain description of nurses chosen for the children, in whose hands the governors would not knowingly have placed them. His object was to place them with Roman-catholic nurses, he being a Roman-catholic himself; and to say the truth, independently of such exertions being made, there would naturally be a greater number of Roman-catholic nurses to offer themselves, as well because there is a greater number of the lower orders of that religion, as because persons of that description are willing to accept of lower wages, not only from their greater poverty, but also from their being under an influence, urging them to receive the children of the hospital on any condition. The wages were originally too low, being but 4*l.* per annum, but they experienced about two or three years ago a still further depression, by which they were reduced so very low as to make it impossible that any person could support a child in any degree of decency; they were brought down to 3*l.* per annum after the first year, and the consequence of this has been that the children were not clothed, and generally most miserably fed; and so soon as they were able to creep about, they were generally sent out to pick up whatever they could get for firing from the hedges and plantations, and, in short, to steal whatever they could, and practise all dishonest tricks for the exigencies of the cabin. The children consequently came back to the hospital infected with all manner of bad habits, principally lying and thieving. And in addition to this, they too often returned in a state of disease and decrepitude, or at least with an enfeebled and sickly constitution. A system so destructive as this the governors have been endeavouring as far as they can to alter; and for this purpose they have made an application to Mr. Goulburn to be permitted to send in the estimate for the parliamentary grant, with an allowance for the nurses, increased to the amount at which it had formerly stood, namely, 4*l.* per annum after the first year, and he has been so convinced of the necessity of this alteration, that he has agreed to the propriety of their doing so. We have also been endeavouring to make a selection of nurses of late within the province of the archbishop of Dublin. And for this purpose I have employed the means in my power, as metropolitan, of sending directions to the clergy of the several parishes within my jurisdiction, and calling upon them to make the children of the Foundling Hospital within their parishes more the objects of their attention than they had hitherto done. On this subject we have adopted an entirely new plan. We send regular notifications to the parish clergyman of the children that we send out: the places to which they are sent, and the persons with whom they are lodged, and the clergy have had a general direction throughout the province to pay particular attention to the children, not only when advanced so as to be capable of learning, but also in their infant state, and to visit the houses where they are as frequently as possible. We have every reason therefore to suppose that this attention, so eminently requisite, will be diligently bestowed. We have been anxious also to arrange a plan whereby we shall be enabled to place the children with Protestant nurses. One great evil, amongst many arising from their being placed with Roman-catholic nurses is, that when separated from their nurses their natural affections are violently snapped. The only person a foundling child can have a feeling for, like that which is borne to a parent, is the nurse; and although the taking the child away from the nurse broke this natural feeling, yet as we were an establishment of the state, and bound to bring up the children in the religion of the state, we were not only obliged to transfer the children from their Popish nurses, but also to keep them separated from all connection or intercourse with them, after they returned to the hospital.

The Protestant nurses are of a much more decent description of people than those who received the 3*l.* among the Roman-catholics. The children placed with the former would be much better attended to in their diet, and clothing and behaviour; and besides these and many other advantages arising from their being placed with Protestant nurses, we feel ourselves enabled by doing so, to encourage a cultivation of that natural affection in the child, which, when otherwise situated, we were obliged to counteract. We shall now have no reason for breaking off the intercourse of affection between the nurse and the child. We have found this sort of artificial affection very strong—it extends as far as the children of the people with whom the foundlings are at nurse. They call these their brothers and sisters. If they grow up without such attachments as these, the poor foundlings feel themselves, as it were, alone in the world; and there are not the same means of excitement among them as among other children. This is a very material change.—Another very important change that has been made has been the alteration of the old scheme of letting the children in the hospital grow up to be masters and mistresses. They were formerly often trained up for such, but they are totally unqualified for this. We found those who were so employed altogether ignorant of the world, or if they had learnt any thing they had not learnt it to profit. We found them unacquainted with the measures of conduct, and even with the due value of terms so far as moral rules were concerned, and in truth in every way insufficient—besides they were not respectable nor respected. The children are impressed with a sort of awe of a person of an apparently higher description coming amongst them, but this awe they never were led to feel for one who had grown up amongst themselves. We have now adopted the principle universally, that none of those who have been trained up in the hospital shall assume the situation of masters and mistresses. When these were so appointed, they were instantly changed from a state of pupilage into one of actual authority—there was no gradual transition; accordingly there were perpetual quarrels from the children disputing and undervaluing their authority. With respect to the separation of the children of different sexes, we have also made changes. We have latterly been acting upon a system of exclusion—they were formerly intermixed. There was no proper line of separation at all; the governors have been induced to adopt the plan of bringing the kitchen in contact with the hall. This was a scheme recommended

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twenty years ago by the governesses, who are in truth alone the persons who can give useful information as to the details of the hospital. The governors in general have known little about the details; the practical working of the hospital comes under the direct inspection of the governesses, and by them this change was recommended a long time ago; but it was looked upon as a hopeless scheme; first, on account of the expense, and next on account of its being a total change of the system, and tending to break down many of the old rules; and not meaning to speak disrespectfully of my fellow governors, I must say that in this, like most other old institutions, what they have been long accustomed to, there must be strong proofs of the necessity of alteration indeed before the change is assented to; however, this has been executed, and we have now got rid of the most mischievous sort of intercourse that ever tended to disturb the good order of any institution. The kitchen was formerly at a distance from the hall, and was placed in the female court; in the passage between the kitchen and the hall the girls and boys employed in conveying the food from the one place to the other were continually and freely intermixed. The galleries and passages also had places where the children might be concealed, so as if improperly associated, to escape detection. We have got rid of all this entirely. The girls have now the sole management with respect to the dinner, so that this no longer furnishes an opportunity for intermixture. With the same view also we have made a very material change as to the dormitories. The only thing that remains now to arrange, to effect our purpose completely, is a matter of not much difficulty—to close the windows of the boys apartments which look towards the girls court. We have lately closely inspected the entire buildings to see how this may be done, and to examine particularly how the light might be affected, and we find the thing quite practicable. The rooms will answer just as well after the alteration as in their present state, and thus we expect to have the two sexes cut off from every kind of communication, even from that of signs, &c.

It has been stated to us, that a new class of persons were about to be introduced into the hospital as candidate teachers, who were to be instructed with a view to their being schoolmasters and parish clerks?—Yes; that is so.

Is it possible to carry into effect a perfect system of separation between those young men and the females belonging to the hospital?—Yes; there is a perfect plan of separation. They are entirely cut off; and where there might be even a possibility of communication by signs, we prevent this by blinding the windows that look towards the female court; a change which, from the excessive number of windows giving thorough light, will in itself be an improvement. There will not only be a sufficiency of light, but there will be plenty of ventilation, so that we do not apprehend any inconvenience from the change; and this being made, the communication is completely cut off. But I should remark, that although all intercourse between the sexes will be removed entirely by the plans I have suggested, yet there is one of a much superior order, from which we are terrified only by the idea of expense. The scheme I allude to is, that of giving up the infirmary entirely for the boys school, and changing the present boys school-room, and the house which formerly belonged to the weaving school (and which, in truth, was at first the infirmary), for the new infirmary: this latter could easily be made sufficiently spacious; and being separated into two distinct buildings, would answer perfectly for the separation of males and females. At present, as it is, we purpose to separate the existing infirmary; as, by the present system, a great deal of what we have been endeavouring to secure, namely, a separation between the sexes, has been defeated by the infirmary being the common receptacle of the children of both sexes. We have indeed altered it, in some degree, to remedy this evil; but it still exists. They have only one school-room for invalid boys and girls when convalescent; and with our best caution there is still a possibility of intercourse. We have had, as I have mentioned, a plan in contemplation for dividing the building into two separate ones, and having two distinct entrances.—[*His Grace described the proposed alterations.*]—These and some other alterations in the quarter of the infirmary would be a great improvement upon the present plan; but the grand improvement of all would be, to make the change I just now alluded to; namely, that of transferring the boys school to the infirmary, and the infirmary to the buildings at present occupied for the boys school. There would be then no possibility of intercourse between the children of the two sexes, and there would be other advantages to the institution of a nature which cannot be derived from any other arrangement. Should Parliament consent to grant the money for carrying this scheme fully into execution, the true method of making the institution adequate to its objects would then be effectually secured. It probably would require not less than 3,000*l.* But 3,000*l.* were never better bestowed.

At what age does your Grace think it would be most desirable to bring them from their nurses?—I should very much wish such as were placed with Roman-catholic nurses, to be brought in at seven years old; I should be glad to have them at all events at an age not much later.

Is it possible to apprentice them before twelve or thirteen?—No, I should think not; seven is the age we have already ventured upon in the preparatory school; I merely speak of the wish; but when we look to what is reasonably practicable, it may be necessary to give up a year or so. If they stay above seven years with their nurses, it will not be so easy to give them the due improvement after that; but we should not have the same difficulty of leaving them longer at nurse, when matters were brought into such a state as would secure to us nurses of the same religion as that in which the children are to be brought up. In addition to this also the increasing attention on the part of the clergy, on which I confidently reckon, and the general prevalence of Sunday schools, would prevent the longer continuance at nurse from being so great an evil as it is at present: the children

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would be making some proficiency in the country, and what they learned we should not have to endeavour to unteach them, as we are obliged to do at present with those who have been with Roman-catholic nurses. We might then upon the whole be enabled to extend the benefits of the institution to a greater number, without increasing the expense.

If the alterations were made in the hospital, which your Grace has suggested, what number will it be able to contain?—I do not think the number would be increased by the alterations we speak of. The number the hospital has contained, or is supposed to contain, we have endeavoured to make it contain; but this number it has not continually accommodated by any means. The present supposed amount is 1,400; 1,200 had been the stated number, and we have lately forced in the additional number of 200, by means of the preparatory school; at the same time that we have withdrawn very little accommodation from the others, because we took up that which was formerly the infant nursery, and a part of the buildings that was not occupied. But at the same time we found that these 200 did require some additional room, which we procured from store-rooms, and some others of that description. We find upon the whole it will not now (in the way in which we think accommodation ought to be afforded with a due regard to health and cleanliness) give more than accommodation for 1,300, and we are accordingly altering our estimate to 1,300. We should have 1,200 in the general school, and 200 in the preparatory. But we have not been able to keep up our number in the general school, in consequence of the great difficulty of getting the children in from nurse. We have pressed very much that the nurses should be called up, but they do not like to come except at the time of year when they have hitherto been used to come to town. They formerly came in July. The children were only drafted at one time of the year; the consequence was that there was dreadful confusion—they came in great numbers, and whatever discipline there was in the establishment was quite upset. The whole system of the hospital was suspended; it was a most mischievous thing. Now our plan is to call in the children from month to month; this is only now in the course of operation. We find it, as I have said, very difficult to get them in with punctuality; and we are obliged to hold out an inducement for the nurses to come up with their children. Yesterday we gave an order to call in a hundred more of the age of ten than what we had ordered in before, because we found that the proportion of those that reached us was so very small. We are now about 200 short of our number; this is directly opposed to our present plan, for our object is that the number in the classes shall not be disturbed. We have also carried on the system of apprenticing now to a greater extent than before. We do not confine it to one period of the year, but extend it generally over the whole from month to month. I think we shall in a short time have the matter of removing the children from the nurses completely effected.

Has not a change been made in the rules for admission of the infants?—Yes.

Has not that very materially reduced the number admitted?—Yes, it has; but the number is still very considerable.

It was formerly 2,000 a year?—Yes, but then of those 2,000 immense numbers died. Upon examining the returns of those children afterwards, the number deficient and those that died was very great, and therefore the object was not attained. Life is saved comparatively on the present scheme.

Has any calculation been made, founded upon the present number of admissions, and the diminished number of deaths out of the whole number admitted, as to the period at which it would be possible to provide accommodation for the whole in the hospital?—If we receive all that offer under the condition of the 5*l.* admission, we should still continue to receive so many, as that, unless a large allowance be made for deduction from the number of the children by apprenticing or deaths, it would not be easy to pronounce when that effect could be produced. I believe the number at present on the books amounts to about 7,000. It will be found, I apprehend, that in the last year the number apprenticed has been considerably increased.

Is it possible to ascertain to what extent Protestant nurses may be provided by an additional pound?—I think I might say to any extent we want; the number sent away within this last year of Protestant nurses extremely anxious to get children from the hospital was very considerable. I have already alluded to an officer of the house upon whom the appointment of the nurses principally depended, and who exercised every species of contrivance (being himself a Roman-catholic) to prevent the placing the children with Protestant nurses. In the matter of transfer to new nurses especially, this man had every thing in his power; upon the whole, the arrangement of the nurses was left entirely to him and Mr. Creighton the surgeon. In the last summer, at the very time when we were given to understand that no Protestant nurses could be had, letters were written to a number of clergymen to know whether they could send up any of that description, and we were informed that we could have them in abundance. One said he could send up thirty, another twenty, and so on, and they were accordingly sent up; but by the contrivances of the person alluded to, they were kept dangling in town for a week or ten days at their own expense, and then sent away without getting any of the children. When this was discovered, it was found impossible not to make a change, and this person, who had for so many years baffled every attempt to get Protestant nurses, was at length removed from the office; and now Protestant nurses may be had to any extent we desire. This has been perfectly ascertained. The number of Protestants of the lower orders is in fact much greater than is generally supposed. In parts of the country where the population consists very much of Roman-catholics, the poorer Protestants do not like to avow themselves; this happens partly from fear of the surrounding Roman-catholics, who are generally confederated on a principle hostile to those of a different

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different communion—partly from the want of encouragement on the part of the wealthy Protestants, who either from mistaken notions of liberality, or from the desire of popularity, or the influence of fear upon themselves, or from electioneering views, are too often more disposed to show favour to the Roman-catholics than to the lower classes of Protestants. These therefore require to be drawn out by inquiry and encouragement. A clergyman frequently, on entering upon a new parish, is given to understand that there are not more than twenty or thirty Protestant families in the parish, when in a short while he possibly finds that there may be two or three hundred, and, in truth, this is generally the case where the clergyman takes pains to make the proper inquiry. It has been particularly found to be the case where the clergymen have made it their business to seek out Protestant nurses. In every instance where I have made any sort of investigation I find that they abound; and therefore I have no hesitation in saying, that for the number of infants that come into the hospital, Protestant nurses can be abundantly supplied.

Do the governors apprehend that the number of children presented at the hospital under the present regulation is likely to increase, or do they think the experience of the last three years has enabled them to ascertain what the average number may be?—I do not think we have had yet sufficient data from which we can form any certain conclusion as to those results; in towns there is often a difficulty and a pressure in providing the sum requisite for sending up children, and providing the amount requisite for their admission into the hospital; but in the country parts there can be but little; for when it is considered that no more than 5*l.* is to be paid by the parish with every child, it must be felt to be as cheap a way of getting rid of the necessity of supporting them as any other. Children deserted they cannot suffer to perish; and they could not have the child supported for any sum so small as that.

The number being suddenly diminished from 2,000 to 500, has it been possible to ascertain what has become of the 1,500?—I do not know exactly what to say upon that point; but it may be right to state, that the description of children we now receive is different from that of the great bulk of those that were formerly admitted; at present, the circumstance of having been in the Foundling Hospital, is not so much a matter of disgrace as it formerly was; the money given for admission seems as if it were a kind of purchase of education—the child is openly sent by the parish, as its adopted child; but formerly, the general impression was such that the peculiar character which marked the institution of the Foundling Hospital spread over all the children reared within it, and cast upon them the disgrace attached to the nature of the establishment.

Will your Grace be so good as to explain a little more particularly the difference between the two classes of infants—those now admitted, and those formerly admitted?—The character of illegitimate was formerly commonly connected in idea with the children brought up in the hospital; this character is not necessarily connected with the institution now, the mere poverty of the parent may now be supposed to have occasioned the desertion of the child; before, the general feeling was, that the foundlings were the produce of unlawful intercourse.

Under the existing regulations, could a child be received merely on the score of the poverty of the parents in the country, unless that poverty was accompanied by an actual abandonment of the child on their part?—No, certainly.

Under the existing regulations of the Foundling Hospital, can a child be sent up to the hospital from the country, without a certificate that its parents cannot be ascertained?—I apprehend not; I have not had it in my power to attend particularly to the routine business at the hospital. There is a regular printed form prescribed, and if that be complied with, all is right; the whole is regulated exactly according to the Act of Parliament.

The Commissioners have been very much struck both by the appearance of the charter-school children drafted from the Foundling Hospital, and the children in the school itself, as to the extent to which they labour under a disease of the eyes; has it been at all a matter of consideration with the governors to ascertain the cause to which that has been owing, and whether any means could be adopted to remedy it?—One great cause is clearly mismanagement, and want of due attention. The doctor has been always most anxious, as soon as the children affected by this disease appeared to be tolerably relieved from it, to push them out of the infirmary into the general school. There has been some exertion of authority requisite to restrain this. He has been very improperly allowed to take to himself the entire control of the infirmary as a matter of his supreme jurisdiction, and with respect to this complaint he has generally sent the patients out too soon. There has been an arrangement lately made in the institution, that of establishing some small colleges (I may call them) of the children in eligible situations. We have got one in the neighbourhood of my country place at Tallaght, consisting of about twenty or thirty of the children, and there are some others in one or two other places. In these, the children are placed for a temporary accommodation, when we could not accommodate them in the hospital. In these minor seminaries the children are attended to with great care, being always under the superintendence of some benevolent and intelligent persons in their immediate neighbourhood, interested for the welfare of the institution. These are kept with great attention to cleanliness and propriety, and order, and yet, into these places this disease has been introduced, by sending into them, from the infirmary, children not perfectly cured of the disease. The reason I mention these small country seminaries particularly is, that in these we have had opportunities of perfectly ascertaining the fact of the disease having been introduced into them by the premature admission of children not perfectly cured in the infirmary. One of these was immediately under the inspection of my own family, who paid great attention to it, as did also the clergyman of the parish; and to them it was

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perfectly known that there was not one of the children in the smallest degree affected by ophthalmia, until a new child was sent there who had been afflicted by it in the infirmary. The surgeon had been particularly requested to take care not to send out any child to this seminary that was not perfectly cured; he pronounced this child to be so, but it spread the disease immediately through the whole of the children. Want of care, therefore, I have no doubt, has been a chief cause of the prevalence of the disorder. At the same time, it is very possible that the sudden transition of the children from the close smoky cabin of their nurses to the large whitewashed room of the hospital on their first admission, may have created a tenderness of the eyes, which might render them peculiarly susceptible of that disease which has of late years become extremely prevalent.

Is it a severe disease?—I am told so, and at present I understand it prevails in an aggravated form. At the board of Stevens's Hospital, about a fortnight ago, Dr. Percival presented reports as to the state of disease in Dublin, and he spoke of ophthalmia, particularly as raging in Dublin at this moment like a plague, so that its severity appears not to be confined to the Foundling Hospital, but to have afflicted Dublin at large.

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May we not assume, my Lord, as a general principle for regulating the admissions into the hospital from the country, that the number of children apprenticed in any year must, *quam proximè*, ascertain and regulate the number that can be admitted or drafted from the country into the institution in the same period?—It will, to a certain degree.

Must it not have a very great influence?—No doubt; it is a principal element in the calculation. Deaths will also have a considerable effect.

It appears from the returns that during the whole period of the twenty-seven years and a quarter above referred to, that the total number drafted into the hospital from the country was 7,913, being nearly equal to one sixth of the total number originally admitted into the hospital; does it not then seem to follow, as a general principle, that it would be necessary upon any consistent and well-ordered system of administering an institution of this kind, that provision should be made for drafting into the hospital a number equal to at least one-sixth of the average number of its admissions?—It would appear that at least provision should be made for one sixth.

The average number of admissions having been 2,000 during the first twenty-four of those twenty-seven years (and until the late regulations for limiting the number of admissions were resorted to), it would then follow, that the number that ought to be drafted from the country ought to be one sixth of 2,000, in order to prevent accumulation in the country?—Certainly.

It appears, my Lord, that in the year 1808, only thirteen, instead of 333 (as being the sixth part of 2,000), were in point of fact drafted into the hospital; and in 1810, only seventeen were drafted in; does not your Grace, in the transactions of those years, see the sure and obvious foundations laid for the present most inconvenient accumulation of children in the country?—Undoubtedly.

Can your Grace inform us whether the governors of the Foundling Hospital have acted upon any fixed rule known to your Grace, in reference to this most important principle for the conduct of the institution, or whether we are to consider that the efforts that have been made occasionally to apprentice the children, have been the result of the extremity of pressure, arising from the neglect of the principle which these questions have been intended to suggest?—I have no doubt the state of things has arisen from that and neglect: until very lately the matter of comparative calculation seems not to have been taken into the account. It has however been very seriously thought of within a short while back. The changes now making in the hospital will affect the number at nurse very materially.

Your Grace will be so good as to observe, that the reference to the past is only for the purpose of eliciting what ought to be the general principle that should govern for the future, and which we conceive has not been attended to in time past?—We have felt the neglect of those principles, in times past, so strongly, that it has been our anxious desire to have the institution placed upon sounder principles of regulation.

Has it ever occurred to your Grace, to consider the balance of advantage and disadvantage that would result from a system of placing the children originally in the care of Protestant nurses carefully selected, and with due provision for the children attending proper day and Sunday schools, and allowing them to be apprenticed at the proper ages from the houses of those nurses without any passage to the Foundling Hospital; the question is confined for the present to the moral consequences to the child, and to his future prospects of success in the world—of the balance of financial advantages to the institution, we are not at present speaking?—If the Foundling Hospital were conducted upon a right system, and one soundly administered, I should not prefer that mode. But were it left to labour under the imperfections that have hitherto attended the working of it, I should then deem the mode proposed preferable, provided the conditions could be complied with; but I fear that would be more difficult even than to effect the proper working of the system of the hospital. Could we be sure in every case to secure a Protestant nurse, that would be disposed and capable to assist the clergyman of the parish in having the child brought up properly, and were we on the other hand to continue still subject to the imperfections that have attended the system in the hospital, I have no hesitation in saying, that the plan proposed would be preferable. But giving credit for the improvements that the system of the hospital is capable of receiving, I should decidedly prefer the improved system of instruction the children would then receive to the scattered system of instruction in the country; besides, in the comparison of the two schemes, generally, it deserves to be considered whether the children receiving

receiving the education of the cabin would be considered by the public eligible as apprentices.

Is it your Grace's opinion, that the average of education, such as can be administered in the Foundling Hospital, with regard to moral and religious considerations, is upon the whole better or worse than the instruction administered in Sunday and daily schools under a well-ordered system in the country—we assume, that as good education could be administered to the foundlings in the houses of the nurses as to the children of the nurses?—If both were well worked, I would prefer the system of the Foundling Hospital. I think such a system gives that substantial discipline that affects a child through life, and that cannot be had in a cabin.

Does your Grace consider that that discipline operates beneficially upon the character of the child that is the subject of it?—I allude particularly to the importance of a fixed habit of subordination—the feeling ourselves part of a system in which each is to keep his proper place. In the case of a great public school, broken into parts, and each part under due regulation and control by effective authority, I cannot but think there is the best chance of such feelings and habits being produced and established. And of this there can be but little expectation under any system of Sunday or daily schools, even were such schools sure to be found always in the neighbourhood of the cabins in which the children might be placed. The system of discipline I speak of is one which fits a man for the purposes of society, and which in truth cannot easily be had, unless coupled with large numbers on which it is to act. This, if well wrought, and upon a sound principle, converts the subject into a moral and religious machine, and ensures the regularity and tranquillity of the social system. This can never be effected by the plan of scattered and desultory teaching, and still less in connexion with and under the direction of such persons as are to be found in Irish cabins. Small schools, could the children who are the inmates of the cabins even have the benefit of them, would not effect the purpose. It is only to be effected in large bodies, and under uniform, unbroken, and systematic regulation. The domestic tie, it must be admitted, furnishes an advantage which should properly be placed to the other side of the account in the scheme of cabin instruction, and yet it is much to be questioned, whether a foundling child, growing up amongst the children of a family by whom it would be considered in the degrading light of a charity child, be likely to experience much of the comforts of domestic society, and the endearments of a domestic tie. That the mere foundling infant should experience some of the kindly feelings of a mother from its nurse, and should be treated with something like domestic tenderness, whilst in the years of actual infancy, may well be conceived; but that it should continue up to the age of apprenticeship to enjoy domestic comforts, is not so probable. On the contrary, it appears to me, that the child would be likely to experience much greater happiness in the hospital than in the cabin, besides escaping the infection of the vices which prevail among the lower orders, and which they could not fail to contract from their young undisciplined associates with whom they would be in daily contact.

Is it not your Grace's opinion, that the domestic tie is at least as valuable, possibly more so, to the foundling or the orphan, than it is to the child whose parents are known, seeing that that is the only domestic tie that such a child has to look to?—Certainly; I think it of great value where it exists.

Is it not your Grace's opinion, that a public boarding-school system for education, however well regulated, has on the other hand defects peculiar to itself, both with respect to the temper, morality, and religious feelings of those who pass through it?—With respect to religion, there is great reason to feel fearful, because aggregation is in most cases injurious; at the same time it must be admitted that private education has also its own vices, which war against religion likewise. But as to temper, I am satisfied the public system is useful. It breaks down that selfishness of temper which the private scheme is found so commonly to generate; by the collisions which it produces, it prepares its pupils for the active scenes of life, and corrects the overweening confidence which tends to disturb society and to diminish the usefulness of the individual; and, upon the whole, it gives a tone to the character which cannot be attained in the solitary system of education.

Is it not your Grace's opinion that the collisions and contests incident to the real life of the peasantry in the country, though perhaps less in degree, would in quality be more natural and more consonant to the future experience of the children, than such as they are likely to meet with in the artificial system of a great boarding school?—If there were reason to expect that the foundling child would be equally caressed in the cabin with the children which naturally belonged to it, and consequently feel itself to be upon an equal footing with its little companions, I should think it might be so; but when the child grew up so as to be aware of its true condition, and to know, and perhaps be made to feel, that that was known also by all around it, then the case would be materially altered; the child would then feel about its neck a perpetual weight, it could not hold itself equally erect with its little playfellows and competitors, there would be no longer that sort of collision that would prove beneficial; its effect would not then be to correct the temper and to improve the man, it would not be the collision of equals. The impression on the one side of a superiority, and on the other of a dependence, would produce only a collision ending in the exasperated feeling, or the abject depression of the inferior.

Is it not to be apprehended that the same, or a still greater degree of depression may result from the system of the Foundling Hospital, arising from a sense of the opprobrium, however unmerited, but which we have reason to fear does attach to those who have been educated within its walls?—I think as far as the children are concerned within the hospital they cannot have that feeling with regard to each other. They are placed upon an

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equality there, so that the collision there obtains its full effect. If then there be there established a respectable system of education, and that the children have been consequently instructed as they ought, and their minds have been duly cultivated by a judicious treatment, I should think upon the whole, that the circumstance of origin may not form any great drawback upon the character of the individual going abroad into the world: if the character has been rightly formed, I should hope there would not be any great mischief from that cause. It should be recollected that it is in the early period of life chiefly the character is formed, it is then that, though silently, it is effectually taking its shape. If there be then a wrong direction given either to the temper or the morals, it would not be an easy matter to correct it afterwards; and if up to fourteen or fifteen the child be kept free from any of the exasperating and disturbing circumstances to which I have alluded, and has had full play for its faculties and powers, it will then have acquired a strength and firmness that may enable it, whether boy or girl, to sustain itself against what, at an earlier period, might have made an injurious impression. But, however, not to dwell upon what may be considered mere speculation upon the point, I wish to be considered generally as saying this, that if I could conceive the public system of the Foundling Hospital well worked, and upon a sound principle, I would decidedly prefer it for the formation of useful character to the other plan which has been suggested.

Is there not ground for apprehension that the mere circumstance of confinement within the walls of such an institution, and the dissimilarity of the events of every day spent within its walls compared with those of real life, will induce inexperience and inaptitude for the real scenes that await the child on going out of the institution, and that such may operate prejudicially, both upon the happiness and even the good conduct of the child who is the subject of it?—In the present state of society of this country, I think the seclusion of great value, and even with the drawback which the question implies, and which I admit may to a certain degree exists, I would still much prefer the public institution.

Does not a participation of the evils of that very society necessarily await the child educated within the institution, at a moment when he may be least likely, from his age and previous habits, to contend with them?—The individual could not possibly escape them in the other case, because they would form a part of its earliest habits, without even a suspicion of their objectionable nature; they would enter into the original formation of the child's character, and would ultimately govern the man: the only chance of resisting these must be looked for in the early inculcation of principles which might counteract them; and in the cultivation of these principles up to an age at which the character might acquire stability; but in the continued education of the cabin, the child would not only be without these principles, but would be, from its early perceptions, continually familiarized, not only with the most corrupting forms of expression, but also with ideas of vice, and in addition to all this, there would be actually a feeling of faction introduced into the child's mind from the earliest period; now in the education of the hospital, under a well-regulated system, all these would be studiously kept out, until a period when a moral and religious barrier might be formed against their intrusion.

Has your Grace had any sufficient or satisfactory opportunities of forming an opinion of the actual fate of the majority of the females, who pass through the hospital in a very few years, after the commencement or termination of their apprenticeships?—I have not, but I can readily conceive it to be very unfortunate; for I do think that the system of the Foundling Hospital has been for a great series of years a bad one, I think it has not been conducted upon such principles as would ensure a solid improvement of character; I consider that the discipline I have spoken of has not been sustained, and that the form of discipline (if indeed it deserves the name) which has obtained in the institution has been radically defective.

Does your Grace conceive that any system of discipline, or moral or religious instruction, that could be adopted in the hospital would be sufficient to fortify the minds of the majority of young females, at the age of fourteen, fifteen or sixteen, in the hands of such masters as they could hope to find, under circumstances of temptation and even menace?—I think that is a case not confined to the Foundling Hospital, but affecting the condition of society, it embraces the question whether good instruction is likely to guard against the effects of temptation or not; I conceive those in the Foundling Hospital, if they receive good instruction, receive the same benefit as those educated in a retired way in other ranks of life; it seems also a question deserving most serious consideration, whether the female children continuing in the cabin up to the age of apprenticing, are not placed in peculiarly dangerous circumstances, they stand in a situation altogether different from that of the young females of the family; the endearments of domestic society, from which the latter are in no danger, may be ruinous to the former, should there be male children of the same age in the family; the condition of a female foundling growing up to the age of fifteen or sixteen in a cabin, is in a variety of ways most perilous.

Is it not open to doubt, whether if a child had been apprenticed in the immediate vicinity of its artificial parent, with the option of resorting again to that home, in case of ill usage or misconduct, and with the additional advantage of the members of that home having an opportunity of watching the conduct of the master, he would on the whole have a better chance than if, for a few years antecedent to the apprenticeship, the habits of connexion with that home had been severed, and the child had been sent to a master at such a distance, that no opportunities either of protection or observation could occur?—We would prefer, and have always, as I understand from the governors, preferred, to have the master or mistress in the neighbourhood of the place where the child had been educated, provided the child had been

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been with a nurse whose connexion with the child it was not desirable to discountenance. There has not been much opportunity for trial of this, because the course of practice has generally been such, that the desire for the most part has been to break off the connexion between the nurse and the child; and in truth, the evils that have afflicted the hospital, as to the subsequent conduct of the children in life, have been in a great measure caused by the circumstance of the wrong placing of the children in the first instance. The breaking off the whole of that system, we conceive, will produce a very material change; at all events it will leave us at perfect liberty to apprentice the children in the neighbourhood of their nurses, or give us an option of doing so; whereas it was formerly the disposition of the governors to withdraw them from their neighbourhood.

Is it not your Grace's opinion, that supposing the zeal and intelligence of the persons at present concerned in the management of the Foundling Hospital should succeed in introducing a superior discipline, there would still be great danger that under a system of gratuitous superintendence the system might hereafter become no better than heretofore?—I think no system can be called good that does not maintain itself, and therefore if it were not established with such checks and guards as would tend to preserve the system, I would not consider it deserving the name. I call that system good that will be able to work well if the individuals who have put it in motion should be altogether withdrawn. But in the Foundling Hospital there can never be a good working machine unless there be some direct and authorized governor, which it totally wants; for the board of governors cannot possibly fill that place. Now in the House of Industry there is a gentleman appointed governor who has a decided control there, and who can see every order strictly enforced. One grand difficulty in the Foundling Hospital has been to secure the execution of the orders. The board meet and prescribe remedies for what they find wrong, and order a certain course of proceeding for the future. They give directions to the registrar to see the order enforced. This is not properly the registrar's business; nor, compatibly with his other duties, is he adequate to the task: neither is the chaplain the person competent to discharge that duty. Our present chaplain is a zealous, a clever, and a meritorious man; but he has come to a time of life when a younger man would be more useful in his place. An active and able man in that situation, being also considered as master of the hospital, might supply the deficiency. There is at all events an officer wanting in the hospital. Unless there be some person empowered to command, and enjoined to see that all the officers of the institution do their duty, and that all orders be strictly executed, the system cannot work well. If this were effected, the business of the hospital would then be reduced within a practicable compass. Without this, no institution of such a magnitude can possibly work well.

Your Grace is one of the visitors of Wilson's Hospital?—I am.

There is in that institution a person of the description mentioned?—There is.

And that institution is found to be very advantageously conducted?—It works very well indeed. It is, however, easily managed in comparison with this.

Appendix, No. 6.

EXTRACTS from the Examination of Mrs. Magee; Wednesday, 29th of December 1824.

YOU act as one of the governesses of the Foundling Hospital?—I do.

How many governesses are there?—There are more nominally than there are really. I think all that can be stated to act are the ladies who compose the committee, Mrs. Ruxton, Mrs. Cleghorn, Mrs. Alexander Hamilton, of Rutland-square, and myself. To us four the alterations in the female school are committed. Mrs. Hamilton, in consequence of the ill health of her daughter, has never attended the committee. The committee was established with power to add to the number if we found it necessary. Lady Anne Gregory is the only person who has attended as governess since the formation of the committee. Finding it very difficult to procure governesses, and when they are procured more difficult to get them to act in concert, we adopted the plan of making the committee of governesses a permanent committee, one of whom should constantly be in attendance, and also getting a number of ladies who should act as visitors, who should feel no responsibility, but who should assist in all the business, those ladies being married or unmarried as the case might be. The visitors as yet appointed are the Misses Magee; the Misses Cleghorn, who have never attended; the Misses Grierson, who did attend; Mrs. John Lees, who never attended; and Mrs. and the Misses Lefroy, who have never attended.

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Is your attention directed generally to the whole concerns of the hospital, or are there any particular departments that you confine yourselves to?—The female department is fully under our authority to the end of the year. The governors granted to the ladies full permission to exercise their discretion with regard to all the mistresses and servants upon the female side, except the heads of the departments which the committee wished to be considered as not being in their province to remove. At the end of the year we are to place before the governors all our written rules and regulations, and by the end of January, they are to alter, confirm, or reject, what they think proper. We consider then the supreme authority they have vested in us as ceasing, unless they please to renew it.

If you found it necessary to dismiss any one of the teachers or superintendents, is it done summarily of your own authority, sanctioned to the end of the year; or do you first seek for the sanction of the governors?—We have not sought the sanction of the governors this year, we have done it entirely of our own authority.

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What description of persons did you find employed as teachers and superintendents in the hospital when it first fell under your care?—The superintendents were, I think, very respectable persons, and still remain. As far as I can judge, Mrs. Ross at the infirmary is a proper person. Mrs. Clifford, the housekeeper, appears to me to be very suitable in every respect, and well qualified. Mrs. Innes, the head of the female school, I cannot speak of as being competent to the important station she holds, though much, and I believe deservedly, esteemed by all the governesses. All the rest of the mistresses and servants whom we dismissed were either persons in a low situation of life, or who had been taken from the foundling children, and had been appointed without ever having left the house.

Had they been selected for their own merit, or were they selected or promoted to the situations as matter of favour?—I was not there at the time of the selection; some of them were selected no doubt from their own merits. I cannot say that any were put there with a full knowledge on the part of those who appointed them that they were unfit; but I believe the great reason for selecting some of them was, that they did not know what to do with them, because they were unfit and unqualified to earn their living any where else; but they were also unqualified in the highest possible degree for those situations.

In what way were those persons disposed of?—Some have been sent to the country: the proposal made by the board, at the recommendation of the committee and of the chaplain, was, that they should either take their choice of going to the country, upon the aged and infirm poor list as it is called, (which is, as I understand, that for each person 3*l.* a year is paid by the institution to the country nurse; and to each is allowed one suit of clothing, of the description given in the house every year; and they may besides earn what they can in the country, to benefit themselves,) or to receive 4*l.* as a gratuity, and provide for themselves. Some of them chose the latter; and I cannot say that any of them chose the former. With some of them it was rather compelled, as we found that the taking the 4*l.* and going away was only throwing them into distress. We are endeavouring to get situations for some of them if we can; but some of them have such infirmities that we cannot expect to provide for them. They are either almost blind, or have some deformity or bad health, that prevents them getting their own livelihood.

In what way have those persons been replaced?—By persons whom we have engaged.

Are they any of them individuals who have been educated in the Foundling Hospital?—No.

Do you know whether any of them have been educated in charter schools, or places where they have been boarded and separated from their parents?—None of the upper class of mistresses to our knowledge. We have endeavoured to get them uniformly of a higher description; and we have at present none that have not apparently had a respectable education, and with whom we did not receive a highly respectable character. The cook and laundry mistresses have been in situations as upper servants. The cook was educated in the Orphan House.

If the selection was carefully made amongst the cleverest of the girls, and the best educated, do you still think it would be desirable to introduce persons who have been educated out of the hospital, and who are more acquainted with the general circumstances of life?—Yes, I conceive that the persons educated in the hospital are totally unfit for instructors, however clever, and however well educated.

Will you state why they so appear to you?—One objection is, that they have not that knowledge of the world that enables them to distinguish the degrees of right and wrong; I have found upon examination, that I could never justly order punishment for any child solely upon their representation; another objection is, that living entirely in the house, they do not know accurately the meaning of words as applied to common uses; they wanted also those feelings of affection and a knowledge of the intercourse of life, which persons acquire by living in families, and in the world.

Do you think that they were more severe in their dispositions, that they had less feeling of kindness and tenderness towards the children, than other persons educated out of the hospital?—I cannot speak to that of my own knowledge; but I believe that they were more severe, and I think they must unavoidably be so from the circumstances I have already mentioned of their ignorance, and a want of a clear discrimination in their own minds between right and wrong; they were, besides, too nearly upon a level with the children to be regarded by them with due respect.

Were the principles of truth as strongly established in their minds, as in the minds of persons who had been educated out of the hospital?—If I am to speak from the results, I should say not; that is, compared with persons of similar education; but at the same time, I think I should not say that I would not depend upon what they would directly assert, as well as upon the veracity of an equal number of persons taken out of the lower situations in life.

Was the difference in the characters of the instructors who had been educated in the hospital, and those since introduced, not educated in the hospital, very strongly marked?—I think so; and more particularly in the Preparatory, where we have had a better trial of it; that is, a more regular one; because there was so much to undo in the other. I think the great want of capacity for instructors in the persons educated either in the Foundling Hospital or in the charter schools is, that it must be, generally speaking, mere head teaching which they can give; because, that knowing nothing of the varied scenes of life, they have neither experience nor judgment to direct the application of the lessons to the hearts and conduct of their pupils. Such teachers are advanced at once from a state of childhood, ignorance of the world, and dependence, to a situation which requires a knowledge of themselves and of human nature, which it has not been possible for them to obtain. These remarks have been peculiarly verified in the Foundling Hospital, where the system of education has been for many years so very defective; they who have learned by rote must teach

by rote. To a by-stander, the Foundling mistresses seem to teach well; they spoke fluently what they had learned from Mr. Murray, the chaplain; and the children, or rather some few of them, answered readily what they had been taught; but of the true meaning of the words, and the comprehension of religious doctrines and religious principles, they were lamentably ignorant. I took a class of children that were preparing for Mr. Murray's lecture, and I took a single verse in one of the chapters of the Acts, and went through it word by word. I should state that this was the first and the best class in the whole school; I asked them the meaning of every word as they stood before me, and not one child in the whole could give me a proper answer to any one question I put.

How long had any of those children been in the hospital?—Some of them four years and five.

Were those girls old enough to be apprenticed?—Yes; I should think there was not one under fourteen, and some of them were sixteen and upwards. When I say a proper answer, I mean such an answer as I believe we should now get from any child who has been a year in the first class. I say as I believe, because that I have not been able lately to examine them myself.

Do you attribute the improvement that has taken place to the employment of a better class of mistresses?—Yes; added to a better general system of regulation, which could not have been accomplished with the former mistresses, and to the assistance the ladies have given.

Have you had much opportunity of knowing how the children have turned out that have been apprenticed from the hospital?—My observation has not been very extensive upon that point. What I did know was not favourable; they are said to turn out generally very ill.

Do you believe that what is said is true, or is it merely prejudice?—I believe it to be true as far as I can judge; but one instance excepted, I speak from belief; it was that belief that led me to take the steps I did; and it was that belief that made me call the ladies together in the first instance, and which made the committee represent so strongly to the board that some change was indispensably necessary.

Have such alterations been made as you think will ensure that the girls now about to be apprenticed will turn out better than those apprenticed heretofore?—Not those to be immediately apprenticed. The change has not been sufficiently long to enable me to speak with certainty. But I have sanguine expectations of great improvement after some time.

Can better situations be provided for them now than was the case five or six years ago?—I hope it will be the case if the board give encouragement to it, which they now seem inclined to do; for the general feeling formerly was, that it was not desirable they should be in better situations. The governors have recently agreed, as an experiment, to give encouragement to ladies to take the foundlings into their families; and have passed a resolution, that any lady who shall take any of the children upon the recommendation of a governess, may have her for one year as an apprentice; that she should then, if the child did not suit, be permitted to return her into the hospital, and that she should then be replaced upon the General Apprentice List; and on the apprenticing day be given to any proper person who applied, stating to that person that she had been in service. But if the child be approved by the lady, she must keep her for the remainder of her term, whatever it may be. The reason for such a plan is, that ladies so very decidedly object to binding themselves for seven or five years. If the child were to be bound only for one year, no injury would be done, because she would not be thrown at the end of it upon the world, but she would be transferred, and the fee be reserved for the transfer, no fee having been given to the lady.

Have many girls been so provided for?—Only one or two; there are others bespoken.

Are most of the girls sent out to services or to trades?—I believe mostly to services; but the apprenticing department does not come under the ladies superintendence. We are endeavouring to take a little more pains in the manner and mode in which the children are sent out. We have directed that the children who are selected on the apprenticing days for apprentices, shall not, if possible, leave the house without the previous inspection of a governess or of a visitor; and that the superintendent shall take care that no child signs her indenture without having read and been made to understand its conditions. One young person, who had committed a breach of her contract, told me she never knew what the terms were till I mentioned them to her, as she had signed the paper without knowing a word that it contained. This I found was a common case.

Is there any difficulty in providing situations for them?—I understand there is; and that it is the reason that the governors are induced to give with servants to persons in very low stations an apprentice fee. They give, I believe, 2*l.* when the child goes out; 2*l.* at the end of the first year, to the master or mistress, and 3*l.* at the end of the apprenticeship to the child.

Is the instruction the children receive now such as to be satisfactory to you?—I think so, mostly, but not entirely. The religious instruction is still insufficient.

Are they taught working and such industry as is useful to girls?—They are; they learn sewing, housework, washing, cooking, spinning, stocking mending and knitting; but since I have been a governess no finer needle-work has been done than the work in the house supplies.

Is there sufficient work for the girls in making and mending their own clothes?—That alone would not be sufficient; but there is likewise all the house-linen, and two suits of

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clothes for each infant sent to nurse, all the boys shirts and mending, and also the clothes for the apprentices that go out and the spinning and the knitting.

Are the clothes that are given to the apprentices when going out, the same as those worn by persons in a similar situation in life, or are they any thing in the character of a livery?—At the recommendation of the ladies, the board has lately made a new regulation upon the subject; the children did go out in the dress of the hospital, which caused two disadvantages; one was, that the child, in passing through the country, was marked, and at all times appearing in it till it was worn out, we found it was considered a mark of reproach, and that the child was ashamed of and disliked it. Another reason was, that it caused confusion in the house-clothing. The child who went out took the best clothes in the house, and the child that followed her must get new ones; we found this occasioned irregularity in several respects, and therefore we represented to the governors that it would be better to allow a dress not peculiar, and also that it would be rather less expensive. They were also sent out in a manner distressing to them; they were sent out without any species of bonnet, shawl, or cloak, just in the dress in which they are seen in the hospital; they often had to travel twenty or thirty miles in the country in extremely hot or cold weather, without a cap upon their heads: the gentlemen have now permitted us to give them a cloak and a coarse bonnet, and a calico gown, &c. the cost of which entire dress is 1 *l.* 5 *s.*; we suggested that any thing that made the girl, at that time of life, appear to go out under circumstances of reproach, should be done away.

Is straw platting done in the hospital?—Yes, it is just introduced.

Will they be able to make bonnets for themselves?—Yes; and we expect for sale, so as to make the straw plat no loss to the institution, but rather a gain.

Are not some of the children taught spinning?—Yes; the plan is, that the children shall be divided, so as that the girls who spin and sew one week, shall be cleaning, washing, &c. the next week. The fixing the number of the girls who shall spin, and the number who shall sew, has been a matter of some difficulty, and the principle upon which it is to be arranged, is not yet finally settled.

In what way is the yarn spun by the children disposed of?—It has been employed hitherto in manufacturing their clothes and knitting their stockings.

Is any part of the work disposed of for money, or is it consumed in the hospital?—It is consumed in the hospital.

Do the infants, when they are first admitted into the hospital, fall at all under the inspection of the governesses?—Yes, they do; that is considered in our department.

They remain but a few days in the hospital?—Yes, so I believe; but I can speak less upon that than upon many other parts of the institution. Owing to the distance of the building, and my very delicate state of health, and the quantity of other business which I had to transact, I have not regularly visited the infirmary, nor entered very minutely into its concerns.

Is the management of that department such as to be satisfactory to you?—There are many parts of it that are not satisfactory; but I understand that Mrs. Ross is considered to be competent and attentive. I have never gone there but I have found the apartments neat and clean. One very unsatisfactory circumstance is the want of a proper separation of the male and female wards. Another is the want of separation of the infant ward, and of the wet nurses received into it. These nurses are admitted, as I am told, as they may offer themselves at the gate, without any testimonials of character, written or verbal, and without any inquiry whatsoever as to their previous conduct. Their wages are at the rate of 6 *l.* per year. It cannot be supposed that such women are of a respectable description, and I think that they ought to be so situated as to render it impracticable for them to hold any intercourse with either the male or the female children. Yet they have hitherto been placed in the centre of the establishment.

Have you at any time had occasion to consider the state of the children in the interval between their being sent out to nurse and being returned into the hospital, as to their management or their health?—I have seen instances in the infirmary, in the infant ward, at various times, of children brought back again in a very dreadful state. I have seen them brought in there under very distressing circumstances back from the nurses.

Do you believe, upon the whole, the nurses take good care of them?—My knowledge is not sufficient to enable me to speak extensively upon that subject. I think a great many are much neglected, and many are well taken care of.

Do you think that the mortality among the children at nurse in the country is greater than among a similar number of children living with their parents in the country?—I think so; but I have never had any opportunity of considering the point of comparison.

Do you know whether there is reason to believe that the children are much injured by the carriage from the country to the hospital?—I have heard it said that they are; I have no knowledge of it; I should think from what I knew in the country, that they frequently must be injured.

Do you observe a marked change in the appearance of the children after they have been admitted into the hospital, and have been some time there; does their appearance and general character change perceptibly?—I think it does; for when they first come into the hospital they suffer generally for some little time after. Sometimes they fret; they used to fret more than they do now, I conceive, from their occupations and general arrangements not having been so well managed as they are at present. I believe that their nurses have often purposely taken pains to render the children insubordinate and unhappy upon their leaving them; I mean the Popish nurses. I have reason to believe that the children are often prepared

prepared to resist the instruction which they are to receive, and to dislike the persons who are to instruct them. A sudden change of diet, clothing, lodging, and in short of all the habits and feelings of the children at an advanced age, must be somewhat prejudicial to health. A plan is now adopted to render the change more progressive; and it seems likely to produce good effects. This is simply to place the new drafts for some time in a separate school, where all these things can be regulated according to circumstances.

Have you been able to observe what length of time the children continue to fret?—I do not think they fret much, and not at all after a very short time. The head mistress in the preparatory speaks in high terms of the docility, affection, and general good behaviour of the children in that school.

Does it appear to depress their understandings as well as their spirits?—Not in the least in the preparatory; in the general school it may have done so, from the cause which I have already mentioned.

Does it produce an obvious change in their external appearance?—I think it did formerly. I cannot speak decidedly upon that point, but I think I have seen them look better when they first came into the hospital than after they had been there a short time; and after the new drafts come in, great numbers are always sent to the hospital.

Is it chiefly with ophthalmia they are afflicted when they first come into the hospital?—I am told that many are afflicted with ophthalmia, and that they are much afflicted also with complaints in the chest and the stomach.

Has the ophthalmia prevailed in the hospital to the same extent ever since you have been acquainted with it, or has it been much worse sometimes than others?—My acquaintance with the hospital has been about a year and three quarters, and during that period it has not been so bad as I understand it has often been previously: it has not been allowed, by the means which have been taken to prevent it, to spread through the hospital. When I came there first the children appeared to be much affected with it.

Has it not continued very prevalent down to a late period of this year?—I do not know how many cases there have been, as the children have been sent to the infirmary, and therefore separated; but I should say that it has been very prevalent.

Have you known any cases where actual blindness has followed?—I have known several cases of injured sight, to a degree which rendered the young women incapable of earning their bread; and the superintendent reports to me some of total blindness. She says many have almost lost their sight by that dreadful disease, who, before it attacked them, appeared to have no tendency to it. I have reason to believe that the ophthalmia is very infectious; and that, until within the few last months, proper care was not taken to prevent the spreading of the infection in the house. A child, who was sent to nurse to Mrs. Powell, at Tallaght, and who had been in the infirmary, and who was pronounced by Dr. Creighton to be convalescent, communicated the disease to Mrs. Powell, to her husband, and to all the children in her house. The sufferings of the family have been great, and Mrs. Powell is still apprehensive that she shall not recover her sight, as after many months it is still dim and imperfect.

Are those children foundlings?—Yes; there are thirty female children placed under Mrs. Powell's care, and the superintendence of members of my family; and she has also two apprentice children, who are foundlings.

Do you happen to know whether all of them were afflicted with the ophthalmia?—Yes, all of them that were there at the time; but she had not then her full number.

Are you aware that the children sent from the hospital to the charter schools have carried with them, in every case, this same disease?—That must have been, I should suppose, in consequence of passing through the infirmary; they came first to the infirmary, and consequently took the infection there.

Did any of them fall under your own observation?—Only those in the house; they generally passed before me before they left it; but a number were sent from the infirmary whom I did not see.

Had you any reason to suspect they were labouring under the disease?—Not any that I saw; but those who went from the house, if the disorder had appeared in their eyes, would have been sent to the infirmary; and those who were drafted out of the infirmary, I did not see.

When fresh children are brought in from the country, do you think it likely that a large portion of them will successively take the ophthalmia?—I think it likely that they do take it when they go into the infirmary. Many that came last year caught it; whether they brought it with them, or caught it in the infirmary, I cannot say; but there are still many of them in the infirmary.

Do you believe there is any child in the school who labours under the disorder to such an extent as to communicate it to any other person?—Not to my knowledge; and I should suppose there is not, because the orders are very strict to send them to the infirmary as soon as it appears they are infected.

Do those orders apply to the preparatory equally?—Yes.

If the children could be placed under Protestant nurses, and were taken care of in the country, do you think it would be desirable to bring them into the preparatory school as early as they are now brought?—I should say it would be desirable.

Do you think they are better taught in the preparatory than they would be if they were to go to school in the country and were with a good nurse?—Yes; I think they are much better taught in the preparatory than they could be with any nurse I have ever seen or heard of.

Do you think upon the whole their education is better, not confining it to reading and writing

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writing merely, but extending it to such things as it is desirable they should know?—I think it is; writing appears to me to be the least valuable part of their instruction.

At what age do you think it most desirable to bring them into the preparatory?—That must depend so much upon their previous circumstances; if they were not well attended to, I should say six years; if they were, I should think eight was quite soon enough; and in the general school, I should think they might sometimes be allowed to be out till ten; if they were in schools belonging to ladies, or carefully superintended by ladies, where their principles were properly attended to, and where there was nothing to undo when they came into the house, four years would in such cases be sufficient for them to stay in the hospital; but if they are not brought in till ten, and have been with improper persons, it is not possible to get rid of the impressions they have received.

What is the annual expense of a child in the preparatory?—I do not know; I understand it is less than in the general school.

Have you happened to observe whether the children in the preparatory are more or less healthy than the children in the general school?—More healthy, I believe. When I first came into the hospital, the children in the general school were remarkably sickly and wretched in their appearance; the preparatory children are considered to be remarkably healthy by those who have had an opportunity of comparing them with children elsewhere. They are pleasing in their manner, and very easy to manage; I can speak of them with nothing but approbation.

Has a decided improvement taken place in the general hospital as well as in the preparatory?—Yes; those who are not diseased are much more healthy than they were. The preparatory has always been nearly what it is at present. It is a recent establishment.

Do the same disorders prevail from time to time, or is there much difference in the diseases the children labour under?—I do not know—I have not turned my attention to that point. I will beg to state why I conceive the children are so much more healthy now than they were before; it has arisen from more care being taken of them; they are not better clothed or differently fed than they were; but there was so much neglect, that the children were allowed to catch cold, and were, I believe, defrauded often of their provisions, and various things of that kind.

Is the general conduct of the girls in the hospital such upon the whole as to be satisfactory to the governesses, or is there any thing to complain of?—It is much improved; it was every thing the contrary of satisfactory; but now we have them so much under observation, it is difficult for them to do any thing highly improper undetected; we think there has been a very great change in their conduct.

Do they appear in general to be well disposed and kindly affectioned, or is there reason to fear the contrary?—At my first attendance they were reported to me to be such wicked creatures, "it was impossible to make any thing of them, they were not like any other children in the world." I questioned the class mistresses a short while ago, and they all agreed upon the whole that they could not expect in that class of life, with their previous circumstances, to have better children. My personal observations confirm this opinion. There are few of the children who, as far as I can judge, do not seem to meet me with an eye of affection, at least there is no contrary expression, although I am one of the persons who order their punishment. Formerly, any child who was particularly ill conducted, if she was of sufficient age, was the first to be placed upon the apprentice list; and as the children are very anxious to go out as apprentices, this plan was an encouragement to their obstinacy. We order, that any child punished for a great offence, or frequently for smaller ones, shall be struck off the apprentice list for six months.

Is there not an arrangement about to be made to introduce into the hospital a number of young men, who are to be trained as schoolmasters under the direction of the Association for discountenancing Vice?—Yes.

Is the arrangement for the accommodation of those persons, and separation of them from all persons in the hospital, such as to be satisfactory to the governesses?—We have no sort of apprehension from them; but we have every apprehension from the present intercourse of the boys and girls, and we think that is one of the points that should be most anxiously inquired into—the separation of the whole of the male department from the female. The training men will be under so much restraint and restriction, we do not apprehend any bad consequences.

Is it not considered desirable that the whole of the female department should be separated from the male?—We feel that no language can be used too strong upon the subject, and that arises from personal observation. I have turned my attention to it constantly.

Is there any difficulty in carrying it into effect?—Nothing except the expense.

Would it consist in any thing else but building walls, and so on?—I should believe not.

Has any detailed plan been prepared to be laid before the governors?—Yes, it is to be laid before the governors to-morrow; there is one very expensive and complete plan; another which is not so expensive nor so complete, but it would be better than the present plan. It is injurious to the boys to have their play-ground in the outer court, to say nothing about the girls. It has hitherto been the custom in the hospital to give a girl and a boy to the same house to be nursed together, and the consequence of that is, that the girls and boys come into the hospital with previous acquaintances and previous attachments, and therefore they seek for interviews with one another. It might be thought that peremptory orders would keep them separate, but it is impossible; I find if there be any window or door, or any thing by means of which they can communicate with one another, in spite of every rule and regulation they will do it. I find them all set at defiance, and the boys and girls caballing

caballing together; I speak of it as a point of discipline, not of any impropriety in itself; and then they write letters to one another.

Does the practice continue of sending a boy and a girl together to each house to nurse?—I believe it has been so hitherto; I do not think there has been any order to prevent it; I have prevented it where I could.

It seems putting an end to the practice would be the best way of putting an end to the consequence?—Certainly; two boys or two girls might go with advantage to the same place; they who are nursed together call each other brothers and sisters, but there does not appear to me to be any benefit arising from the acquaintance, because it must be broken afterwards; but two girls being together there is a benefit, because they come together into the house, and afterwards they continue sisters through life.

Is the schoolmaster a person who at all comes under your observation?—Yes, he is; the male and female department being mixed. I have had occasion to give directions in which the master was concerned.

Has it occurred frequently that you have had to apply to the governors to interfere with him?—No; I have never known him to refuse any request of mine, or to be otherwise than respectful and civil to me.

Is his conduct such as to be satisfactory to the persons who superintend the hospital?—I think not; I do not mean that he is guilty of any great misconduct, but he cannot be spoken of as satisfactory.

Is he satisfactory as a teacher?—I believe not; as the head master, I have known him to be wanting in setting an example of that discipline and regularity necessary at the head of such an institution.

Is he a person who by his conduct and character obtains respect?—I do not think that he is in general held in respect in the institution.

How long has he been in the situation?—I believe eight years. Mr. Murray told me that when Mr. Flenley was appointed, he was adverse to the appointment; I believe thinking him altogether unsuitable; that he could not keep it if it was not for Mr. Murray's assistance in support of his authority. Some of the gentlemen who have been examining into the school with a view to regulate for the training school, had, as I was informed by one of them, intended to prepare a memorial for the board, to say that from what they saw, that Mr. Flenley's want of system and want of proper management was so great, they could not introduce the training masters into the school; they then thought that it would create a jealousy by interfering with the regulations of the hospital if they did so, therefore they adopted another plan. They have got an order from the board that they are to have a certain portion of the Foundling Hospital boys given up to them for instruction.

Is there any person in the hospital who has the general superintending authority at all times?—It appears to me, that there is upon that subject a misunderstanding. I think there is a great want of what I may be allowed to call superintending responsibility; and unless there be something more done in that respect, I think that neither of the departments can go on properly. The chaplain is supposed to be the head master; but either he has not had the authority given to him, or he thinks so; he does, I am sure, what he conceives to be his own duty. I do not mean that he would pass by any misconduct, but I think he does not seek it out, it must be brought before him. He does not appear to me to feel, that beyond his own personal duties, any responsibility rests upon him. The same may be said of the registrar.

Would it not be desirable that some person should have the general superintendence over the whole of the institution?—Yes, I think so.

Would the chaplain be the person to have that authority?—I should think so.

Would it not be right that the superintendent over the female department and the master in the male department should have an authority under the chaplain?—Certainly within their own department. I should think the chaplain would be sufficient to have a superior authority over the superintendents, and over the whole establishment generally, and the registrar to be responsible for the properly conducting the household part, viz. the housekeepers, the providore, the butler, &c.

You would confine the master and mistress to the school department only?—Yes; as inspectors, as they are at present. We have in the female department divided the inspection: we give part to the housekeeper and part to the superintendent. We have made the superintendent the inspectress of every thing generally; but we have made the housekeeper more particularly the inspectress of every thing that falls under house cleaning and so forth, and the superintendent of all that belongs to the education of the children, and every thing relating to their personal welfare.

Under whose care are the children in the infirmary?—Of the matron; and when convalescent, under a school-mistress, one of those foundling girls who is, I should suppose, incapable for reasons already assigned. Mr. Murray speaks very highly of her; I can say nothing of my own knowledge. We found this young woman (apparently about two or three and twenty) teaching all the convalescents without exception; some boys of seventeen, and girls all in one room, acting, as I conclude, under her or not, as they might think proper. We ordered, then, that the boys should not come to school with the girls, and that Mr. Flenley should, until the board thought proper to make some decided arrangement upon the subject, appoint some monitor to give them lessons, or that they should go without lessons, for we could not suffer such a plan to continue. Of this young woman I can say nothing from personal inspection, I have never staid in the infirmary school-room more than two or three minutes at once, but she is represented as a good young woman. One thing I can state with certainty, from frequent reports, that our children never go to the infirmary,

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infirmary, either from the general or preparatory school, that they do not come back injured; but that may be from sickness having given an interruption to their discipline.

Is it proposed to divide the infirmary into male and female wards; or would it be better to build two separate infirmaries?—It would not be necessary to have two distinct infirmaries; but to have the parts of the building so separated, that there could be no communication between the males and females throughout.

Is that comprehended in the plan about to be submitted to the governors?—Yes; one plan we were wishing them to consider is, whether the infirmary would not be better converted into the boys school, by which the whole would be separated, and a very handsome building appropriated, and to remove the infirmary to where it was formerly in the outer court. This would make the most complete separation; one end could be made for the females, and one end for the males. They can do so likewise, but not so completely, in the present infirmary, by building some walls outside and partitions within. At present the convalescent children have one common play-ground, both male and female.

Have you known any instances of children being bound out apprentice without coming into the hospital?—I have heard, I think, of some, but I am not certain; and I am ignorant under what circumstances.

—In those instances do you know how the children have turned out?—I do not.

Appendix, No. 7.

Examination of the Hon. and Rev. John Pomeroy; Friday, 26th November 1824.

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John Pomeroy.
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ARE you one of the governors of the Foundling Hospital?—I am.

How many governors are there?—I think twelve.

In what way are they constituted?—Under an Act of Parliament; and they have the power of filling vacancies by election. Seven governors must be present at an election, and there must be a certain number of days notice given in the summonses of the election.

How many years have you been a governor?—I was elected in November 1801; I have therefore been twenty-three years a governor.

Does any one of the governors hold the situation of president or chairman?—No, the third member coming into the room takes the chair.

How often do you meet?—Once a week.

How many constitute a board?—Three, for ordinary purposes; five for others; and seven for others. Three are competent to do ordinary business and draw for money.

Is your board attended by a secretary?—Yes; the registrar attends, but one of the members generally writes the minutes.

In what way is business brought before you?—By the registrar; there is a sheet of the business, to be transacted for the day, laid upon the table.

Does that contain merely a series of memoranda of the heads of the business, or does it contain a statement of the business, with suggestions as to the mode of disposing of it?—There are no suggestions whatever; merely heads of the business to be done, as granting apprentices, reading memorials, letters, &c. and payments of money.

Is there a board every week?—It very seldom fails; it does sometimes.

Do the governors transact business in the hospital, excepting at the board; do they personally inspect the different departments of the hospital?—Except going round occasionally to see that such and such things are right, or what alterations and improvements are necessary, the state of the buildings and state of the schools, they may occasionally go either one or two or as a board, as the case may require; but the business is transacted, for the most part, in the board-room.

Do the money arrangements of the hospital come under the cognizance of the board, or is there a separate committee for the examination of the accounts?—Under the cognizance of the board; there is no separate committee.

To what account is the Parliamentary grant, in the first instance, paid?—It is transferred, by the order of the Lord Lieutenant, to the Bank of Ireland, to the credit of the governors of the hospital; they are their bankers, by warrant, I believe.

By whom, and under what authority, is the money drawn from that account?—By the governors only; by the signatures of three of them.

Is it drawn in sums appropriated to specific payments, or is it drawn from time to time in large sums and placed in any body's hands?—There is always an account, a printed form with the account annexed, and certified to be right and correct, and examined by the officers of the house; it is then produced to the board, and an order is then written by the chairman at the bottom, and corresponding drafts upon the bank. The drafts, in general, are for every particular sum. Sometimes a certain number of small sums are put together, and the registrar receives the amount of the draft and pays those small ones.

Is the check in each case given at once to the person to whom the money is due, or does a balance ever remain in the hands of the registrar?—Very small balances; there must be some, because he receives some monies.

In what way do any monies become due to the Foundling Hospital that are received by the registrar?—We have very little to receive in that way, except 5*l.* with every infant now admitted; but our income from any other source, but the Parliamentary grant, is very trifling indeed.

Does he pay the money that is received with the infants to the account of the governors at the Bank of Ireland?—No; he acts under the accountant. He gives an account, a regular statement

statement of account ; taking credit for such sums as he pays, and giving credit for such as he receives.

In point of fact, does he act as banker, as to that portion of the income ?—Rather as paymaster ; he holds the office of paymaster, as well as registrar ; we are obliged, when the nurses are to be paid, to put into his hands 2,000*l.* or 3,000*l.*, but we have got considerable security from him, and he pays it in very large sums at a time. The country nurses are paid many hundreds in the course of a day. The business could not be conducted in any other way, but he gets a receipt for every three pounds, and they are passed by the commissioner of accounts.

Does the money received for the children ever pass into the Bank of Ireland ?—I do not think it does. I think there are very seldom any lodgements made by our registrar in the Bank of Ireland, because we do not draw for money, if he states he has a sufficient sum in his hands to pay the current expenses.

Is the current cash account of the registrar placed before the board of governors at every meeting ?—No, but his book is checked by the accountant every month, and the vouchers left with the latter.

How often is it produced ?—I cannot recollect having seen it ; I cannot state that : I have asked what balance he had in his hands, and he has told me. I have asked the accountant “how are those bills to be paid,” and he has said there is sufficient in the house to pay them.

Is it taken upon his own statement ?—Certainly ; his account has not been laid before the board.

Are the accounts made up half yearly or yearly ?—Yearly.

Are they inspected in detail by the governors before they are ultimately certified and passed to the auditors ?—Always by three governors, who are appointed to inspect them, and who certify them and examine them. It takes them a very long time to examine them, item by item, in the account that goes to the commissioners of imprest account, and they examine every voucher except the receipts for country nurses wages, and certify that they have done so, and that it is a true and just account, and the governors have a charter seal which is put to them.

You would say that every voucher itself is examined, together with the particular item of which it is made up ?—Every item, even the smallest sum, except as before stated. I have been on the committee ever since I have been a governor, and generally attended at the imprest office. A governor is brought forward at the time, and I think there never was a disallowance or scarcely any. I passed one, about six weeks ago, before the commissioners, and there was not a sixpence disallowed. I was not kept five minutes by the commissioners.

What length of time does it occupy the governors in inspecting and verifying the account preparatory to the ultimate passing of it ?—I think the governors get through it in three hours, each taking a part ; one looking at the vouchers, and another at the book, and another totting.

Do you, from time to time, inspect the infirmary ?—I often pay it a visit, and go through it into the wards, and see the state of the children ; but I declare the board business occupies so much time, that it is very seldom a governor, unless he goes an extra day by himself, can minutely examine into these matters. Frequently complaints come before the governors, or statements, and then we think it necessary to go and see how the matter really is.

In what way do those complaints arise, and by whom are they made ?—Sometimes by the officers, and sometimes by the governesses ; they are very obliging and kind in giving us their assistance ; they are no part of the constitution of the establishment.

Are you always aware of what is the prevalent complaint in the infirmary ?—I am aware the ophthalmia has been extremely prevalent ; but upon bringing in the children in the months of July and August, we have typhus fever and measles to a great extent ; but I think the ophthalmia has been the principal one, and it is a very teasing complaint.

Do you know whether the ophthalmia prevails constantly, more or less, in the Foundling Hospital ?—I believe not constantly ; there may be a few children with sore eyes in the infirmary at all times of the year, but to say it prevails as a disease to any great extent, certainly is not the case.

Are the returns of the children in the infirmary, and the complaints they labour under, laid before the governors weekly ?—Every week.

Are they regularly inspected by them ?—I will not say the board, as a board, accurately inspect them, but I think I was never there that I did not take up the return and look at it, and then one member and then another ; we always have a return of the number in it.

Is it the practice of the board to call before them the medical officers of the institution ?—Frequently, to confer with them, particularly when the infirmary is crowded with a particular disease, we call them up and make inquiries.

Was there any inspection of the children by the governors before the number of five hundred were lately drafted into the charter schools ?—No, there was not ; because the governors meet but once a week ; and a great number of those was drafted from the country nurses, and transferred immediately to the charter schools. The nurses were paid, and the children brought in for a night or two, examined by the surgeon, and certified by him to be in good health, and the number was made up. We made them up by thirty-two a week.

Are the governors aware that almost all of those children, on their being received into the charter schools, were found to be labouring under the ophthalmia ?—We have had it before

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us in various shapes, and have examined the surgeon particularly upon the subject; and he has made it out to us, that at the time he sent them out they were free from it, and that they must have taken it afterwards from the change of air, or various circumstances; but I went there one day when there was a draft making up, and I put two children aside that had been selected to go by my own authority, because I saw their eyes were at least very weak; and having heard that ophthalmia prevailed very much, and that the infection had been communicated to the children in the charter schools, I was very particular in not letting any that had the smallest appearance of it go.

Did some of the children, who were drafted to the charter schools, remain so short a time as a week or ten days in the hospital?—I believe different lengths of time; there were some taken that had been in the house six, eight or ten months to make up the batch, if there did not come in as many from the country as we had ordered; for it is very difficult to get the nurses to bring the children to town, and we were obliged to make up the number by taking some children out of the schools.

Were any of them in the hospital so short a time as a week?—Much shorter, I believe. I believe some were sent off in two or three days after they arrived.

Has the prevalence of the disease in the eyes, that the children have lately laboured under, much attracted the attention of the governors, so as to induce them to think of any means of eradicating it?—Very much indeed.

Is it found to interfere with the instruction of the children?—Of course it delays the instruction of those labouring under it; but the number is now very much reduced; there are only one hundred and seventy now in the infirmary under all diseases; there were three hundred a little time ago.

Are you aware that many of the children that were drafted to the charter schools are stated to have continued with their nurses until they were as much as fourteen, fifteen, and sixteen years old?—The eldest were selected for that purpose; but I think they were not more than twelve years old. The order was, that the elder children out at nurse should be brought to town and sent to the charter schools.

Were the governors aware there were many children of that age continuing with their nurses?—I do not think it appears upon our returns; there are a great many kept back of that age; when the first order was issued, directing five hundred children to be sent to the charter schools, it was the children of such and such a year, the seniors of those that were out at nurse.

Are the books so kept as to enable the governors accurately to ascertain the ages of the children that are at nurse?—I am certain they are—I have very little doubt of it—in-accuracies may have crept into the books; now, for instance, for my own satisfaction—not for this purpose, for I have had this paper in my pocket for three months—I had this statement made out; it states the number of children at nurse, their different ages and different years: the object of the governors is, to have no child out at nurse more than eight or nine years old, if they can accomplish it; but it is a desideratum we find very difficult to obtain—that five hundred was to lighten the institution of that number.

According to the present arrangement of the Foundling Hospital, what number would the governors desire to have under education in the hospital, and what number at nurse?—We must provide for them all in one way or another; we wish to keep up the number one thousand four hundred in the hospital, all the rest must be at nurse.

What number of years would you wish to educate them?—Four or five.

At what age would you wish to apprentice them?—At about fourteen, because seven years then brings them to man's estate.

If the children were apprenticed at fourteen, and were educated for four years, and the house contained one thousand two hundred, what number ought there to be at nurse?—It is not easy to state that; it depends upon the number of infants admitted, and the number of lives saved, and the number that die.

Can you not ascertain with tolerable accuracy the proportion of deaths that take place among the children in the hands of nurses?—They are very different in different years; there were more infants died in this year 1824, than had died for many years before. We have received, I think, this year four hundred and forty children, and I am told there are eighty or a hundred of them known to have died, and that is a much greater proportion than usual.

Did many of them die in the hospital?—No, not a great number; the surgeon told me that there were three died in one week, two in another, and so on; those are matters the officers can speak to. We have received four hundred and eighty-six children since the 5th of January.

Can you estimate at all the probable number that will be received in the month of December?—Very few; we closed the hospital against admissions from the country, from the 20th of November last till the 1st of May 1825; there were only five received in the course of last week.

Do you think it probable that if the annual receipt of the children does not exceed five hundred in the year, you shall be able to effect what is the object of the governors, namely, to give every child four years instruction, and to apprentice the whole at fourteen?—Yes, to apprentice more than the number received, and if we do that we shall gradually reduce the establishment.

Have you made any calculations with a view to clear up that point, comparing the average number of deaths with the number received?—No; except this, I should say, that the establishment is very much reduced in the last four or five years. I think we paid, about five years ago, 28,800*l.* or 28,900*l.* to country nurses, and in this year we shall not

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pay above 20,000*l.*; there has been a reduction of 8,000*l.* a year upon the country nurses, besides which, we have had above seven thousand at nurse, and we have now but five thousand two hundred and seventy, so that our establishment now altogether does not amount to much more than six thousand six hundred children. I think we have had above eight thousand upon our establishment.

Have you any means of knowing how the children turn out after they are dismissed from the hospital?—We very frequently do hear; but we are very often kept in the dark, certainly; we have established a correspondence with all the clergy now, who have promised to visit them and make us returns; to visit those apprenticed and those at nurse; but there have been a great many failures, a great many have left their places, and we have heard no more of them; but we have had most favourable accounts from a very great number.

Can you say what proportion leave their apprenticeships before they serve their time?—Until their term of apprenticeship expires, it will be very difficult to ascertain that fact; we should be able to form an estimate of how many have continued three years with their masters, because the third year we pay a second fee, and they must produce a certificate from the clergyman that they are going on well.

Has the system of paying fees not lasted long enough to enable you to ascertain that fact?—No; it has been established only five years and a half.

What bounty are you forced to give with each child to provide it with a sufficiently good situation?—We give 2*l.* upon signing their indentures, and at the third year if they bring up a certificate of good conduct towards the apprentice, we pay 2*l.* more; and at the end of the seven years we have agreed by the indenture to pay 3*l.* and lay it out for the benefit of the apprentice.

That is, each child that turns out well?—Yes, exactly so.

Do you require a certificate before the money is paid, that the child shall have continued in the Protestant religion?—Yes; there is the form of the certificate which will entitle the master or mistress to obtain the fee.

[The same was delivered in.]

Are the children usually apprenticed to services, or trades?—The great majority to farmers.

Both boys and girls?—Yes, as farming servants.

Is it still the practice to send them to the factory at Buncrana?—We have sent none lately, and shall send no more.

Did it turn out ill?—Yes; I should mention that this was before the apprentice fee was established, and the hospital was crowded; it was suggested to the board whether we could not send a good cargo of them to America; here was the evil of the Foundling Hospital increasing to such a degree, that they remained at the hospital till they were seventeen or eighteen, or nineteen, and nobody came to look after them; in the five years and a half that have elapsed since the apprentice fees were established, we have apprenticed 2,230 children; in the five years antecedent to that, we apprenticed but 766; we have apprenticed three times the number, and in much better situations; the managers of the factory at Buncrana were at that time very respectably recommended to the governors.

Have any of the children been sent over to England to be bound apprentices?—We never sent any, but to one respectable manufactory, and they are going on very well.

Where was that?—At Nantwich; we have had most excellent accounts of them.

Were they boys or girls?—Girls.

What number?—Either twenty or twenty-four, I believe.

Are many of the boys apprenticed on board ships?—None that I recollect; they may have deserted from their masters and taken themselves on board ship; we never apprentice them there. I will not say one or two might not be apprenticed to the captain of a ship, but we have never made a practice of it.

Have you reason to believe that many of the children that are brought into the hospital, after they have arrived at the age of twelve or fourteen, and have been with Catholic nurses, relapse quickly to the Roman-catholic religion?—I think it is very probable.

Have you any means of knowing the number of instances?—No; I have heard of particular instances, that is all I can say. I am certain of this, that they elope from their masters and mistresses, and go to their nurses, and they harbour them and provide for them. The attachment of the nurses to the children that have been reared by them is prodigious.

Do you find that generally to take place, or have you many instances in which the nurses show no great fondness?—I think it is universal, whether with Protestants or Roman-catholics, I do not make the least difference as to that; so much so that a great number of them come soliciting us to apprentice them immediately to them, without the fee, and declaring they would take the same care of them and provide for them as if they were their own children.

Have you ever complied with that request?—Often to Protestants only; thinking it very much for the advantage of the child.

Are many of the children discovered and claimed by their parents?—Not latterly; we have given up a great many heretofore from time to time; but very few now. Since they have been sent up by the respective parishes with 5*l.* the claims of parents have been very few, because it is very natural that they must condemn themselves of having imposed upon the parish; because we can by the last Act of Parliament admit no child that is not brought with a certificate from the minister and churchwardens that it is a deserted child; that they have made diligent inquiry after the parents, and cannot discover them, or either of them; they send them with 5*l.* and with what face can a parent afterwards claim that child?

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Do many of the children elope either from the nurses or the hospital?—Yes, a number of elopements have taken place, but not from the nurses.

Is it from the hospital they elope?—Yes; and to correct the former answer I should say, they do elope from the nurses in this way; if they have been reared till six or seven years old with one nurse, and are transferred from that nurse to another, they very frequently elope to the first nurse, because their attachments are there, and in the hospital they would do any thing to escape. We have been obliged to raise the walls, and fortify it in every possible way, and put guards upon the doors; and I think that would happen at every large school for gentlemen's children or others. They dislike the discipline; they like the lax system at home with their nurses, where they have been reared in indolence; but I suppose in the returns that will be furnished from the office the number will appear.

Do the children ever learn to read before they are returned from their nurses?—Yes.

Is there any provision made for that by the governors?—No; they insist upon the nurses sending them to a Sunday school, or a daily charity school in their neighbourhood, and giving information to the clergyman of the parish that they have such children, and putting them in the way of instruction; and at seven or eight years old they come in now, having learnt their Catechism, and very much improved.

Is it found that they take as good care of those children as of their own children?—I believe fully. The nurse must bring them up when they come to receive their wages, and if they appear to have been neglected, or not well treated in any respect, they are taken from them, and that makes a wonderful outcry; they are extremely anxious therefore to bring them up in the best state possible.

Is it found that the sons and daughters of the nurses dislike those children, or have you heard the contrary?—I do not think I ever heard one way or another.

Do you find a woman who has no children of her own a better nurse to the child than if she had a family of her own?—I cannot answer that; I think surgeon Creighton would be better able to answer that.

Has there been any considerable number of children received into the hospital within these last fourteen years, and sent out to nurses, of whom no account whatever can be given?—I believe there has.

Does your recollection, or any document you can refer to, enable you to say about what number?—No, and I cannot charge my recollection; but such returns may be had from the registrar. When the nurses have not brought the children to receive pay for three years we consider that they have disposed of them in some way or another; when they die we are sure to hear of it, because they bring what is called a dead certificate, and receive a portion of the sum.

What is done when the nurse dies?—Generally a friend or relation takes the child, and claims from the governors the sum she would have been entitled to from the time she took it. If the child is not a sucking infant, others of the family take it; but it is required to be certified to the governors by the clergyman or a magistrate, and they have the option whether they will bring it to town and give it to another, or leave it in their hands; and they have often hesitated to pay for want of information.

Have you known instances where a child has died, and another has been placed in its stead?—I do not know any thing of the kind, but such things have been suspected.

Have you not a particular mode of marking the arm of a child with a numerical letter?—Yes; but that mark may not be intelligible: there have been modes adopted to make it more lasting; but if it becomes faint or obliterated the child is marked again.

Do you conceive that it is a mark that could be easily imitated by any persons in the country?—No, I do not; but they may bring the child up with the mark so obliterated, it would be difficult to tell it; they bring up a badge also, that has been given with the child. Impositions have been practised, but I doubt whether they have been to any great extent; such things have happened.

If the nurse does not produce the child, does she get the pay for the year?—Never.

If she appears in the following year with the child in good health, does she get the pay for the two years?—No, not without very particularly accounting for her not coming the first year; and that very seldom indeed. It is not in the power of the officer to pay them for two years.

Have you reason to believe that the children suffer much injury in the transport from distant parts of Ireland to Dublin?—I am sure they do; they come into the hospital in a very wretched weak state. There has been more care latterly. That is one reason why we closed the house during the winter months; we also wished to reduce the numbers.

Is the mortality in the infant department so much reduced as to make it cease to be a subject of much anxiety to the governors?—Yes; it was until this year, when it increased.

To what do you attribute the increase in this year?—I can only account for it by their having been in a worse state when brought into the hospital; though they die after they come in, the same care is taken of them in the hospital, I am sure.

Must there not exist some fixed proportion between the number to be apprenticed, and the number to be admitted in each year, in order to prevent the accumulation of children in the country at nurse?—We have stretched the point as far as possible this year, and apprenticed a great number that were old enough, but not sufficiently educated, in order to get them out, and to reduce the number in the country, by drafting in others.

The question is, whether there must not necessarily exist in the nature of things some fixed proportion, determined by reference to the duration of human life, at the different periods

periods of life, between the number to be admitted in successive years, and the number to be apprenticed in those years, in order to prevent accumulation ensuing?—If the hospital was reduced to the state we could wish it to be, that we could bring in all the children from nine to ten years, and that then they could apprentice as many as were admitted, we should keep it balanced.

Have the governors ever endeavoured to ascertain what that proportion is?—No, I do not think they have.

Are the governors aware that in the Eighth Report of the late Commissioners of Inquiry, it is admitted that that proportion is as one to five, and that it is there stated that the matter has been satisfactorily ascertained?—I was not aware of that.

Assuming, then, that the proportion is as one to five, would it not necessarily follow, that unless one fifth of the average admissions are apprenticed in each year, that accumulation in the country must ensue?—That is quite clear; but my calculation is, that the apprentices will far exceed the admissions.

Is it not a fact that the average annual admissions into the Foundling Hospital, prior to the late regulations, were about two thousand per annum?—Yes, some years back, for a long course of years, and that accounts for the number in the country; for during those years the number apprenticed was very few.

If by any means the institution could have apprenticed as many as four hundred in each year that accumulation would not have taken place?—No.

Is it not equally clear, that in order to draft any given number into the hospital in any year, you must apprentice an equal number?—Exactly; and that is the great object now in view.

We may then conclude, supposing the facts to be as above assumed, that in order to keep the hospital from being overloaded by an excess of accumulation, that the number, both of children to be drafted from the country, and the number of children to be apprenticed from the hospital, should in each year equal one fifth of the admissions?—I should hope they would exceed the number of admissions, and prevent the accumulation, because the number apprenticed and the number drafted is the same.

The proportion of the number apprenticed to the number admitted, appears to have varied extremely; for instance, in the year ending the 10th of October 1817, the number admitted was no fewer than 2,260, and the number apprenticed was only 103; must not the operations of that year necessarily have led in part to the present accumulation?—Yes, that and other circumstances.

The proposition which we were endeavouring to suggest to you was, that there is necessarily some fixed ratio between the number to be apprenticed and the number to be admitted, which on the one hand would not allow accumulation to ensue, and on the other would not reduce the amount of children at nurse?—To be sure.

It was further meant to suggest, that the Report of the former Commission of Education did assume, that that proportion was one fifth; in short, that the number of children who are sent out to nurse in any given year will be reduced to one fifth of that number, when, at the period of ten years, they come to return to the hospital?—Yes, by death and other circumstances.

Have you any reason to doubt that that is a true statement?—Indeed I have not.

We are also agreed that the number to be drafted into the hospital from the country must be equal to the number apprenticed?—Surely.

Then surely it follows as necessarily as any arithmetical consequence can, that the number to be apprenticed in a year ought to be one fifth of the total number admitted?—I dare say it is the case, but I cannot state it is; but of late years we have apprenticed more than one fifth of the number, and shall for some time to come; for instance, just take the last year, there have been already in this year 411 apprenticed, and 480 admitted, and I dare say the difference have died.

In point of fact, have the governors ever endeavoured to ascertain what the ratio is between the number of children to be apprenticed in each year, and the number to be admitted in each year, which, if adhered to and observed, would keep matters precisely in *statu quo*, that is, would neither permit the number of the children in the country to increase, nor cause it to diminish?—No, they have not.

Is it not quite evident that it is necessary to ascertain that ratio in order to adopt any fixed principle for the regulation of the Foundling Hospital?—It does not strike me that it is; it may be.

What, hitherto, has determined the discretion of the governors as to the number they would apprentice in any given year, seeing that that number has in fact fluctuated so much, as that in the year 1817 they apprenticed only 103, and in the succeeding year only 82, and in the succeeding year 584?—I cannot say in any given year; but what influenced them to grant apprentice fees was to get rid of the accumulation of such as were fit to be apprenticed, and that lay upon their hands; in consequence of which, the accumulation in the country was so great, that the payment to the nurses in the country amounted to 29,000*l.* in the year.

Has the rule then always been to apprentice as many as possible?—Yes, hitherto it has; at all times to apprentice as many as possible, and we have even stretched the point in that respect latterly.

Then the reason why, in the year 1818, only eighty-two were apprenticed was, that nobody would take more?—Yes, nobody would take them; we frequently put advertisements in the papers.

Are we to understand, that in the succeeding year, 1819, when you established a fee, there

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there was not actually a demand for more than five hundred and eighty-four?—No; I am surprised it was so much, because the giving the fee was not so much known. We sit one day in the month for apprenticing children, and above a hundred people come and look for them. I will venture to say, I could apprentice five hundred in five months.

Subsequently to 1818, have any well-recommended persons applied for apprentices who have not obtained them?—A vast number. I have put my signature to sixty-five or seventy in one day. I ordered that number to be apprenticed, and I dare say thirty persons went away unprovided.

Then you do not in point of fact apprentice all you might?—They are not fit for it; they are not educated nor old enough.

What do you consider determines the fitness or unfitness of the child to be apprenticed?—Much inferior qualifications than we could wish determine us now; from the anxiety to get in those children that exceed ten years old, we apprentice them, if they can read tolerably well—if they are instructed in their Catechism and can write a little; but the governors are in hopes when the numbers are reduced within a proper scale, they will keep them three or four years, and not send out any that are not thoroughly educated, after reducing this number of grown children.

The technical form for bringing a child in from the country and placing it in the hospital to be educated is called “drafting”?—Yes, it is.

What has hitherto regulated the discretion of the governors with respect to the number of children to be so drafted in successive years?—According to the accommodation in the house, and the capacity of the hospital to receive them.

Is it not evident, that it must have been exactly commensurate with the number you apprenticed?—Certainly, or that were sent to the country for health, or died. We will say one thousand two hundred was the estimate; whatever the number fell below that at the time of the drafting, we received that number in, so as to complete the one thousand two hundred; but we have gone upon a different principle lately, from the desire to bring them in: we used to draft but once a year, that was the time of pay; we now draft in at all seasons of the year, at least when it is fit for them to be brought in to fill the vacancies that occur.

The new regulations under which the admissions to the Foundling Hospital have been reduced from 2,000 to 500 have been in force for about three years; that is, since the year 1821?—I think this is the second entire year.

If those regulations had not been adopted, would it not necessarily have resulted in the course of a few years more, that many children at nurse in the country would have become adults in the nurse's custody?—Certainly.

Might not that consequence have been averted, even without the adoption of the new regulations restricting the admissions, if the governors of the Foundling Hospital had made regulations for apprenticing a much greater number in each year?—I think so; if they had given those fees fourteen years ago, this accumulation would not have existed.

In other words, are there not two principles of cure, and the one not less efficacious than the other, namely, the limitation of admissions on the one hand, and facilitating the exit of the children on the other?—Yes, and those have been the two that the governors have wished to carry into effect.

To what cause do you attribute the inconvenient accumulation of children in the country, which in point of fact did take place, and which in the year 1820 induced the governors to change their principle?—The difficulty of getting masters to take them as apprentices, and the indiscriminate admission of children.

The governors have sought to remove both causes; on the one hand by restricting the number to be admitted, and on the other, by inducing masters to take a greater number of apprentices by granting fees?—Yes.

The Commissioners have understood that another new principle has been adopted by the governors of the hospital, about which they are desirous of further explanation; namely, transferring children at the age of five years from their Roman-catholic nurses to Protestant dry nurses in the country?—Yes.

At what period was that regulation adopted?—It has not been made mandatory until the course of the last twelve months.

What induced the governors to take that course?—From the experience they had of the difficulty of bringing them up Protestants, if they remained with their Roman-catholic nurses after that age.

At what age is it now the wish of the governors that children should be transferred from the Roman-catholic nurses to the Protestant nurses?—There is an order upon that; it is either five or six years of age.

[The witness was requested to furnish copies of all orders or regulations upon the subject.]

Can you state what number of children have been so transferred up to the present time?—No; the registrar can.

How many children do you trust to the custody of one of those Protestant dry nurses?—Seldom more than three I think; I believe there are but few instances of their having so many.

Where do those Protestant nurses chiefly reside; in what districts or parishes?—In the counties of Dublin, Wicklow, Wexford; some in Kildare and Carlow.

By whom are they recommended?—By the clergymen of the parishes.

Do you find it difficult to procure a sufficient supply of nurses?—I must observe, that the governors have not been able to turn their time and attention to that, and it is left with the officers, with the chaplain, and registrar, and surgeon, to make the transfer; they have business

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ness that occupies them from six o'clock in the morning to six in the afternoon, during the time they are paying the nurses.

Can you state to the Commissioners in what manner the Protestant women fit for such a trust are brought first into communication with the Foundling Hospital?—By notes of recommendation in writing sent up by respectable persons.

In what manner is it suggested to the Protestant clergyman to make those recommendations?—It has been a practice so long—I do not know that letters have been written—but it has been signified to them in some way. I do not think there was ever any circular letter sent.

Can you inform the Commissioners whether you have generally had reason to be satisfied with the conduct of those dry nurses in taking care of the children?—I think so.

Do you conceive that they take equally good care of them as the nurses by whom they have generally been suckled?—It is difficult to answer that.

Can you suggest any line of inquiry by which that most important fact can be ascertained?—I think not at present; but it would be very ascertainable a year or two hence. I do not think the practice has existed long enough to come at such a result.

Could the names of those Protestant dry nurses be furnished from the Foundling Hospital?—There is no doubt of it, they are every one registered.

Are there any regulations for the clergymen of the parishes in which those dry nurses reside inspecting the children from time to time, and communicating with the governors?—They have been requested to do it. The wish of the governors has been mentioned to them in a letter, with the sanction of the bishops of the respective dioceses.

Have any printed forms been supplied to them for that purpose?—No, not yet, for returns; but printed circular letters.

Have they acted upon that circular letter?—Yes, they have, I believe, in some cases; it was only last spring such letter was sent.

Then probably you are not able at present to offer any decided opinion as to how that plan has been found to answer, or otherwise?—No.

Can you inform the Commissioners whether the children are apt to be discontented at the transfer?—Yes, at the moment; but they become reconciled afterwards. It is the greatest agony that can possibly be. There is one thing, it would be quite useless to transfer them unless to a different part of the country, as they would immediately go back to the former nurse.

Can you form any opinion as to whether the children are more or less dissatisfied at being transferred from a Roman-catholic nurse to the Foundling Hospital, or from Roman-catholic nurses to Protestant nurses in a different part of Ireland?—I have no doubt they would rather be transferred to a Protestant nurse than come within the walls of the hospital.

Was there any particular correspondence between the governors of the Foundling Hospital and the Irish Government upon the subject of the accumulation of children at nurse in the country during the last ten or fifteen years?—I do not recollect it; a statement might have been sent in, in the annual petition to Parliament, and the estimates; there might have been some remarks made in the letter that goes to the chief secretary, but no regular correspondence.

The hospital is now closed during the six winter months against admissions from the country parts of Ireland, from the 20th of November to the 1st of May?—It is.

What is your opinion of what becomes of the infants who are exposed during those winter months in the country?—I believe they are taken care of by the parishes till the hospital opens, because there is a great influx when the hospital opens in May, and of children older than they generally are; the parishes have probably paid for their maintenance.

Can you give any information as to who defrays the expense, or takes the care of providing for those children for the winter months in the country?—No.

It appearing from the returns to be a fact, that subsequent to the adoption of the new regulations, the annual admission is about five hundred; and that prior to their adoption it amounted to two thousand; the Commissioners would wish for your opinion as to what becomes of the other fifteen hundred at present?—I believe many people take care of the children themselves; when they thought the children would be very well taken care of, and that they could claim them at a future time, a great many sent them to the hospital to be nursed.

Is it your opinion that infanticide has not increased in the country parts of Ireland in consequence of your regulation?—I have been told by country gentlemen, that they are afraid it has to a certain degree.

Do you think the number of five hundred would be increased, if the regulation as to the necessity of depositing 5*l.* was omitted?—I am sure it would.

Do you think it would be increased, if the sum to be deposited was reduced from 5*l.* to 3*l.*?—Yes, I do.

Do you think the number of five hundred would be diminished, if it was necessary to deposit 10*l.*?—Yes, very much indeed; I think it would be very difficult to raise that sum from the country parishes.

Have you any reason to suppose that the adoption of the precise amount of 5*l.* is that which, on the one hand, will permit all real foundlings to be brought into the hospital, and on the other, exclude all children who, from the circumstances of their parents, would not be proper objects for the charity?—I think it is a very judicious rate.

Was it adopted upon any other principle than guess?—It was adopted upon the principle that there were former Acts of Parliament by which parishes were bound to provide for foundlings, and authorized to levy that sum upon the parish for the provision of it; and therefore it was adopted. From those Acts of Parliament the city of Dublin was exempt.

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Will you state the extreme distance from which the nurses bring the children in the country to the Foundling Hospital to receive their payments?—I doubt whether they exceed thirty-five miles.

Enumerate the counties in which those nurses reside?—The counties of Dublin, Kildare, Carlow, Wicklow, and Wexford; there may be a few in other counties, but the principal counties are those I have enumerated.

Is there any material proportion of those wet nurses Protestants?—I have latterly been told there would be a sufficient number of Protestant wet nurses procurable.

In those same counties?—Yes.

Is the fact inquired into whether the nurse who proposed herself is a Protestant or Roman-catholic?—Latterly it has been.

Is any preference given in respect to the religion?—There is.

Is the number of persons proposing to become wet nurses greater than the supply of children?—I understand considerably so.

Have you never any practical difficulty in obtaining a sufficient number of wet nurses?—None.

What is the period of the year at which the children are brought up by the nurses, and exhibited at the hospital to obtain payment?—It has latterly commenced at the latter part of July, and continued through August for about six weeks.

The Commissioners understood the other day from a witness, it was proceeding to the latter end of October?—I believe that was for broken periods, and for the payment for dead children, which takes place a fortnight after the other is concluded.

Have the governors experienced considerable practical advantage from the assistance given by ladies who are so good as to devote a portion of their time to the hospital?—The greatest advantage possible.

Do the ladies confine their visits to infants and the girls side?—Very much.

Do they go into the boys school, or interfere in any way?—I believe not.

Or to the boys dormitories?—They may go through them and see whether they are clean.

Is it considered a part of the duty they undertake?—Certainly not.

Has there been any material decrease in the regularity of the ladies attendance in the last year or two?—No, I think it has been very much increased by some ladies; there are three or four with whom it is increased.

Will you state those who, in the present year, have been in the habit of visiting the hospital?—Mrs. Magee, Mrs. Cleghorn, Mrs. Ruxton, and Lady Ann Gregory, chiefly.

Is it not understood, that each of those ladies takes one month as her period of attendance?—That has been the case, but it does not prevent other ladies from attending, if they think proper, and they visit and hold meetings whenever they please.

The ladies you have mentioned have no doubt most carefully attended during their own three months, but who have given attendance during the remaining nine?—I cannot exactly say, for I think the other ladies have fallen off, from one cause or another; they have resigned, or been absent from Dublin, and their place has not been supplied by others.

About ten or twelve years ago was not it found, that each month actually found a lady to discharge the duty?—Certainly; and to this day it is a regulation.

Is it your impression that the ladies are equally regular in their attendance as at the period referred to?—There has not been so regular an attendance of twelve, but there has been a better attendance of three or four.

Can you suggest any cause that has led to the non-attendance of other ladies?—Absence from town has been one cause.

Is there any particular book kept by those ladies for registering their observations upon the state of the hospital, and the conduct of the officers?—Yes; they have a private book, and one to lay before the governors.

Is the book they lay before the governors the property of the hospital?—Yes.

Is the one they keep for their own use considered a private document?—Yes; they transfer it from one to the other.

When that last-mentioned book is filled, what becomes of it?—I cannot say.

Has one been filled?—I cannot say.

Have the children in the Foundling Hospital ever complained to the governors, or any body else, of harsh treatment or any thing else?—Yes; there was a complaint made two or three years ago, that the head master (Mr. Flenley) had punished the boys too severely, and that he had used an improper instrument of correction. The governors investigated the complaint, and made him produce the instrument, which was a cat-o'-nine-tails: they were much displeased with him, reprimanded him severely, and strictly prohibited him from using in future any other instrument than a birch rod. I never heard since of a complaint.

In what manner did you provide for the carriage of the children from the Foundling Hospital to the charter schools?—They were walked off, in batches of thirty and thirty-two, to the society's house in Aungier-street; they were taken care of in one of their schools, and a number were sent to the schools on the same day, to Kevin-street, and Clontarf, and, I believe, to Santry.

When a child dies in the country, whose business is it to communicate its death to the Foundling Hospital?—It is the person's business to go to the magistrate and make oath of the circumstance, and transmit it to the governors; or, I believe, in some cases, the certificate of the clergyman, but I think there is an oath required.

What is there to induce the nurse to go and take that oath?—To entitle her to receive the portion of her pay that accrued from the last payment to the day of the death of the child.

When

When the children are transferred from the Roman-catholic nurses in the country to Protestant dry nurses, do they pass through the hospital as a mode of transfer?—Always; they are kept generally for some time, a week or ten days, in order that the other nurse may attend from the country, and not know where the child has been.

Can you state what ordinarily becomes of the children of the women who become wet nurses to the children of the Foundling Hospital?—They have either reared them first, I believe, or they may have died; it is no objection if they have suckled their child for six or eight months.

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EXTRACTS from the further Examination of the Hon. and Rev. *John Pomeroy*;
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SINCE we last had an opportunity of examining into the state of the Foundling Hospital, it has sustained a very serious loss in the death of Mrs. Magee, who took so much interest in its prosperity. We should beg of you to state your own impression, whether any material deterioration in any of its departments has ensued in consequence, or whether the zeal and attention of any of the ladies has, to a certain extent, been found to fill her place?—I am quite of opinion, that latterly as little injury has been sustained as could be supposed under the circumstances, and that other ladies have attended with great zeal and determination to follow up Mrs. Magee's system.

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In reference to the preparatory school, which was very much her own plan, is it your general opinion that that is flourishing nearly as much as when she attended to it?—Yes; it apparently is improving every day.

Are we to collect that the result of that experiment has answered your expectations?—Very much; it is quite delightful to see it.

Do you think the state of the infirmary is satisfactory at present?—Very much so.

Is it your impression that the number now in the infirmary, and which has been in it during the last summer and autumn, is more or less than the average in former years?—I think it is less than in former years; it averages about ninety in one thousand three hundred.

Are there one thousand three hundred children in the institution?—The number was one thousand three hundred and six on Thursday last.

Can you give us any particular information as to the state of the school for the instruction of candidate teachers, which was establishing in the Foundling Hospital last year?—No, I cannot. I understand it is going on prosperously; but I have not had time to apply myself to it, nor do I think it part of my duty, as a governor of the hospital; they have sixteen in it, I believe.

We wished to learn whether it was to you we were to look?—No; there was an application to the governors lately to afford the committee an assistant master, they engaging to take out permanently one hundred boys to work upon; we thought the proposal very much to our advantage, and we gave them an assistant master to aid them.

They have hitherto had a very inferior number?—Not more than twenty, I believe; they have had twenty or twenty-two of our boys for some time past; they have entered into a sort of agreement with us, that they should permanently keep one hundred.

About how long have the twenty children been in attendance?—During the greater part of last year.

Was there any particular reason why they have not had a greater number hitherto; the Commissioners ask the question, seeing the number is scarcely greater than the number of teachers?—Their number of teachers has varied; they have got situations for a great many; sometimes they have not had more than eight or nine; they have sixteen I believe now, and they expect to increase it to thirty.

Will you name the person you would refer us to, to obtain more particular information?—The Reverend Mr. Magee and Sir Francis Lynch Blosse.

What is the name of the master?—Mr. Aickin; Mr. Murray is pretty conversant with what passes in it, but without interference.

Have you ever happened to visit the Military School for soldiers children in the Park?—Never; the Foundling Hospital and other institutions occupy so much of my time, I have not had leisure to visit it.

The Commissioners have been struck, to a certain degree, with the superior strength and activity evinced by the children in that institution, compared with those in the Foundling Hospital; and they are disposed to attribute it in a considerable degree, amongst other causes, to the children in the former having the advantage of a course of gymnastic exercises, under the teaching of an individual of the name of Beaujeu; we understand that it is under the consideration of the governors of the Foundling Hospital, whether he should attend their institution; will you state how the fact is?—He offered his services for a time gratuitously; we approved of them, and I believe, as far as the boys were concerned, it would be desirable to continue it.

Was any adequate machinery established in the Foundling Hospital?—No, it was merely an experiment.

Are you aware whether any of the governors of the Foundling Hospital have ever visited the analogous institution of the Military School we have referred to?—No, unless the Archdeacon of Dublin has, who is a governor of it.

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Was it ever formally under the consideration of the board of governors whether Monsieu Beaujeu's services should be accepted as to the boys?—No.

There was no proposition ever made?—There was a proposition made by him, but not in such a formal way as to bring it to a point.

If it should turn out upon examination that the health, strength, activity, and happiness of the children in the Military School, are in fact materially promoted by the adoption of that system, should you think it proper to be taken into the consideration of the governors of the Foundling Hospital, whether they should adopt it also, so far as boys were concerned?—Yes.

You recollect a minute of the 10th of June 1824, to this effect: "That at the ensuing pay all the children above the age of four years, who are now with Roman-catholic nurses, be transferred to Protestant nurses;" has it been the endeavour of the governors to act upon that minute?—They have acted very successfully upon it.

Is it your impression there is any material number of children above the age of five years in the hands of Roman-catholic nurses?—My impression is that the number is comparatively small, and that another year would take them altogether out of their hands.

Under five years old?—Yes, and even at a younger age.

From the experience you have had, and adverting to the reduced number of admissions into the Foundling Hospital, is it your opinion that you will henceforward be able to procure Protestant wet nurses as well as dry nurses?—Yes; the clergymen of the country give us every reason to expect that they can send a sufficient supply.

Upon the present pecuniary terms?—Yes.

In point of fact, are there any children now put into the hands of Roman-catholic wet nurses?—I cannot say positively that there are or not.

Is there any direction given to the proper officer to prefer the Protestant wet nurses?—Yes, whenever they are to be had, they are to be preferred: and instructions have been given to keep the children back for that purpose; it is very desirable that they should go, in the first instance, to Protestant nurses, because we avoid the expense and other disadvantages of the transfer.

Then we are to understand you have adopted the principle of transfer from a feeling of necessity, but that in future you intend to obviate it altogether by giving them to Protestant nurses in the first instance?—Yes.

It forms a part of this prospective arrangement, that the clergy in the parishes in which those nurses reside, should give their personal superintendence to the instruction of those children?—Yes, and they are doing it; there is a great deal of attention and zeal in many instances.

In what manner are you made acquainted with the instances in which clergymen perform it with attention, and the few instances which we presume some times occur where they are negligent?—There are some clergymen who have undertaken to pay the nurses, that the money shall pass through their hands upon certain terms—nurses are only entitled to a certain premium if they do their duty generally to the children; and an additional premium if they bring them to school and catechism, if the clergyman certifies it; the premium goes through the clergyman.

At what age do you conceive it desirable that the children should be taken out of the custody of such nurses, and from under the superintendence of those clergymen, and brought into the hospital?—About eight or nine years old, as far as the accommodation of the house will afford.

You will observe that there are many people who might consider it an advantage to bring children back into the hospital out of the custody of Roman-catholic nurses, and in a state of things where the Protestant clergy did not feel it to be their duty to superintend the education of the children; such we presume to have been the case in time past, but at the same time the same people might entertain very serious doubts whether there would be any advantage in bringing a child from the superintendence of an affectionate Protestant nurse, and from under the superintendence of a zealous clergyman, to place him in the hospital; we should be obliged to you for your view upon that subject?—I think for the sake of order and regularity, when we draft in children at a particular season of the year, it is right to take them from the eldest children that are out at country nurse, because, how are they to be provided for otherwise?

You provide for them at fourteen?—Thirteen or fourteen would be the proper age to apprentice them.

The arrangement you have suggested will secure your keeping them six years in the hospital?—I think eight is too young—nine or ten, so as to keep them four years.

The question then is, whether you conceive they would pass their time more profitably from ten to twelve in the Foundling Hospital, than they would if left in the hands of Protestant nurses, and under the Protestant clergyman in the country?—In some cases they might: but there are two reasons; one is, that they would not be so disciplined in the country; they get into more vague habits, and mix with other people in spite of the clergyman or the nurse; it is better they should come into the hospital at a certain age to be disciplined, and prepared for being apprenticed.

Do you consider that the discipline of the Foundling Hospital is a favourable circumstance to prepare them for apprenticeship?—I do.

And that the instruction and habits of life they acquire in the Foundling Hospital will eventually be superior, with regard to their future destiny, to that which they could hope to obtain in the hands of their Protestant nurses, and under the superintendence of Pro-

testant

testant clergymen, and attending good daily and Sunday schools in the country?—This may be matter of opinion.

Is it not a most important matter of consideration, as it is likely to affect the whole character and fate of the children in question?—There are so many it is not likely they could all get into the hands of good nurses; where we had a particularly favourable report from a clergyman that they were doing well, we might extend the time.

We wish merely for your own opinion as to the superior advantages or disadvantages of the two systems?—I think if they could be provided for from those country nurses, without coming into the hospital at all, perhaps it would be a very good plan; but if they are to be weaned from those nurses at some period, and are to be brought in for the general purposes, I think it better for them to be brought in at ten than twelve years old.

Do you think it would be impracticable to apprentice them from their nurses, without ever coming into the hospital?—Not impracticable, but it would interfere with the regular routine of the proceedings of the hospital, and be difficult in the detail.

Is it not your impression, that there is a considerable number of children who have been retained by the nurses in the country, and who are now become adults, and have taken their places in society?—A certain number undoubtedly, but it is hard to say how many; I do not believe it is a very great number.

Have you any doubt there are many hundreds of such individuals now in existence, in the county of Wicklow for instance?—I think not; but I think they would be more likely to be retained by Roman-catholic nurses than by Protestant; because the Protestant nurses know, if they fulfil their engagements correctly, and have a good recommendation, we should be very willing, if they desired it, to apprentice them to them, therefore I think the Protestant nurses do not hold back the children. I think it is only Roman-catholic nurses who have a desire to keep them back.

We have not yet received precise returns, but we understand the number of admissions during the last year has been materially smaller than the year preceding?—Yes, seventy less.

Can you account for that in any particular manner?—I believe that the parish officers in the country, who are obliged to send the money up with them, are more watchful and attentive than they were formerly.

Have you any cause to apprehend that the diminution in the number of admissions has been attended with any increase in the disposition to infanticide?—We have had nothing before us from which we could infer any such thing.

Appendix, No. 9.

Examination of the Reverend *Henry Murray*; Monday, 22d Nov. 1824.

WHAT situation do you hold in the Foundling Hospital?—I am Chaplain to the Foundling Hospital.

Do you hold any other situation in the hospital?—No, not in the hospital.

Have you any superintendence of the children?—Yes; I have the general superintendence of the whole institution.

You are resident there?—Yes, I am.

Do you superintend the instruction of the children?—Yes, I do.

How long have you held that situation?—I have been twenty-three years, if I live to the first of February next, in the hospital.

What salary have you?—£.231. 7s. 6d. a year in money, besides my apartments, coals and candles, not so much coals as I want, but a certain allowance of coals and candles, and two of the children of the house for servants, a boy and a girl. 200 l. a year was the salary I was allowed, and £.31 7s. 6d. in lieu of dressing the dinner in the public kitchen, and the clothes washed in the laundry; but that was found inconvenient, and that sum was allowed instead of it.

What number of children are there in the house altogether?—There are 879 grown children this day in the house, and about 200 children of seven years of age which were brought in from the country; they form an independent school, it was done last year; making a total of 1,079.

Is that the whole number in the hospital?—Yes, except a few infants; from July to July the numbers are always diminishing by apprenticing, and when they are sick, they are sent into the country sometimes.

Is the building capable of admitting many more boys than are now in it?—A few more; they are forming a new school there, called the Training School, for the Association for discountenancing Vice, and we have given up some apartments for the benefit of that institution; it is not yet commenced, but it is in a train for commencing, and will commence in a fortnight, as I conjecture.

What are they to train there?—Schoolmasters and parish clerks, a class of individuals more wanted in Ireland than any thing else. It was always intended we should have 1,200 grown children in the house, and we have had 1,300 at times.

How do you define the word "grown"?—I define the word "grown" thus,—children, say from eight to twelve years of age, or thereabouts.

Have you no children in the hospital older than twelve?—Yes, we have; some of them we do not bring in till they are twelve, and some that were kept back by their nurses, and not brought in in time; the number of grown children in the country was so great that we

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were not able to bring them in, and that brought upon us an accumulation which did us great injury; we have got it under now in some measure.

Are there many children now with their nurses older than those in the hospital?—No, I believe not any, except a few that the nurses have kept back, or that have been left out for various reasons.

Are there any children in the grown department that are sixteen years of age?—I think probably there are some.

Are there any that are seventeen or eighteen?—No; not eighteen as I think; there are some that we call superannuated, which are at large, employed about the house; there may be a few individuals sixteen or seventeen. I do not keep the register, and therefore merely speak from conjecture.

Can you state what length of time those grown children have been in the hospital?—Some of them, very few, have been four years, very few of them three, the majority of them have been two years; the great majority have been admitted this last year, *drafts* as we call them. This year there are very few of 1821; there are very few of 1822; I think there are a good many of 1823.

What number of 1823?—I cannot tell; the registrar has it in his books.

Is it not the wish of the governors that the children should be four years in the hospital under instruction?—Yes it is, if it could be effected; but owing to the immense number of children we had on the books, we were obliged to force them out before they were properly qualified to be apprenticed. It was originally intended that the children should have been four years in the hospital, two years of which they were under instruction, and two years at trades, every alternate day, which is not the case now: the weaving and shoemaking have been given up entirely.

For how long have they been given up?—About two months.

What induced the governors to give them up?—It was to make room for the training school; they thought they could get things as cheap by purchase.

In consequence of that regulation, are the children now at school every day?—A great number of children that were formerly employed in weaving and shoemaking are at school every day. We have a number of boys with the tailors, and in the gardens, and carrying coals, and some with the carpenters; but there are a great number of boys, on account of the weaving being given up, at school.

Deducting those, what number attend the schools every day?—I could not tell that.

Of 879 grown children, what is the proportion of boys and girls?—The proportion of girls 536, and 343 boys; I exclude from the girls the 200 that are preparatories, that is a distinct establishment entirely,

Have not the greater number of those that have been admitted in the last two years in the hospital exceeded fourteen years of age?—I cannot say; I should imagine there are a number that did not exceed fourteen; but there were a great many that were twelve, and which in my opinion was four or six years too much, for we shall never be able to make a proper provision for the religious education of those children.

Do you find that the children who have been with Roman-catholic nurses have been instructed in the Roman-catholic religion, or taught the catechism?—I cannot say they have been taught the catechism, but they have been imbued deeply with Popish principles; we see that every day.

In what way does it show itself?—In the bias of the children's minds, and inattention to the instruction we give them, and a seeming dislike to what we say to them, and disregard at least for a time; when they are left with us any time, that impression wears away; I have known a number of children who came in with a strong bias to the Roman-catholic religion, and have become very steady Protestants.

Have you ever seen it show itself in the children's habits?—Yes, particularly in the girls, not in the boys; the girls would not take broth on Friday.

That is one of your regulations; they have broth on Friday?—Yes, the broth of the beef boiled on Thursday is given on Friday.

What do they get on that day if they do not eat the broth?—They get nothing; that would be the very way to indulge them.

Does it prevail to any great extent?—No; I have seen thirty or forty refuse to take the broth, and endeavour to elude the taking of it.

Are those children suffered to go without food on those days?—They have the bread.

The bread is not crumbled into the broth?—No, it is not; it was formerly put into it to make them take it.

Have you any means of knowing whether those children become Catholics after they leave the hospital?—No, we have no particular way of knowing, but we casually find out that a few do go back to the Roman-catholic religion; it is a great desideratum with us to know that, but I think the great majority remain Protestants. Since we gave a fee to the masters, when they come at the end of three years, if they do not show that the children have regularly attended church they will not get the 2*l*.

How is that shown?—By the master bringing the child to the hospital, and sometimes the clergyman writing.

Is it possible that the clergyman can know the facts he states?—Yes, I think they do; the children are principally apprenticed in the dioceses of Dublin and of Ferns, and the Archbishop of Dublin and the Bishop of Ferns have impressed upon the clergy the necessity of attending to those children.

To what persons are the children generally apprenticed?—Generally to farmers of late.

Has there been an increase of late?—Yes; we found it very difficult formerly to get the children

children out; their Romish nurses very often endeavoured to make the children run away from their places, and people did not like taking them, but of late the governors have given 40 s. with a child when it goes out, and three years afterwards, if the master behaves well to the child, and the clergyman certifies it, they get 40 s. more, and the child gets 3 l. at the end of the time.

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Do many children elope from their masters?—Not of those we have seen lately; not nearly so many as formerly.

Have you sent any to Buncrana Factory lately?—Formerly we did, and we are very sorry for it; we were glad to get rid of them in any way then.

You do not send any there now?—No, nor to any factory; we sent some to Nantwich to a factory there.

Did they stay there?—Yes, they did; only one came back to us as I believe.

How many did you export?—Thirty, perhaps, at two different times.

At Buncrana they had no means of getting their own living after they left?—No; and I imagine they were not well used. We had some reason to suppose they were badly used; indeed factories were places we did not wish to send them to. We sent some children also to Lucan; they generally turned out well; and the master treated them with great kindness.

Are many of them apprenticed to trades?—Not many; the tradespeople want fees, which we cannot give them: of late they have gone to farmers in the country generally.

And if they continue three years in a place the master gets 40 s.?—Yes, they get another 40 s.: they have 40 s. at first, and the apprentices get 3 l. at the end of their time, if the clergyman certifies that they have behaved well; and I do not think that any money was ever better expended than that. Since that resolution was made by the governors, we have a different class of people who apply; you would think it was the money that induced them to come, but did you see the number of decent farmers that come you would be surprised.

Were they dressed for the occasion?—No; the clergyman of the parish writes a letter with every one of them: he writes a private letter, as they imagine he would not wish to disoblige his parishioners. The governors take uncommon pains; I have known them sit there till five o'clock in the evening canvassing the different claims of the persons applying. I think they take every pains.

The governors personally?—Yes.

Have you ever had any means of knowing whether persons in want of apprentices prefer the Foundling Hospital children to the charter school children, or *vice versa*?—I think they prefer the Foundling Hospital children on this principle, that they have no retainer; no father or mother to run after them and take them from their places, though the Foundling Hospital children are smaller than the charter school children; I think their stature is not so large.

How do you account for that?—I do not know how to account for it, except that when they were with the nurses they were not so well fed: the charter school children are bigger; they remain a great deal longer in the charter schools than with us; we for some time past do not keep the children more than two years at the longest: we have not had time to give them the education we wished to give them.

In what state of health are the children in the hospital?—Of late it has been very bad.

What diseases have they laboured under lately?—The chin-cough and small-pox, and amongst some of them, the ophthalmia was very prevalent; but there are much fewer than there were. Medical people know the causes of those things better than I do. I think there have been more medical patients this year than I ever remember.

Has the ophthalmia been the prevailing disorder?—Yes.

Is the form of the ophthalmia, under which the children labour, so severe as to make it impossible for them to attend in school?—In some cases they might attend the school, but those who were over them thought it better not to let them attend the school; but it ran through almost the whole of them notwithstanding that.

Did very few children escape?—Very few indeed of the girls.

How long has it existed in the hospital?—Every year it has been in the hospital; there is less or more of it when the children come in; whether it arises from change of diet or change of air, or the cutting of their hair, I do not know.

Do you think the seeds of the disease exist in the hospital, and that when the children come they are very likely to catch it?—No, I do not think it does. I think in the course of a short time the ophthalmia, at present existing, will be got under. I generally visit the infirmary once or twice a day; when children are very ill I visit them, to talk with them and pray with them, not to judge of their eyes.

When do you recollect this ophthalmia to have prevailed before?—Almost every year that I have been in the house, when the children are drafted in; a short time after the drafting commences the children get the ophthalmia.

The children that come in, or those that are there before?—It goes over the whole of them, for I understand it is infectious.

Is there any period of the year in which the hospital is decidedly free from the ophthalmia?—Yes; I do not recollect the ophthalmia prevailing in the spring or in the summer; it is always after the drafting. I got the ophthalmia myself from the children, and I have had it this present year; I caught it from the children; the reason I suppose I got it from the children was, that it was at the time the children were very bad.

How often have you had ophthalmia in your life?—I had sore eyes when I was a boy, and I have had the ophthalmia twice since I have been in the hospital.

Do you happen to have observed whether the same children had it twice?—No, the

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observation I made is general; that after the drafting the children get the ophthalmia, but this year worse than others.

At what time were the children selected to be sent to the charter schools?—Immediately after the drafting; they were sent every week in rotation.

Had the ophthalmia broken out in the school before they were sent away?—No, I do not recollect that it had; I think the ophthalmia did not break out till the drafting was pretty well over.

Do you recollect whether any children had the ophthalmia before they were drafted?—I do not know indeed; I examined all the grown children that came in to see what progress they had made in their learning; I keep an account of it in order to know the relative progress they make in the school afterwards, and I do not recollect noticing any who had it then.

Whose duty was it to select the children to send them to the charter schools?—The governess and head mistress selected the girls, and the head master and I selected the boys; there is a list of the boys; there were two boys only of all those of the year 1821; twenty of the year 1822; eighty-three of the year 1823, and 115 of the year 1824; they only passed through the school; some of them knew something on coming in, because we make it mandatory on the nurses that have them to send them to school.

Were many children that were sent to charter schools above fourteen years of age?—I imagine not, certainly; if you take the account the children give of themselves, you would be misled very much, or indeed even the masters of the charter schools.

Was any account sent with the children to the charter schools of their age?—I believe there was; we know their age by a letter on their arms; there is a letter for each year; you cannot mistake the age.

Do you prick it in?—Yes; it is marked upon their arm when they are infants, and we know from that the age of the child; there may be nearly the difference of a year; it may come in at the end of the year, and we put it down as a year old.

Is that mark to ascertain the year?—Yes; the year and identity of the child too; there is a mark and number, and before the nurse is paid the badge is examined, and the children's arms, to see if it corresponds, otherwise we should be imposed upon at all points.

What principle were you guided by in selecting the boys to send them to the charter schools?—The head master was the person principally employed in selecting the children; I imagine he did not send the very best, that is not probable.

Did he send the very worst?—I do not know that I can say that; if there was any boy of promise I dare say he did not send him; but as to their health, they were all sent to the surgeon.

Was the principle of selection that he picked those he preferred to stay, and sent away the refuse to the charter schools?—I cannot say he sent away just the refuse, but he did not send away the very best; it is human nature; I do not think any body would have sent the very best; but I do not think there was any great difference in those that went and those that were left behind.

Were not a very large number of them so lately admitted into the hospital, that he could have had no opportunity of instructing them?—Yes; and in that respect he was guided by a little conversation with the children; of those boys there were 155; of the drafts there were 260 altogether.

Was he allowed to exercise his own discretion as to the selection?—Yes, he was, pretty much; he brought them to me after he had selected, and I did not reject any of those he brought; I considered he knew the children better than I did, particularly those drafts; I could not know them, he had some of them a week, and some a month under his care.

Was there any rule applied to choose either the eldest or the youngest, or to make a collection of their ages?—I do not think there was; I did not hear that the board had given any direction of the kind.

Do you think he governed his selection in any degree by reference to their ages?—I imagine not, because there are 155 of those drafts of this present year; he was obliged to make up the number, and I believe they are of different years; if you will just consider the nature of the house, you will see that the master of the school would be obliged to keep some grown children; he has eighteen monitors, and there are a number of boys employed in carrying coals and various other things of that kind that little boys would not do for.

How many masters are there?—There are four masters under the head master; it was first intended to have no master, but it was found that would not do.

How long is it since you have been affected with the ophthalmia?—This very year.

About what time?—About six weeks ago; I got a relapse of it afterwards, after getting pretty well.

Had the ophthalmia prevailed in the hospital long before you caught it?—It had. The way in which I caught it this year, I believe, was this: there were directions given, that if the surgeon sent out any children that had the smallest remains of infection, that I should inspect them with the head mistress; and, from the crowded state of the hospital, the surgeon was anxious to send the children to school, to prevent their getting worse in the infirmary. I looked narrowly into their eyes, and very likely I got it in that way.

Were those children you inspected children that had been passed by the surgeon as free from it?—He did not say they were free from it, but he supposed they would get well by going out into good air; but we sent back every child that had the smallest remains of it.

The directions to him were, that he should not pass any child that had any remains of it?—I suppose so; but I do not know that; the directions given to me were, that I was to examine

examine them; the head mistress was to examine and see if she found any remains of it, and if they differed, she was to bring them to me, and I narrowly looked into them. Some that she rejected, I did not.

This inspection took place upon the occasion of the children being drafted to the charter schools?—No; it was from the hospital.

They were to be drafted to the charter schools after you saw them?—No; the children that were drafted into the charter schools were not sent into the hospital at all.

What was their inspection connected with?—The immense number that had the ophthalmia induced the surgeon to send them out of the place into school, to get rid of them; but I was directed to look narrowly to all those children that were sent out, and if I did not think them perfectly free from it, to send them to the infirmary.

Where would they have been if you had considered them safe?—In the schools; the idea of the surgeon was as I tell you, and the surgeon remonstrated with me for sending them back.

If the surgeon passed children for the purpose of their coming into your own schools, which children had some of the remains of this infection about them, might he not have passed some that went to the charter schools, with some remains of infection about them?—He might.

Were there many returned by you on the ground that the disease still continued upon them?—I dare say there were. I dare say I returned back thirty altogether. Suppose he sent home twelve children that he thought would be better in the schools than in the hospital; the head mistress, out of those, would select four or five she considered not perfectly cured, and she was to bring them to me, and if I concurred with her, they were sent back to the infirmary.

Does it ever happen that a child is apprenticed who has not been a year in the hospital?—It does.

What is the shortest time you have ever known a child to remain in the hospital?—I have known them to remain not more than a week or a fortnight, for we have been for some time past in the habit of transferring the children from one nurse to another, to break the connection; and, in some instances, the nurses have been so attached to them, that they have offered to take them without any fee at all, and they have undertaken to give them an education, and that the governors have consented to: consider how the governors were forced to lighten the load upon the house.

Were the children, who remained so short a time in the hospital, apprenticed, without being able to read or write?—Without being able to write, and perhaps to read.

Have they been apprenticed without being able to say the church catechism?—Yes; in some instances I dare say they have; but the masters undertake to teach them those things themselves.

Could not that have been ascertained by examination when they came into the schools?—All the children that are brought into the schools I examine at the time they are drafted.

Do you find that many come in that do not know how to read or write?—It is not more than three years since we began that system of making them know something in the country, for formerly they knew nothing; but the governors finding they were so long in the country, have made it a point that the nurses should send the children to school.

Have you any means of carrying into effect that resolution?—Yes; if I find that a nurse has not made the child make any progress, I take the child from that nurse and give it to another.

Do you find where the clergymen pledge themselves to see that the children are instructed in the church catechism that they always do so?—As far as it comes under my cognizance they do; the clergymen deserve a great deal of credit for the pains they have taken with our children, but it is within these two years a change has taken place.

What do you attribute that to?—To a growing zeal for religion, and the charges given by the Archbishop of Dublin and the Bishop of Ferns to their clergy: they have both taken a great deal of pains, and charged their clergy to take notice of them.

Do many children elope from the hospital?—Not of late; there have been a good many elopements; the nurse often does all she can to make them elope; when she sends them in, she gives them their lesson.

Have not seven eloped in the last quarter?—I dare say there might.

Are you not made acquainted with the fact when the children elope?—Yes, but I do not take any particular account of it.

In what way are they able to get out?—It is surprising the cunning and artifice of the children, and the means they take to deceive you. Sometime ago the gardener had left the key in the garden door, one of the children took it out and hid it; we imagined some of the children had taken it, but it was near a month afterwards before he availed himself of that opportunity.

If there was a gap in one of the walls round the premises, what number do you think would elope?—When they come in first I think the greater part would elope, but after they have been there some time they would not; there is an immense number of children we send into the field and into the garden, they could elope if they like, but when they have been some time in the hospital they generally forget the nurse, and feel the comforts of the hospital, and they do not feel any disposition to it—they look upon us as strangers at first.

What books are the children taught in the school?—They are taught the Bible, such as can read it, and the Testament, and they are taught Mrs. Trimmer's Abridgment of the

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Old Testament, and those books that are made use of in the central schools, and Osterwald's Abridgment of the Bible.

What catechisms are they taught?—They first read the common catechism, then the catechism broken into short questions.

By whom was that catechism written?—By the late Primate Newcome.

Is Stopford's catechism used?—Yes, occasionally. The catechisms used are the common church catechism, the catechism broken into short questions, and Crossman's catechism, the object of that is to explain the words found in the Prayer Book, the next catechism is Mann's and Lewis's; but what I lay the greatest stress on is this—I examine all the grown up boys three times a week in the Bible, and connect it with the catechism of the Church of England, the litany and the liturgy of the Church of England, and I find that the most effectual of all modes; getting catechisms by heart is of very little use. I am the catechist of the charter school at Kevin-street, and I think you would there see a specimen of the kind of education that would tell in this country.

You have enumerated a series of catechisms: are we to understand that the same child goes through each of them successively?—A child that was to stay four years would go through all those catechisms, but as they remain a short time in the house, if we teach them the common catechism that is all we can do.

Suppose the case of a child who goes regularly through that series of catechisms you have described, will you mention the order?—First, the common catechism, the same catechism broken into short questions, Crossman's catechism, the next would be Mann's catechism, Stopford's and Lewis's.

There are six catechisms in succession?—Yes there are; there is another catechism which is sometimes used at present, the Bishop of Down's catechism, I have it for such children as go to the association's examination; but I found teaching the Bible, and connecting it with the liturgy of the Church of England, more efficacious than all the catechisms of Europe, but at the same time I by no means neglect the catechisms.

Be so good as to state which of those catechisms you conceive the best for the instruction of children?—I think Lewis's is an excellent catechism—every church has a catechism of its own, and if you take the text detached from its context, you may prove every thing; but I think Lewis's gives the text fairer than any other I know.

Do you think Stopford's the second best?—I do; I think Mann's the worst.

What do you think of Thistlethwaite's catechism?—A very good one.

When the children are examined for catechetical premiums under the direction of the Association for Discountenancing Vice, are they examined in the several catechisms you have mentioned?—It is left discretionary with the examiner; but I observe that in general the examiner confines himself to the Bible, at the examination. Secker's Lectures on the Church Catechism, which is one of the best books possible, *that* our boys read—it is plain, and contains a great deal more information than books that have harder words in them.

Have you "Porteus's Confutation of the Errors of Popery," bound up with it?—That is the edition we have, it has the six sermons against popery.

Do you not think that Stopford's catechism enters a little more into the controversy between the Protestants and Roman-catholics than would be considered desirable?—There are two editions of the catechism, we use the one that retains that part, but I am not for temporizing at all—I should speak out.

Does Thistlethwaite's catechism enter into that controversy at all?—No, not at all; it is rather adapted for the meridian of England, and that is not calculated for this country. Any man who knows this country would make an important distinction between the two.

Did you ever see a book called the Leeds Catechism?—No.

Or the Bristol catechism?—No, I never heard of them.

Did you ever see Archbishop Usher's catechism?—No.

Did you ever hear of it?—No.

What do you mean by a Scripture catechism?—A catechism that would be called a catechism upon the gospel of St. Matthew, for an instance, would be one that would relate to all the particular parts of St. Matthew. I have several catechisms that have been written by myself for the use of the children at the Foundling Hospital, and several copies have been taken by different masters and ushers of the different schools and societies: I dare say forty copies have been taken of them at different times. My testament is interleaved, and I put down from time to time any thing that occurs to me. I have made several scriptural catechisms; one on St. Matthew, another on the Acts, and another on John; but they are very much torn by lending them to different people. I do not want them now from long experience; it is the result of twenty-three years experience. I was catechist for a great while to the school at Baggot-street, and I was transferred from that to Kevin-street. I am sorry I cannot give up more time to it. I am there once a week, and sometimes oftener.

Does your own manuscript catechism go much into the questions in controversy between the churches of England and Rome?—Yes, whenever it occurs; I do not go out of my way to it. When a text occurs in the New Testament, I show the children that the explanation put upon it by the Roman Catholics is not the true one.

Does your catechism attribute idolatry to the church of Rome?—No, I do not say *that* any where expressly. As the result of my opinions upon this subject, I would state, that at Kevin-street last Saturday I was examining the children in St. John; and I showed them, from the circumstance of the woman of Samaria, how we should deal with those who differed from us; that with regard to their errors, when an opportunity occurs, you ought to endeavour to show them they are wrong, but you ought to treat their persons at the

the same time with kindness, as our Lord did when he told the woman of Samaria her religion was nonsense. If Jesus has left us an example that we should follow, why not follow him in that respect.

What punishments do you find it necessary to have recourse to in the schools?—For the girls there is solitary confinement; and when a girl is remarkably refractory, there is a punishing room which she is put into, and the boys are whipped occasionally, not often; very often they come in from the country with habits of roguery, and habits of dirt and filthiness, and there is a great deal of difficulty in training them into good habits, which difficulty you would not find among those that were more civilized.

Are the punishments always conducted in a regular formal manner, or are the ushers in the habit of beating the boys when they meet them?—No, not often; such a thing may happen occasionally, but it is not the system: the system is, if a child does any thing wrong, the child is reported to the head master, and he inflicts such punishment as he thinks necessary, four or six strokes, sometimes on the hand, and sometimes on the back.

If, during play, such a boy was to offend the usher, would the usher be allowed to beat him angrily?—No, he would not; he is not allowed to do it, but people will break the laws.

Would it be passed over without notice?—No, it would not; some of them have been fined for it, and if a child elopes by negligence, they are fined 5s. for it.

Is there any punishing room for the boys?—No.

What is the punishing room for the girls?—It is a common room; the room for solitary confinement is a dark room.

How are the girls punished?—At the discretion of the head mistress; sometimes they are whipped. If a girl does a wrong thing, she is confined for a few hours, or a day; if she becomes refractory she is punished certainly, but always under the superintendence of the head mistress.

What instrument is used for punishing?—The rod is the instrument; sometimes the head master uses a rattan over the shoulders; that is used for the boys.

In the open school?—Yes.

About how many strokes constitute a moderate flogging with the rod?—I imagine about half a dozen; sometimes not more than two.

Have there been any instances of punishment that have come under your observation that you would consider cruel?—I have heard the surgeon complain sometimes that the children were punished too severely; I have heard them say so.

How long since?—Not for some time past; but I have heard the surgeon complain that the head master had punished some children severely.

The boys complained to the surgeon?—Yes; but any body who knows these boys so well as I do, would not place implicit reliance upon what they say, for they would hurt themselves to vent their spite, particularly if any body encourages them, and though I have known it was carried to a little excess, I have been loth to say before the boys I disapproved of any thing of the kind; if I said it before the boys, it would encourage them to insubordination; it requires a good deal of delicacy to manage them.

Is there any person who derives any emolument from the labour of the children?—No none at all; I do not think there is any emolument, it is all for the benefit of the house.

In what way are they supplied with food?—By contract—the governors advertise, and people send in tenders; the meat, flour, and bread, are all supplied by contract; but there are some things that cannot be so well taken by contract, they are provided by the providore.

Do you recollect what the diet is?—The third of a pound of bread in the morning, and half a pint of gruel stirrabout was the regulated breakfast, but it was found so difficult to get it ready in the morning, they have it in the evening instead; the cook and the children must be up so early to get it ready; the boys and girls formerly had beef, cabbage, and potatoes for dinner on Sunday, but it kept so many of the children from church, and there was so much to be done afterwards in washing the vessels, it was thought a bad thing for the children to see it, and of late they have had given them two ounces of cheese and a third of a pound of bread, and half a pint of good beer; they have potatoes and milk on Monday, two pounds of potatoes and half a pint of milk; they formerly had meat three times a week, they have it now twice. One of the governesses thinks bread and cheese and beer is a bad thing for them, as leading to a love of drink, so that the diet is not fixed at present.

Is it any part of your duty to inspect the dormitories?—No further than the general superintendence of the whole house, but I frequently go through them.

Are they in a fit state?—I think they are.

How often are the beds supplied with clean sheets?—Once in three weeks.

Are they supplied according to the rule?—I think they are in general; at some odd times they find a difficulty in drying them, and it may not be done to a day, but it is every three weeks on an average.

What clothing are they supplied with?—The boys have one complete suit in a year, and an additional pair of trowsers in May, three pair of stockings and four shirts.

How many shoes?—Three pair of shoes in the year, but very often they wear out more, and they then get mended shoes, they are not allowed to go without shoes.

Are the clothes supplied by contract?—No, we have tailors in the house; the children make all the clothes, formerly they made all their shoes, but they do not now, and the weaving is given up now; there are a good many fluctuations, it is hard to speak with precision upon these points, they vary from year to year.

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Upon the whole are the children sufficiently well clothed?—I think they are, for children of their condition in life.

At what age, upon the drafting in of the children, have you observed that the religious impressions they derive from their nurses have become so strong, as to create any difficulty in counteracting them?—We have seldom brought them in of late years under twelve years of age, and I consider their staying with their nurses any period after seven detrimental to them and ruinous.

Are we to understand that in children ten years old, you have found any serious difficulty in removing their impressions in favour of the Roman-catholic religion?—Yes, indeed I have, and some may be hypocritical enough to say they are convinced of the truth of the religion of the Bible, which is the Protestant religion, and when they go out they may prove to have been acting the hypocrite.

Should you say, as the result of your experience, that when children have attained twelve years of age, the difficulty of removing their religious impressions is considerably increased?—Indeed I should.

Are we to understand that you have experienced any considerable difficulty in the instance of a child drafted at eight years of age?—The difficulty diminishes every year, but I think children coming in at eight years have had those principles instilled into them, and it has been difficult to remove them.

In a case where a child has reached thirteen or fourteen, have you found the difficulty of changing the religion of that child almost insuperable?—There is so much hypocrisy among them it is almost impossible to be certain; they pretend to be convinced when they are not, it is only God that can read the heart, we can never be sure of them.

Do you feel it necessary to give more of your own trouble to a child thirteen or fourteen, than to a child of eight or nine?—Indeed I do.

What do you conceive, according to the standing rules of the institution, is the regular age for a child being drafted into the house?—It is hard to say; on account of the immense accumulation, the governors were unable to adhere to any particular standard; when I first came to the hospital the rule was to draft them in when they were seven or eight years of age, but during the war the increase was so great, there were 2,600 admitted in one year, and there was no outlet for them; it grew so much, the institution would have burst if they had not taken some of those precautions they have taken now.

We are quite aware there it is an inconvenient accumulation of children at nurse, and also that they are drafted at very various ages into the hospital; but the question is, what you conceive to be the rule of the house, supposing there was an option and the rule could be complied with?—I apprehend the rule to be to bring them in at six or seven, and the governors would be glad to do it if they could.

Is there any rule upon the subject at present?—I do not know that there is any rule upon the books, it is a question of expediency, but if they had their option they would bring them in at that age.

Have you ever read the Eighth Report of the late Commissioners of Inquiry upon this Hospital?—No, I have not.

That report assumes there is a rule, and that ten is the regular age for drafting children into the hospital, and it states further, that it is found by experience, that in a given number of children admitted as infants, about one-fifth will be found at the age of ten years to remain for the operation of drafting into the hospital; has it ever occurred to you to consider whether that proportion was well or ill founded?—I have heard it so stated by medical people, and I have no reason to suppose it is not well founded, but the governors would be glad to admit them sooner.

Supposing that calculation well founded, does it not necessarily follow, that in order to keep down the inconvenient accumulation of children in the hands of the nurses in the country, that an amount equal to one-fifth of the average annual admissions should be drafted from the country into the hospital each year?—No doubt of it.

Does not it also follow, in order to admit of the possibility of that number being drafted, that an equal number must be apprenticed in each year?—Surely you cannot bring them in without there is an outlet, but lately we have apprenticed as many as we could get out; this year we have apprenticed 500 children already, and we have now no more ready to apprentice. The number of respectable farmers that come from Wexford and Wicklow, and other places, would surprise any body.

We observe that the numbers drafted in each year vary in an extraordinary degree; will you describe the manner in which the number is regulated in each year that is to be drafted—what determines the discretion of the governors in that respect?—I cannot well answer that, but as far as the house will allow them, I believe they wish them to be drafted in. We have taken in these two years past a great many children, and got out a great number.

Would it not be a necessary consequence, from the principles we have just agreed upon, that if permanently upon an average of years the number drafted into the hospital should be less than one-fifth of the number admitted, that children must ultimately become adults in the country in the hands of the nurses?—I should think so certainly.

Was not the institution in fact fast approaching to that state in 1821?—Indeed it was.

Have not very extraordinary exertions been made, in the last three years, in order to avert those consequences?—Very great exertions, and they have succeeded. In the first place the difficulty of admission is very great compared to what it was, and the facility with which we get the children apprenticed is much greater.

Do

Do you call it success if they have drafted children into the hospital fourteen years of age?—I call it success, because I do not think it will occur again.

What do you conceive to be the greatest age of the children now at nurse in the country?—I imagine eleven, and some few twelve.

Do you call it success, if at this moment the institution is obliged to leave children eleven years of age at nurse in the country?—I should think if we had not gone on as we have done in these last two years, we should have had children sixteen years old in the country, but we have transferred such children as we were obliged to leave in the country to other nurses, and put them under the care of the clergy, and I do not apprehend that the same consequences will follow now.

Was that done to weaken their attachment to the Roman-catholic religion?—Yes, and their attachment to the nurses.

Were not the nurses to whom the children were transferred Roman-catholics?—No, certainly not. I suppose we have transferred 700 children in the last year.

What have been the ages of those children?—Really I do not know; they were generally from six years and upwards, there were some cases in which the Roman-catholic nurse had done her duty by the child, so as to instruct it very well, and I did not take it from her.

Are we to understand that in the 700 instances you have spoken of, you found 700 Protestant nurses?—Yes, certainly; some of them had three or four children. We have got very few children of that age with Roman-catholic nurses.

Do you conceive that those children will, through the instrumentality of those nurses, be brought over to the Protestant religion?—I think great good will be done; I am very sanguine; my thoughts at present are, that great good will be done.

It is intended that those 700 should be drafted into the hospital?—Yes, a great many will be brought in next year; there are very few of those children with Roman-catholic nurses now. In many cases where I saw the nurse had done her duty, I left the child with her.

A child that remains with its nurse till eight years old, how much does it cost the institution?—Not more than 3*l.* per annum.

Then 24*l.* is paid to the nurse?—For the first year the nurse gets 5*l.*: she gets a bounty of 40*s.* in addition to the 3*l.*

Every child that has continued with the nurse that number of years has cost the institution 26*l.*?—Yes.

And if it continues till fourteen, it costs the society 44*l.*?—Yes, and perhaps more; for some years the governors gave the nurses 4*l.*

Is there not then a great ultimate loss in leaving the children a great deal too long in the hands of the nurses in the country?—Yes, there is; but the loss I mind is the loss of morals and every thing we wish to instil into their minds.

Would it not be better economy to bring the child into the hospital at an early age rather than leave it out longer?—Yes, it would; because you could apprentice them.

How early could you apprentice them?—About twelve.

Is that the earliest age?—Yes; not sooner than eleven or twelve; they would not be worth any thing before that.

What should prevent the governors from calling in at present all the children twelve years old and upwards and apprenticing them at once?—Nothing; but perhaps they imagine they may get a little more education by keeping them longer in the house. The governors do call them in from time to time; this last year or two they have not waited till the month of July. When there has been a vacancy, the registrar has written to the nurses to send in the children to make up the number; sometimes, when the children are well grown, the nurses have not sent them, but have kept them back entirely.

The Eighth Report which has been already alluded to, mentions a mode of instruction peculiar to yourself, of which it speaks in terms of high commendation; is that the same that is still pursued?—No, my mode of instruction was very much altered; they introduced another mode which they have varied since; my mode of instruction was in a great measure altered.

Do you consider your present mode of instruction equally effective as that which received the commendations of the Commissioners of Education in 1810?—It is unpleasant to me to speak of that, but on my oath I think it is not. We had Darling's plan of writing, and his mode of teaching arithmetic; now the new mode paid much less attention to the Scriptures and to exercise the understandings of the children, and it was to be carried on entirely through the medium of monitors under one master; but it was found that the children went back greatly, and we were obliged to get masters.

Who do you believe to be the author of the new mode of instruction?—It was said to be Dr. Bell's; our children, before that new mode of instruction was introduced, used to exceed all the other children at the association's examination; and from that time forward, although I gave as much pains to it as before, they have not met with the same success.

Are we to understand that the institution is now reverting in some degree to the mode of instruction of which you approve?—I think it is in some degree, among the boys particularly.

You have spoken of a growing zeal for religion as distinguishing the present time, do you consider the present masters and mistresses of the hospital to be peculiarly religious persons?—I cannot say so of them all; they are all moral people, and I think the head master and mistress are religious; I cannot say any of them are irreligious, I believe they are all very moral people; whether they are impressed with the importance of Christianity, or whether they understand it as I should wish them to understand it, I cannot say with certainty, but I think they are as good as any people you will get in general.

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Do you mean that the head master and mistress are deserving of commendation, in that respect?—Yes, indeed I do; they do as well as they can; the head mistress is an English-woman, and the head master resided many years in England.

How many lady governesses are there at present?—It is hard to answer that; we should have one for every month, but we have only Mrs. Magee and Mrs. Cleghorn; Lady Anne Gregory did attend this year three or four times.

Is there not a particular month in the year appropriated to Mrs. Magee and another to Mrs. Cleghorn?—I cannot say, they have altered it so much this year; I do not think they have come to any understanding. Mrs. Magee has certainly done a great deal of service; she introduced that preparatory school, which I think is one of the best things that has been done for the hospital for a great while. The origin of that school was this: it appeared the drafting before the last, that some children belonging to us had, at the age of six or seven, been given the sacrament by a Roman-catholic priest in the country; this shocked every body who heard it; every body knows that it is said "Let every man examine himself before he eateth of this bread, and drinketh of this cup;" it was this made Mrs. Magee think of this preparatory school. It came out in this way, on the examination of the clergyman of the parish where they went (Mr. Corrie); they told him they had received the sacrament when they were between six and seven years of age. This was the system the nurses were acting upon.

In what manner was the preparatory school calculated to prevent the recurrence of that practice?—It took 200 of those children, who were between six and seven years of age, from the Roman-catholic nurses.

Do you suppose that the children who still remain in the hands of the nurses from six years of age to fourteen have, any great proportion of them, received the sacrament?—I cannot answer that. We have not a great number of grown children with Roman-catholic nurses; you will find the bulk of those above six are with Protestant nurses. The preparatory school is held where the Foundling was formerly; the Foundling is nothing now.

Explain the distinction between the preparatory school and the other?—It is a female school entirely for children from six to seven years of age; in the other schools we cannot take them in till they are between ten and twelve.

Is there any school provided for a child who is more than seven years of age, but less than ten?—No, there is not; those are the children that are transferred from the Roman-catholic nurses to the Protestant. The clergyman of the parish always sends in a letter with the nurse, to say whether such children have attended church, or not; and if the nurses do not get the clergyman's letter, I take the child away directly.

Has there been any month this year in which no lady has attended as visitor?—I think there has been; there is a lady I ought to have mentioned before, Mrs. Ruxton, she has paid a good deal of attention, as far as her health would allow, and she has been of great service to us in Kevin-street.

You have spoken of the attendance of the ladies during the present year, was there a greater attendance of ladies during 1823, than at present?—I do not immediately recollect the time particularly that Mrs. Magee became a governess; I imagine it was in this very year.

Is it your impression that if Mrs. Magee, Mrs. Cleghorn, and Mrs. Ruxton, were necessarily absent from Dublin, or should cease to be governesses, there would be no acting governesses in the Foundling Hospital at present?—I do not know of any; our registrar, who keeps the accounts of the governesses could tell that.

Was not there a very full attendance of governesses eight or ten years ago?—There was.

Can you in any manner account for the difference in the attendance?—No, I cannot.

Have you ever heard any cause suggested for it?—No, I never heard any body speak of it at all. I think Mrs. Magee is by far the most efficient and active, she seems to be the person that does the whole of the business. Lady Anne Gregory was there a month, and I believe only a month.

Is there any book kept by the ladies governesses, in which they enter their observations?—There is.

In whose custody is that?—It is given from one lady to another.

When a book is filled with observations, what becomes of it?—I do not know that; it has been left with me by two or three of the governesses, sealed.

Is it understood that it becomes ultimately the property of the institution, is it destroyed, or does it become the property of the governesses?—I do not know what becomes of it, they may show it to the governors.

When a volume is filled what becomes of it?—For many years after I came to the house there was no such book, and I do not imagine that any book is filled yet, they have not occasion to make many remarks.

Has there not been lately introduced into the Foundling Hospital a school of some description for the training of masters?—Yes there has, it is introducing; the rooms are set apart, and this very day the beds came in, but there is no candidate come yet, there is a master appointed for teaching.

Will you explain what is the plan of that institution?—The plan is, to employ young men to act as parish clerks and parish schoolmasters, to combine the two characters in one man, if possible.

At what age are they to be received into the institution?—From sixteen to twenty.

How long is a boy of sixteen to be kept in this school?—I believe that is a matter that can only be determined by experience.

Is it understood that the boys to be admitted into this school are all to be foundlings?—

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No, it is rather proposed that the parish clergymen throughout Ireland, where they find young men of promise, and with good voices, shall write to the association, mentioning that there are persons of that kind, to know if they will take them.

This school is to be connected with the Association for discountenancing vice?—Yes, entirely; I will render what assistance I can. It was talked of that the candidates should be exclusively foundlings, or boys from charter schools, but that is a thing that would not meet with my approbation; we have none now large enough or fit for it. I think the parish clerk ought to be a sensible man, and the minister's right hand, and I do not think our little boys would be respectable enough for it; I would rather have the son of a respectable farmer—one who knows the world.

Your observation would apply, and in a still stronger degree, to a boy trained in a charter school?—I think the same objection would apply, but I would not apply any general rule of rejection to them.

Did you ever hear it was to be the rule, to select the young men to be trained in this institution from the charter schools; in short to graft the charter school boys upon the Foundling?—It was said it would be right to select those masters from the Foundling Hospital and the charter schools, and I gave it my decided negative, from what I knew of them, not that I would exclude them altogether.

Are you a member of the Incorporated Society?—I am not.

Have you ever visited their training school at Santry?—No, never.

Have you ever heard of the plan there pursued?—We have two of the charter school-boys from Santry as masters, at our house now, who are going on well.

Do you think it would add to the estimation and character, and respect that belong to parish clerks, that they should be selected from the charter schools and the Foundling Hospital?—No, I do not think it would add to the respectability of the clerks and schoolmasters over Ireland, but it would add to the respectability of the children if they were selected; I would not exclude them, but I would be much more inclined to take the bulk of candidates from the class I have spoken of.

What is the intention of the association?—I believe they have not come to any particular decision upon the subject as yet; it is a matter in embryo.

Why was the Foundling Hospital selected?—Because they could give them room; and if they make the young men teach, they could give them something to practise on.

Do you not think it will be considered by the public as an establishment for preparing foundling children for the situation of parish clerks?—No, I think not.

Is the school considered at all as a part of the Foundling Hospital Institution?—No, only in affording accommodation.

What is the inducement for holding it there?—Because it could give that accommodation upon better terms than any other institution. If they choose to train these young men to the teaching of children, they can come to our schools.

In the Kevin-street school, have you seen the training of girls going on?—Yes.

Do you think it is going on successfully?—Yes, we have sent out a great many that have turned out very well.

Are you acquainted with the Charlemont-street institution?—No, I do not know it.

For what situations are those candidate usheresses intended?—For usheresses to schools, and nursery governesses.

Any thing else?—Yes, schoolmistresses, if they are taken, and some have been taken in that character.

Do you find many families apply to you for nursery governesses?—I think a tolerable number, not as many as I should wish; but as soon as we get them qualified they generally go.

Will you describe the attainments and education of a girl whom you consider qualified to act as a nursery governess?—I am informed that they work very well, and write a very good hand, and are very tolerable arithmeticians, and know the Bible, and read well for children in their situation; and I teach them English grammar every third week, and geography and English history.

How many of those candidate usheresses are there at present?—Twenty; I believe there are two supernumeraries.

They have been all charter school children?—Yes, every one.

In what way are they selected?—The different charter schools send them.

Do you think that they send the most clever of them?—In some instances we have thought that they have not; the committee of fifteen have written to them upon it, telling them not to send us dunces.

Have you ever made it your business to inquire from the children that were drafted into the hospital whether they had been confirmed by a Roman-catholic bishop in the country?—No; if they were, they would not tell me; I am afraid to put questions to bring out lies; if I do not examine and find it out indirectly, I cannot find it out at all.

Do you know whether according to the regulations of the Roman-catholic church the sacrament is ever administered to a person not confirmed?—I do not know that; it was administered to children of seven years of age, and they were not confirmed I should think.

What do you think was the object in administering the sacrament to them?—To clinch them to the Roman-catholic religion.

In what way was it to effect that?—The clergyman told the children if they ever went to church after that, they would be damned; that was impressed upon the mind of the children.

Examination of
Rev. Henry Murray,
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How did you ultimately settle the point of going to church with them?—They are still in the country, and are transferred to Protestant nurses; it was by a Protestant nurse the clergyman found it out.

Do you conceive that those children have gone to church since or not?—I have no doubt they have gone to church regularly since, because Mr. Corrie takes considerable pains with them, and we should soon hear of it if they were not; if his certificate does not come with the nurse at the pay day, they would not be paid; the nurses are aware of that, and are warned if they do not bring a certificate, that they have regularly attended the church, they would not be paid.

Do the clergymen ever sign those certificates as a matter of course?—I really imagine not.

Do they examine into the truth of the matter?—Yes, I know several clergymen keep a list very regularly of those children, and make them sit in a place by themselves in the church; if the same pains had been taken years ago, it would have told very differently.

In one of your answers you said, that the "foundling was as nothing;" what did you mean by that?—The reason of that is, that we now admit no children, except such as are certified to be foundlings, and the parish must send 5 *l.* with them, so that the number in the foundling is next to nothing compared to what it was.

We refer to the Eighth Report of the Commissioners, which has been alluded to; they say, that "the mass of admissions into the hospital is made up of three principal descriptions of infants; the first class is the offspring of the poor and necessitous, a great part never claimed by their parents, who by extreme distress, often accompanied by disease, are incapable to maintain them. The next class is described as being the offspring of the vicious and profligate, which may be divided into the offspring of unmarried females, who send their infants to the hospital to conceal their shame: secondly, the offspring of dissolute parents, who though capable of maintaining their infants, are not inclined to do so; the third class of infants belonging to mothers who could easily rear them, but knowing they will be taken care of at the expense of the public, choose to send them into the hospital." Of the children now sent into the hospital, what proportion should you think belongs to each class?—There are no children to be sent in now, but the children of one class; the clergyman and churchwardens must certify that they are foundlings and have no father nor mother; if the father or mother be known, they will not take it; it must be a deserted child.

You do not care whether legitimate or illegitimate?—No, the child must be a deserted child.

Do you not believe that the persons certifying are often deceived upon that point?—You have a sort of tie over them, the parish are obliged to send 5 *l.* and I think they would inquire whether it was a deserted child or not—I think the governors have gone as far as men could do.

Do you think the boys or the girls turn out best?—I could not pretend to say, I think pretty much the same; I never saw any reason to draw a line of distinction.

Have you had any reason to believe, that the girls have more difficulty in providing for themselves?—Yes, they may have.

Has it ever occurred to you to know whether the girls that have been trained in the Foundling Hospital, have subsequently fallen into vice?—Some few of them, but not so many as you would expect, when you consider the circumstances under which they are placed on leaving the hospital at that time of life.

Can you give us any sort of idea what you should suppose to be the proportionate number, that fall into vice under such circumstances?—No; I could not form any idea, not even a rough guess; but I do think and believe very few of them fall into vice, when I consider their situation.

Have you ever heard it has been a subject matter of imputation upon the institution, no doubt by those who were its enemies, that such is too frequently the result?—I have heard it said so, but I thought it was from want of proper information; I have known some fall into vice, but I consider very few.

Do you conceive such imputation, when it has been made, to be generally speaking, unfounded?—Yes, I think so; I have no reason to think otherwise; I have no means of following them into the world.

Have you had the means of observing whether, on the whole, those children are inclined to be ashamed of the circumstances of their birth, or whether the possibility of their having derived their being from persons in high rank in society, has rather operated to make them proud?—I think they are ashamed of it, very few like to come back to the hospital, they are harassed by their fellow-servants.

In what manner harassed?—Called nicknames; and they give various names to these poor children, that make them ashamed of it.

Could you enumerate any of those nicknames?—Yes; "whores gets," they call them, and "parisheens;" and though a sensible person would only laugh at them, the poor children are affected by them. I think, as far as my experience has reached, I am surprised at the small number of those I have known to turn out badly. I know a great number of boys and girls married, that are very respectable, and getting on respectably in the world.

You are aware that the average number of the annual admissions is about 500?—Yes.

And that prior to the adoption of the existing regulations, there were about 2,000?—Yes; and upwards.

We should be very glad of the expression of your opinion of what becomes of the remaining 1,500?—I have been credibly informed, that a great number of children have perished, exposed in the country in various ways—and I believe it.

You

You believe infanticide has been increased?—Yes, I do; and I have heard several say so; the parishes rather suppress the circumstance than send the 5*l.* I do think infanticide has been increased by it.

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Rev. Henry Murray,
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From what channel have you heard the information you have alluded to?—From people from the country.

What sort of people?—Very respectable people; some of them have told me of children found dead, but there has been no talk of it.

Is the new regulation a subject of complaint amongst the parochial clergy and resident gentry?—I did not hear of it. I believe most firmly that it has been the occasion of the loss of infant life; and I was told some few months ago, that at Ardraccan, in the county of Meath, there had been found near the bishop's demesne, four or five children exposed and perished. The general impression on my mind is, that infanticide has been increased by it, but it has not made the same noise, and the reason is, because the parishioners, having an interest in not paying the 5*l.*, do not say any thing about it.

Under the old system, who defrayed the expense of sending up the child?—The parish; I believe in some cases the father sent it up.

What do you conceive was the average expense of sending a child 100 miles to Dublin?—I imagine a guinea; if they got a guinea it was a great deal.

Do you know in what manner the old women, who are usually employed as the carriers of these children, support them on the road?—The surgeon took very great pains about that. He would in many cases not certify for any woman, except one who gave suck. He would not give a certificate that he had received the child in proper health, unless it was sent by a woman who did give suck.

[The witness was directed to furnish a copy of all regulations tending to secure the proper care of the children while on the journey; the form of the certificate from the clergyman in the country, and the form of the certificate from the surgeon at the hospital].

Appendix, No. 10.

Examination of *John Creighton*, Esquire; Monday 22d Nov. 1824.

DO you hold the situations of physician and surgeon to the Foundling Hospital?—I do.

How long have you held them?—Twenty-seven years, last July.

Were you appointed upon the dismissal of Dr. Harvey?—Yes, Dr. Harvey and Mr. Woodroffe.

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Was he the apothecary?—No, he was the surgeon.

Do you practice publicly; have you general practice?—I have the honour of holding the situation of president of the Royal College of Surgeons at this moment.

In what way are you remunerated for your attendance at the Foundling Hospital?—At first, my salary was only 100*l.* a year. I must tell you my appointment was unknown to me entirely; it was from the circumstance of my being known to several of the governors with Lord Oriel; they had me appointed to it. My salary is greater now; and the first meeting of Parliament afterwards I had the honour of receiving the thanks of the Committee of the House of Commons for the exertions I had made, and they then enlarged my salary to 200*l.* a year. I had very good apartments assigned me for my family; but it was necessary to take them from me, and appropriate them to the house, and they allowed me 40*l.* in lieu of it; so that my salary is 240*l.* a year.

In what year was the addition made?—I think in 1798; since that I have never received any thing in addition.

Is your attendance constant and regular?—Every day, except in case of sickness or absence from town, and that by leave of the governors, which very seldom occurs.

In case of absence, do you provide a person to attend for you?—My son, who has been fifteen years practising with me, undertakes the business, as well as one or two experienced surgeons of Dublin, who have the kindness to attend for me.

If any person in the house be taken ill suddenly, are you sent for?—Yes, and I go immediately.

Is there an apothecary resident in the house?—Yes.

Is he a person capable of taking care of the children in cases of sickness?—He merely acts as apothecary, and does not presume to take any thing upon himself where there is an opportunity of getting assistance immediately, when so required; but he is a very attentive man, and constantly in his situation.

What are the rules according to which infants are now admitted into the hospital?—Previous to the last three or four years, the house was open for the indiscriminate admission of infants from all parts of the kingdom, and indeed even from other countries there have been instances—from the city of Dublin at large they were admitted without any inquiry whatever.

From what countries could they come?—We cannot exactly form a judgment of it, but there have been instances of children being sent over from England and Wales.

In what way were those facts ascertained?—By inquiry at the time from carriers and from letters, and a variety of circumstances of that kind; but as far as it came to my knowledge, there were very few that occurred.

At what time did the indiscriminate admission of all the infants that were brought to the hospital cease?—I think three years ago; my books will tell it; I forget exactly.

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Have the goodness to describe the mode in which they were admitted when the admission was indiscriminate; did it take place at all hours?—They knocked at the door—the porter's lodge at the entrance; he received the child without any questions being asked; they were brought up immediately to the foundling department, and washed and dressed and cleaned, and left in that situation till I saw them the next day uncovered, to decide upon their state of health.

Describe the present practice?—At present the house is closed for either four, or five, or six months, according to circumstances, in a year; the 20th of this month it was closed until the 20th of May against the indiscriminate admission of infants from the country; but the children of the city of Dublin are allowed admission on paying 5*l.*, it being certified positively that such are deserted children; in the same way, in the summer time, they are admitted from the country; but there must be the signatures of the minister of the parish and churchwardens, certifying that they are deserted children, and that they have made every inquiry to ascertain their parents, but without effect.

Is that a certificate delivered as to all the children?—Yes, as to all of them.

And that during the whole year?—Yes, we could not receive them else, even although the brought the 5*l.*: and again, if a child appears to be a short time above a year old, we have no right to take it in; such child is kept for me till I have seen it, and decided upon its age, of which, from my experience, it is supposed I can judge pretty well.

Do we understand you to say, that the hospital is closed for several months against general admission, but is always open for the admission of children from the city?—Yes, if 5*l.* is brought, and a proper certificate; but in case I should discover that the clergyman was in error, I should have the right of rejecting them.

Has that regulation been made with a view to get rid of the inconvenience of carriage in the cold months?—Yes, principally.

Is there any other reason?—Yes; they conceived that the hospital being open to the indiscriminate admission of children, was an encouragement to vice. It was principally as to the carriage, and the sufferings that the children might undergo, during a journey of 100 miles, in the arms of an inhuman creature.

Have any facts come to the knowledge of the governors which have led them to the opinion that this institution leads to the encouragement of vice?—It is only conjecture; I do not know any proofs of it that I can bring to my recollection; it is a conjecture, and a very natural one.

During the six months that the hospital is open for children from the country, as well as Dublin, does the larger proportion come from the country or Dublin?—From the country I think; but our books will state that.

Does the number of admissions diminish very considerably during the six months it is closed from the country?—Very much.

Does that have any tendency to produce an increase of infants, apparently born in Dublin, but which may have been brought in from the country?—We cannot ascertain that with certainty: it might be the case that the carrier employed to bring the child to town might drop it in the streets; then it becomes the child of the city.

If a child was deserted by its parents, and found in a state of absolute destitution, by whom could the 5*l.* be provided?—By the parish in which it is found; immediate application is made to the churchwardens or clergyman of the parish.

Is there any power in the law existing in Ireland, that enables the churchwardens to indemnify themselves, by raising that sum upon the property of the parish?—I believe it is included in the Foundling Hospital Acts.

Down to the year 1821, what might be the average number of admissions, reckoning from the date of your first connection with the hospital?—From 1,800 to 2,000; but there was one year in which, in consequence of altering the time of payment, it ran to 2,550; but then that took in an extra half-year, in order to change the time of payment from July to January.

Are there any means by which an opinion could be formed as to the mode in which the children were disposed of, which, but for the regulation which took place in 1821, would, in the ordinary course of the business of the hospital, have been admitted into it?—I apprehend not.

What has been the average of the admissions since the alteration of the rule?—Something about from four to five hundred.

Do you apprehend that any increase has taken place in the number of children that have perished?—I have made every inquiry myself from friends in the country and in town, and I have not heard that infanticide has been at all greater than it was before the house closed. I have known repeatedly, when the gate was open to the indiscriminate admission of children, we have had instances of several thrown into the canal, and found dead in the entries. I cannot say that those things have occurred in a greater degree since the house was closed; it may have been so; it was a subject of curiosity to me to know it. It was the constant practice, before the hospital was shut, for unprincipled men to debauch poor innocent creatures, and send them out of the way for a short time, until they were brought to bed, and then send the infants up to Dublin.

Are the infants that are admitted into the hospital usually brought there in their very earliest days of existence, or do they go nearly to the limit of a year old?—That depends upon the time the child has been found; for instance, if a child was found in February or March, or any time after the house is closed, the parish in general sends that child to nurse till the house opens;—if they are within the time, we get them then in a better state of health.

Have

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Have you reason to think that the practice you describe is frequently resorted to, namely, keeping the child in the country till the hospital opens?—We frequently get an account of it; the carriers tell us how long the child has been kept at nurse.

Describe the regulations for the transport of children from country places to Dublin?—As I mentioned, there is a carrier employed by the parish, who brings the child to town, with the usual certificate, signed by the clergyman and churchwardens, setting forth, that they have carefully inquired respecting the birth and parentage of the child, and that they could not discover either parent; that the child was deserted, and found in such a place; and so on. It is generally a woman who is employed; we do not countenance any male person bringing a child to the house; we throw difficulties often in the way of their carriage by men; it is an unnatural way; we could not expect the same care to be taken, and therefore a female is constantly employed. The child always receives, or ought to receive, from the parish a proper degree of clothing; sometimes it is neglected, and they come up to me filthy and naked, with scarcely any clothing at all on them. I give a return to the country of all the children that come to the house, and are examined by me, according to the appearance of those children, and their carriage. There is a return paper sent by post, signed by me, setting forth the state of the child's health, and how it has been treated, whether with respect to its clothing, or otherwise.

Does that regulate the rate of payment to the person bringing the child?—Yes, we suppose so; we cannot regulate that.

Do you know the rates of payment for sending a child 100 miles, for instance?—No; it is according to the bargain they make.

Is that deducted out of the 5*l.*?—No; we have nothing to do with that; that must come to the hospital.

Does it frequently happen that the children are injured upon their journey?—Not now; they formerly used to come in a very wretched state. If the child is in a weakly state, it is an act of cruelty for the parish to send it.

What length of time would they be in transporting a child from Cork to Dublin?—Eight or nine days; but we get very few children from that place; they have an institution there.

Do you know in what mode they are supported during the journey?—No, I do not.

Are they brought by women who suckle them?—No; they are never brought upon the breast, unless in very few instances, where the carriers happened to have suck.

Are they generally old persons who bring them?—Yes; generally an old woman.

Is the proportion of mortality greater in the hospital among those brought from the country than among those from Dublin?—No; I cannot say it is.

Are they subject to such injuries in the carriage as to produce external marks upon the body?—Not marks.

Are the children admitted from Dublin of a much earlier age than from the country?—Yes; generally almost immediately after birth.

In your opinion is it the new regulation of closing the hospital during a certain period, or the necessary condition of sending 5*l.* with them, that has had a tendency to reduce the amount of admissions?—I should suppose the 5*l.*

What proportion of infants have died in the last two years, in the first year after their admission?—I cannot immediately answer that, if I had my books here I could tell, but I can come prepared to answer it another time.

What disorder is the most prevalent and fatal among the children?—Affections of the bowels.

In looking back to the returns about thirty years ago, it appears that a very large number of children were stated to die of venereal complaints. Does it appear that a large proportion of the children admitted into the hospital are affected with that disorder?—A year before my appointment, nine out of ten were put down as venereal, and you will see from the tables the progress of it the whole time.

In what state is it now?—There is scarcely ever a venereal child admitted, may be not above three or four these two years.

How do you account for that apparent difference?—The cases were not venereal at that time. The gentlemen who were my predecessors did not take any pains in examining the children, they never saw them at all, they left them to the head nurse to decide upon the children as she thought proper, and then to relieve herself from the unpleasantness of having the care of those children, there was a building at the other side of the house called the infirmary, or dying ward, and every child that came in with a scalded bottom (for want of care in the carriage they came up scalded and filthy), as soon as she saw them in that kind of way, she said, "that child is venereal, send it off to the dying ward." The day I was appointed Lady Carhampton and Mrs. Balfour and Lady Altamont brought me through the house, and when they brought me into this dying ward there were thirteen children lying in cradles. I looked about to see where the nurse tender slept; there was no nurse tender slept in it—it was under the care of an old woman of eighty—"Where does she sleep?"—"She sleeps over there," in another building, and they were left there all night, and the place swarming with rats, and every thing that was abominable.

Are you aware that of 5,216 children sent into that hospital immediately previous to your appointment, it appears, by a resolution of a Committee of the Irish House of Commons, that only three came out alive?—Yes, I am.

What was the medical treatment of the children prior to your appointment?—There was no medical treatment I could perceive; those gentlemen did not attend, the apothecary was resident in the house, and according to his own report, he visited merely once in three

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weeks or a month. When I was first appointed, I was shown what was called "composing bottle," simple water with tincture of opium, at the mercy of the head nurse tender herself to pour in what she pleased.

What was the consequence of that?—The child was thrown into a state of stupor, or into convulsions.

This composing draught was in fact a killing draught?—It could not be called any thing else.

In what way were those children disposed of after their death?—There is a burying-ground at the back of the Foundling Hospital, and the day I was appointed it was just like a fallow field, all turned up—the burials were so rapid that there was not a blade of grass allowed to grow upon it, and in the course of a couple of years it was covered with nettles nearly six feet high.

In what way are the infant children disposed of after death now?—They are sewed up in flannel, and well washed and cleaned, and every kind of care and respect used; they are brought down to the burying-ground, which is consecrated ground, and the clergyman attends and reads a form of prayer, not to the extent of the prayers over a grown person, but a short form that is in use in the hospital; he inters every child regularly, and reads part of the funeral service.

Is there ever more than one interment at a time?—Yes, if there happens to be more than one die in a day, he buries the two together.

Are there any particular burying days?—No such thing; it is any day, according as the circumstances may occur.

What was the practice as to the burying days, and the mode of interment of the children before your appointment?—It is only from hearsay I can speak to that—ten or twelve of those infants would be taken and rolled up in flannel perhaps, and Mr. Crofton used to attend and read the service I believe.

He was the chaplain?—Yes.

In what way are the children buried who are more advanced in years?—They are buried in coffins; they are brought to the house called the dead house or dissecting room, which was built for my own purpose, and they are left there for my inspection; we only examine the parts we conceive to be diseased, and then they are taken with every kind of care and placed in the coffin, with the same humanity that would occur in a private family.

Has the ophthalmia prevailed of late years to any considerable extent in the Foundling Hospital?—It has this year, and once in two or three years it will visit us as a kind of epidemic complaint; it was supposed to be contagious, but I am much inclined to think it is not, that it is owing to the particular state of the atmosphere that produces it, or it could not occur so often as it does.

What proportion of children in the hospital have been afflicted with the ophthalmia lately?—I dare say three-fourths.

Does it affect the older ones more than the younger ones?—Yes, the grown children entirely; I have not had an infant affected with it; it is a particular kind of ophthalmia, it is not of that dangerous kind; it is confined to the *tunica conjunctiva* of the eye, and by washing the eye with a little cold water, and ventilating the rooms in which they sleep, it will go away in the course of two or three days; and such has been our success, that I do not know of a single instance in twenty-seven years of a child having lost its sight by inflammation.

Do the children bring it with them from the country?—I do not know that that is the case altogether; after they have been a fortnight in the house, it will attack them sometimes, and in fact, all the disorders they have not been subject to before will attack them as epidemic diseases, measles, hooping-cough, and also the small-pox, before inoculation was introduced.

Have you ever known the Foundling Hospital entirely free from this disease of the eye?—Yes, entirely; we are almost free now in a great measure.

Are you aware that the foundlings that have been removed to the different charter schools in the country have infected the children in those schools with ophthalmia?—I do not think it is possible, and I will state a reason for it. The governors were so kind, about six weeks or two months ago, as to allow me to take a little excursion for a month; I was not away three weeks; I went to London and Windsor, Oxford, Bath and Cheltenham, and the intermediate towns; my object was to look at every thing in the way of my profession, and I found, that in general at that very time there raged in the hospitals, particularly for children, the ophthalmia, in the same way that it did here with us.

What makes you think it is impossible for the children that were sent to the charter schools to communicate it?—Because they had no disorder when I sent them away; they were all examined by me, and you will see my initials to the name of every one of them; you will see there was not one of them that had inflammation in their eyes, when they went to those places.

The statement that was made to us at the house at Charlemont-street, into which the children were drafted from the Foundling Hospital, was, that they almost, without exception, laboured under disease of the eyes when they were received there?—It could not be; you will find from the examination of Mr. Murray he had also, as well as the superintendent and mistress of the house, to inspect them, to see whether they had inflammation of the eyes, before they would suffer them to go; they were first examined by me, and afterwards by them, and if they had any inflammation they were not allowed to go.

Do you apply your observations to the children lately sent out?—Yes; every child was examined

examined by me, and I can assure you, on the oath I have taken, that none of them had it at that period.

Would it shake your belief, if it were ascertained to your satisfaction, that in every charter school where those children were drafted, the ophthalmia broke out after their arrival?—No; because it might have occurred if they had not been there.

What would you say, if all your children were infected, and others were not, until affected by them?—There is another point I will suppose. I conceive that this ophthalmia is a unique disease, and only attacks them once in life. There was no child to my knowledge sent from the Foundling Hospital labouring under ophthalmia.

If then this ophthalmia be a unique disease, and if the fact should be ascertained to your satisfaction, that the children, who have been lately sent from the Foundling Hospital to the charter schools have laboured under that disease, and that for a considerable time, does not it follow, that they were labouring under that disease at the time they were sent from the hospital?—I cannot say that; none of them had the disease when they left the hospital, and many of them never had it at all.

There were sixteen boys in the school at Killoteran, who had been received from the Foundling Hospital, who sat in a corner of the school, apart, not attending to their writing and reading, labouring under ophthalmia to such a degree that they could not employ themselves; and they were stated by the master to have laboured under that disease when they came into the school from Dublin—how does this agree with your opinion?—I can only speak from my own examination of them. I visited the Marine School, at the time the ophthalmia raged with us;—we had no communication with that institution, and yet all the children there had inflammation of the eyes.

Do you know whether there has been any communication from the Incorporated Society to the directing board of the Foundling Hospital with respect to the ophthalmia prevailing among the children sent from the Foundling Hospital to the charter schools?—I did not hear any thing of the kind—there might have been.

At the time when the ophthalmia prevailed in the Foundling Hospital, so far as your professional experience goes, do you know whether it prevailed in other schools in Dublin?—I have mentioned the Marine School.

Do you know of any other?—No; but I can inquire.

You have stated that you thought it was not communicated in the way of infection?—I believe it is not; that it is something in the air, in the same way as the Egyptian ophthalmia.

Do you mean the air of the hospital, or the general air of the country?—The general atmospheric air.

If it were produced by the general state of the atmosphere in the country, it would not affect the children merely in the hospital; have you, at times when you found it prevailed in the Foundling Hospital, found it prevalent through society?—Not generally; but I found more of it than I ever found before.

Have you found the disorder prevailing to as great a degree in society in general as in the Foundling Hospital?—I cannot take upon me to say that; but from my own experience (the poor coming frequently to me with their children), I have seen more of it this season than for a length of time before.

Have you found it prevail among the children of persons in the higher ranks?—I cannot say that I have, more than what I have been generally accustomed to meet with in cases of this kind among the better orders.

If it were produced by the general state of the atmosphere, rather than by the particular situation in which particular children may be placed, can you account for its prevalence among the children of the lower orders, and not amongst the children of the higher orders?—I think it is a question too extensive to give a decided opinion upon.

If you found it prevail among the children of the lower orders, and in the hospital, does not that afford an inference, that it prevailed through the want of proper attention and cleanliness?—No, I cannot say that, because the same attention has been paid in the Foundling Hospital as usual. As to the other hospitals, I cannot answer; there may be some exciting causes among the lower orders that the better orders are free from.

What would you conceive to be the exciting causes?—With respect to the atmosphere being itself an exciting cause, where there are a number of children confined in the same ward, the atmosphere of that particular ward must be rendered less salubrious than where children are among the better orders, where they have every attention and care taken of them. I should not be at all surprised if the *volatile alkali*, arising from the perspiration and breathing of the children, would be an exciting cause to produce this effect more than in any other case. I should suppose again, that the general atmosphere must have some effect; otherwise, why should it occur at this hospital, and at another distant from it.

What is the correct medical description of the present ophthalmia?—Simple ophthalmia it is called; it affects merely the vessels of the *conjunctiva*, the membrane which unites the lids, and passes over the anterior globe of the eye.

Will you exert your recollection, and specify the periods at which the same disorder has prevailed of late years in the hospital?—Very much about the same, a month or so after the period of drafting.

Every year?—Not every year; there have been years in which we have escaped in a great degree.

Did it make its appearance last year?—There were some affected with it last year.

The year preceding that?—My books will tell that.

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[The witness was directed to ascertain the several periods at which this peculiar disorder had prevailed in the hospital since his appointment.]

Do you consider this peculiar ophthalmia as identical with that which our troops were understood to have brought from Egypt, or in any manner derived from it or connected with it?—No, as far as I have read; for I have never had an opportunity of seeing the disease itself. I think the Egyptian ophthalmia was deeper seated than ours; ours is superficial.

You do not think this is derived from that?—No.

Could you ascertain whether this peculiar ophthalmia existed in the hospital at any period of time antecedent to the return of our troops from Egypt?—Certainly.

Is there any species of ophthalmia known by the name of the purulent ophthalmia?—Yes; it is the aggravated form of the disease.

Is this, or not, the purulent ophthalmia?—It did not go to that extent, except in some few cases.

There have been instances of it?—Yes, there have.

The simple ophthalmia may pass into the purulent?—Yes; they differ only in degree.

Are adults liable to be affected with the disorder?—Yes, and several of them are affected; even the matron of the infirmary has had it.

Has she had it in successive years, or only once?—Only this year.

Did you ever know an adult connected with the hospital to have the ophthalmia more than once?—No, I do not know that I have, unless proceeding from accident.

What is the general treatment you prescribe?—That depends upon the state of the inflammation: if it is great, we have recourse to local and general blood-letting; afterwards we apply blisters to withdraw as much inflammation as we can, at the same time making use of cold and sedative applications to the eyes.

About how many children are affected with ophthalmia in the hospital now?—None; there are very few in comparison to what there were; what remains is merely the sequel of the disorder.

How long do you generally conceive a child, not in the worst state, may take in being cured?—Sometimes they get well in two or three days; at other times, about five or six weeks; we have nearly got rid of it now.

What number are now ill of it in the infirmary?—Not more than six or eight labouring under active inflammation.

What is the number labouring under any complaint of the eyes?—There are no other disorders of the eyes at present.

Are there not more than eight in the infirmary labouring under disorders of the eyes?—Yes, they are labouring under the sequel of it, weakness of the eyes; but I do not wish to send them home, as a prejudice has prevailed in the house, that it is infectious; and on that account, they are cautious of having them returned from the infirmary; if it were not for that prejudice, three-fourths of them might have been returned into the school.

The mode of cure, and the time necessary for performing it, being so short as you have stated, how can you account for the disorder remaining so long in the hospital?—There are some constitutions that the disease will dwell upon longer than others, contrary to every thing that can be done to relieve them.

Does it frequently happen in the hospital that you cannot cure it in three or four days?—Yes, certainly; it frequently happens that we cannot cure it in that time.

Speaking generally, what is the length of time it takes?—In general, I should think, from eight to twelve days.

What is the longest time you have ever known any child labouring under it?—There are some children with scrofulous constitutions it has dwelt upon three months; but I cannot conceive that to be the same species of disease, it is a combined disease, the immediate disease connected with a constitutional one.

State the longest period you have known it to continue, where it has not combined itself with any other disease the constitution laboured under?—As far as I can judge, I do not think any child has been labouring under it more than five or six weeks at the very utmost, and of those very few indeed.

Are the children liable frequently to relapse?—I think very seldom.

It being an undoubted fact, which the Commissioners themselves can all bear testimony to, that the children sent from the Foundling Hospital to the charter schools have laboured ever since they were so sent, and are now labouring, under ophthalmia, how can you account for those children having the disorder if they are not liable to relapse?—I will not take upon me to give an opinion respecting the practice of any other person; I speak of my own practice, and what I see myself.

Have you any doubt that those children had the ophthalmia before they left?—I dare say some of them might, but they were perfectly free when I examined them.

Do you think it advisable to keep those children separate from the others?—No, we never did; and that leads me to a circumstance relating to my former practice: these children are brought to me every day when I come; a bell rings for every child, sick, or labouring under any disease, to be brought to me directly for examination at the infirmary. In the former year it was the case, that in the same way children were brought to me labouring under trifling ophthalmia, I thought it ridiculous to take them into the infirmary, and I thought it worse to crowd the infirmary and augment the disease; I gave those children medicine to free their bowels, when they were brought to me each day, and advised cold applications to be made use of—that they undertook themselves under the charge of the master

master or mistress; there were tubs of cold water kept in the centre of the school, and with cloths they went and washed their eyes and kept them constantly cold in that way, and I never heard any thing more about them, they all got well directly; but as it was, this last time, the infirmary got crowded, they were lying three in a bed; and the air of the hospital must be rendered more impure in consequence of the crowded state of it.

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John Creighton, Esq.
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Was any reference made to you as to the selection of the children sent to the charter schools?—They were all selected, first by Mr. Murray, the superintendent of the house, as being proper children to be sent to the schools, then they were sent to me for medical examination, and if I found a child labouring under scrofula, or this complaint or any other, I immediately withdrew it, to prevent it going further. None but healthy children can go to those institutions.

Did you know a case of one of the children falling ill of the measles almost immediately after it left the hospital, and being returned again?—I think I have some indistinct recollection of it.

Can you recollect what was the age of the children sent to the charter schools?—From twelve to thirteen; I cannot tell exactly; that is not in my province.

Were you a party in the selection?—Yes, just as to their health; but as to their education, I had nothing to do with that.

How long they had been from their country nurses you could not tell?—No; I had only to give my opinion as to the state of their health.

Appendix, No. 11.

Further Examination of John Creighton, Esq.; Wednesday, 24th November 1824.

24 Nov. 1824.

IN what way are you able to prevent impositions on the part of the nurses, if they are disposed to substitute a child of their own in the place of any child sent from the Foundling Hospital that may die?—By the assistance of a book.

Have the goodness to state the nature of that book?—It is a book in which we enter an account of the nurses, and the number of the children of their own families.

Do you put any mark upon the foundling?—Yes, they are always marked upon the right arm with the letter of the year, and the number of the child.

With what instrument is it made?—With a spring instrument, something like to such as you use in cupping and scarifying; it strikes in suddenly.

Is it easy to imitate the mark?—Not possible hardly, because the letters are of a particular size, and done so minutely, it would not be possible to imitate it; we have a set of figures, and they must know both the letters and figures to be able to understand it; the letter is for the particular year, and the figure for the number of the child; it is struck in, and rubbed in with a little gunpowder, &c. &c.

Have you known many attempts to impose upon the governors of the hospital?—A great number.

How have they been detected?—By examination; perhaps doubting the persons themselves, I have required some neighbour to come forward, and by examining that neighbour, I have found out the trick of the other.

In those cases had they imitated the mark upon the child's arm?—I do not think they had ever attempted it.

Would it in those cases be possible to impose upon you?—I do not think they could.

Is the mark ever obliterated by time?—Yes, frequently, and then we are obliged to do it over again; the mark is not a perfect security by any means.

Does it always wear out in time?—No, I have known it continue to a late period of life; to fifty or upwards.

Would it not be possible to make a mark that would in the same way frequently be seen, as on the arms of sailors, that could never be obliterated?—It is pretty much in the same way; just as you would cut upon the bark of a tree, the incision will expand, and in growing, one part will become farther removed from the other; the indentation of the points with which the arm is marked will appear farther distant, so that it will be more difficult to distinguish it.

Could you know from the arms of the child after some period, how long it was since it had been marked?—No, it is not possible.

Are not names always given in with the children when they are first brought into the hospital?—Not always—sometimes, and sometimes not.

When names are given in with the children, are they always recorded?—They are; we have a particular way in our books; we always give them a different name, but the old name is still preserved.

Why is it an object with the governors to give a different name to a child to that which is given in with it?—To prevent the parent having an opportunity of discovering it.

Why is it wished to prevent that?—Because it would be an inducement to people to send in children to be nursed for them, as they could at any time lay hold of them, and there have been instances of children who have been in the Foundling, who have become entitled to property; the circumstances have been brought forward, and so satisfactorily, as they appeared from our books, that they have had it restored to them, and some of them are possessing very good property at present.

Do the nurses show the children, during the time that they are at nurse, or do the children remain without being personally inspected from the time of their being sent out

Examination of
John Creighton, Esq.
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till the time of their being ultimately brought to the hospital?—We have only an opportunity of seeing them once a year, when they are brought up for pay, then every child must be brought up, because we pay none except the child is brought, unless in cases where they are put out when sickly, or poor idiots, that it would be improper to bring through the country; then we take it upon the certificate of the clergyman, that the child or aged poor person is alive.

To what age are the girls continued in the hospital?—They are now sent out at an earlier age than formerly; formerly they were kept, in some instances, till seventeen years of age, but there has been so great a demand for them, and the governors have been so desirous to keep the hospital clear, that they have apprenticed them out earlier than they otherwise would.

Have you any means of tracing the proportion of the children that survive the age of nurture, that become idiots?—I have a book in which all that is put into; I can tell you every idiot and every person in the house, or upon the establishment in the country, that is incapable of earning their bread.

Could you also show the number of children that became deformed either from a defect in nursing or from constitutional defects?—Yes, I have them all marked in this book.

Have you had many insane children?—Not any; we have had some afflicted with epilepsy; this excited my attention very much to see what we could do for them, and some of them I took into the house on the last pay, and we have succeeded in restoring them to health, and some of them are now apprenticed.

Since the house was shut for the winter, can you say whether the number of foundlings received from the country, during the whole year, is diminished or otherwise?—The house is shut for six months, and we do not receive any during that time.

Has that regulation reduced the number admitted during the whole year?—Yes, certainly, to the amount of one-half; generally before the notice is given, there is a great rush; every parish that can send a child up does so, and immediately upon the opening of the house they have a vast number prepared for that particular time; the books will show what a rush there is.

Is it your opinion that the number is equal upon the whole?—No, because the Act of Parliament says, we are not to take a child that is a day above twelve months old. Now, if the parish get a child nine months old and keep it six months, it would be ridiculous to send it, because they could not get it in.

Appendix, No. 12.

Examination of *Mrs. Winifred Innes*; Friday, 10th December 1824.

Examination of
Mrs.
Winifred Innes,
10 Dec. 1824.

WHAT situation do you hold in the Foundling Hospital?—The head mistress.

How long have you held that office?—Nine years, the beginning of last September.

Have you any superintendence of the preparatory school?—Not any.

Do you recollect what number of girls were in the Foundling Hospital when you were first appointed to it?—I believe 700 girls.

Have you as many now?—No, not at present.

What was the largest number you ever had?—We have had upwards of 700.

What salary have you?—The fixed salary is 30*l.*, and 20*l.* gratuity

Have you lodgings?—Yes.

Coals and candles, and food?—Yes; the same food as the servants of the house.

Did you ever superintend a school before you went there?—Never.

What assistance have you in instructing the children?—At present five mistresses.

Is the improved system of education introduced?—Yes, Bell's system.

Do the girls instruct each other?—Yes.

Have you monitresses in each?—Yes, five classes, and the classes divided into small divisions.

Are the children long enough under your care to enable you to give them sufficient instruction?—Yes, when they remain the full time, they are.

What do you call the full time?—Four years.

How far advanced are they if they remain the whole four years in the hospital?—Generally to understand the Bible; that is the highest book they read in.

How far in arithmetic?—At present it is not taught at all in the female school.

Do you not teach them the multiplication table?—No, not at present.

Do the girls all learn to write?—Not now, except on slates; they used all to write on paper, now it is confined to slate-writing.

What has been the reason for the change?—The governesses found they held communication with their nurses.

Is it found indispensably necessary to prevent all communication between the nurses and the children?—It is very desirable to do so as much as possible.

Is it on any other account than the liability it would produce of their relapsing to the Roman-catholic religion?—I believe none other; the children all wrote for several years, till the ladies about May last put a stop to the writing.

If a girl wanted to write to a nurse who was a Protestant, would it be prevented?—Not if she had the permission of the governesses.

Have you ever known permission asked?—I do not recollect.

Are such communications frequent?—They were frequent; I detected many letters with them, both of their own to the nurses, and from the nurses to them.

Is

Is it punishable as an offence?—No.

Do the nurses often prevail upon the girls to elope?—They would if they could; that is the reason the letters are prohibited; the object has generally been to persuade them to elope.

Who paid the postage of those letters?—They get them conveyed by persons coming to town, and they are left at the gate.

Do you think many of the girls would elope if they could?—Not as much now as formerly.

To what is that owing?—To our receiving them younger from the country.

Does the wish to elope diminish?—It has very much diminished this last two years.

Do you think a girl feels less disposed to elope after she has been in the hospital two years, than one who has been there only one year?—Yes; it is generally the drafts.

Do the children often go beyond the walls of the hospital?—No, except to the association in Mary's church.

Do they ever take a walk out of the walls?—No, never; they have a very large field to play in.

Is that field surrounded with walls?—No.

At what hour in the day do they play in that field?—The girls from ten to eleven, and the boys from one to two.

Under what superintendence are they permitted to play?—The class mistresses.

Do they ever make attempts to escape from the play-ground?—It is from there they generally escape.

How large is the field?—I believe two acres; I am not certain as to the extent.

Does the play-ground belong to the institution, or is it rented?—It is rented.

How many hours in the day are the children at school?—We commence at half-past eight in the morning, and remain in school till ten; from ten to eleven they play; from eleven to two, and from half-past two to four, and from five to seven, the children exercise in the schoolroom or court, and then they go to supper; and then, under the superintendence of the orderly mistresses, to bed at half-past eight.

Are they instructed in needle-work?—They are.

Are they instructed in any other branches of industry?—Yes; they can make and mend their own clothes.

Are they instructed in spinning?—Yes, flax and wool.

Are they employed in all the work of the house as servants?—Yes; every department, under the superintendence of one person in each department.

What books are used in the school?—At present, the Testament is the highest book they use.

Do they use any other book but the Testament?—Yes; a small tract, the history of the creation, and our Saviour's parables and sermons on the mount, a small national school-book, N° 2. and N° 1. spelling-book, and Carpenter's spelling-book.

Is the school well supplied with books?—Yes, very well; they always get them when they require them.

Have the children access to books when not in the school, that they can read for their amusement?—No, their time is fully occupied when not in the school.

What time do they go to bed?—They go to their dormitories at half-past eight; then they say prayers, and they are generally in bed by nine.

At what time do they rise?—At present at seven, and in the summer at six.

Is there work taken in for the children?—No, the institution keeps them fully employed.

Is there any allowance made to the children for the work done, or to any body?—No, not to any body.

Have you known many girls leave the hospital without being able to read?—Not many, there have been some.

Have you known many leave it without being able to write?—Not very many, it is very lately they have left off writing, only since May last.

How long a time does it take to teach a girl of ordinary powers of understanding to read?—Although they are four years in the house, they are only two in the school, one half their time they are from the school; if a child resides four years in the hospital she only receives two years in the school, and from that is to be subtracted the time she may be in the infirmary; but we have had them able to read any book that may be put into their hands in that time.

Does not it often happen that a girl only stays in the hospital a year, or a year and a half?—Yes, that depends upon her being applied for by any particular person.

If a girl is brought in at fourteen years of age, is she not disposed of before she has been two years in the hospital?—No, not on account of her age.

Do you not wish to get rid of a girl ten years old?—Yes, the governesses have allowed them this last eight or nine months to be put on the list, in order to reduce the age of the children in the institution.

Does the degree to which illness prevails among the girls in the hospital vary much from time to time?—It varies, but the most sickly time is immediately after the drafting.

How do you account for that?—The travelling I think, and the drafting being from their nurses, and being exposed to the night air, as some of them must be, from the long journey, they catch cold.

Are they subject to any diseases but colds upon their admission into the hospital?—Colds produce other disorders.

Examination of
Mrs.
Winifred Innes,
10 Dec. 1824.

Do colds produce measles?—Measles is generally one that follows the drafting, measles and sore eyes are the two general complaints, and then the hooping cough.

How long have you known sore eyes to prevail in the hospital?—Ever since I have been there—every drafting.

And always to a similar extent?—Always.

Have you never known it prevail in some years more than in others?—Not unless the drafting has been heavier than others; some years we have drafted in between 300 and 400 girls, and other years not more than 200.

Did diseases in the eyes prevail in the school during the first year you came there?—Yes, and it has come almost immediately after the drafting, and there was scarcely a child throughout the school whose eyes were not sore, both the house girls and the drafts.

Did you ever hear the word ophthalmia used to describe that disorder till this year?—I have heard the word certainly.

Did it appear to yourself to be exactly the same disorder nine years ago, that it does at present?—It certainly did appear the same, I did not observe any difference in the symptoms.

Did the children appear to be so much distressed with sore eyes nine years ago as at present?—Yes.

The same appearances of inflammation and pain?—Yes, exactly so.

Did it appear to be equally infectious at the same time?—Yes, the children were always infected in the same way.

With respect to this year and the last, do you think you have more this year affected with sore eyes?—Yes, we have had a greater number brought into the institution this year.

Has it been more severe in its form this year than the last?—I do not recollect that it has been more severe this year than usual.

Do you consider that a child drafted from the country is almost sure to take the ophthalmia?—They are; I have known very few that have escaped it.

To what have you heard it attributed?—We are obliged to cut their hair, from the very dirty state in which we receive them, and the children have to sleep in large dormitories; their cabins are generally very small and warm, and the large dormitories being exposed to the air more than they were in the country, and having their hair cut, is generally the reason to which it is attributed: we are compelled to cut their hair.

Do you not believe that the disease always exists in a greater or less degree in the hospital throughout the year?—No; at this present time we have nearly got rid of it, there are very few affected with it.

When a child has had the disease severely, do not the eyelids remain thickened?—Yes; but many of them have scrofulous eyes, which we never consider infectious, and those are most likely those you observed.

Do you not believe the disease to be catching?—I really think it is.

Is it not within your knowledge that there are a number of children in the infirmary at present who have the disease?—I cannot say the number at present.

Do you not know there are some?—There are some.

Then does not it prevail to some degree in the hospital?—Yes, in the infirmary, but not in the school; several children have been in the infirmary several months.

Do you not think it much more likely that a child would catch it by the common process of contagion, than a child would by having the hair cut and being exposed to the light?—I think it is first produced by cold, but after that it is from infection.

Are the children liable to catch the disease a second time?—Yes.

They have the disease as bad the second time as the first?—Yes; some I can recollect.

Have you ever caught it yourself?—No, never.

Have you ever known it to prevail to any considerable extent in the winter season?—No, I cannot say I have.

Is that because there are no children drafted in, in the winter?—Yes; and they get inured to the house by the winter time.

Has the disease, although cured, a permanent effect upon the eyes—does it leave them permanently weak?—Not permanently, but it will for some weeks leave them weak. Till this year they were never sent from the school, except in very bad cases; but in this year the governors and governesses ordered them immediately to be sent to the infirmary as soon as it was discovered.

Do you think that has prevented its spreading?—Yes, in some degree, but not as much as was expected.

How many girls are there who have not had it at all?—I think 300 have not had it this year.

Out of those 300, how many have had it in former years?—I cannot say that; I believe they seldom escape it on coming in.

Do their eyes remain weak for such a length of time as materially to interfere with their instruction?—Sometimes it does. Some of the children we received in July have remained in the infirmary till this time; I am now getting back some of them, and some of them are still there.

Does the clothing of the children fall at all under your direction?—Yes, it does.

By whom is it provided?—By the governors. It is part of my duty to see that they have their proper complement of clothing.

What is that?—The allowance for each child is four changes of linen, two pair of stockings, a petticoat, and a gown, in a year.

Does

Examination of
Mrs.
Winifred Innes,
10 Dec. 1824.

Does every girl have the quantity that is allowed?—Yes.

Is it found to be sufficient?—Yes.

Do they take their clothes with them when they leave the hospital?—Two changes of linen and a petticoat, a gown, two pair of stockings, two bibs, and a new pair of shoes.

Do they take clothes with them that are not so particular in their appearance as what they wear in the hospital?—They all have clothes when they leave the hospital.

Are they clothed like other servants?—No, they go in the house dress.

Have you any means of knowing how the girls turn out when they leave the hospital?—Sometimes; some turn out exceedingly well, and others different.

Which is the majority?—I think the most part turn out well.

Have you ever known them come back to the hospital to ask relief?—Yes, I have.

Frequently?—Not frequently.

What is done in those cases?—They are provided for till the next apprenticing day.

How are they provided for?—The governors pay for their board and lodging.

How many have you ever known provided for in that way at one time?—Seldom more than one.

Are the girls generally tolerably correct in their conduct during the time they are in the hospital?—I never knew an instance of misconduct in the hospital since I have been there.

Has not some unfortunate occurrence taken place in the hospital in the instance of Ann Straghan?—Yes, there is a report of misconduct; but I think it must have occurred after her leaving the hospital.

Was she dismissed from the hospital?—She was sent on the aged poor list into the country.

Why was she put upon that list?—She was not fit to be apprenticed.

How old was she?—I think about nineteen years.

Was she deformed?—Yes, she was born without fingers; she had a small thumb, which she used as a finger; she could sew and knit, and read and write very well.

Before she left the hospital, was she under instruction like other girls, or employed in any other situation?—She was, during the drafting, employed to take care of the transfer children.

What children are those known by the name of transfer children?—Those that come in to be sent out again to other nurses; transferred from one nurse to others.

Was she capable of that duty?—Yes, she was very healthy.

Was not there another sent out with her?—Yes, Margaret Pitt.

Do you know why she was sent?—It was on account of her having a burnt arm; she was not fit to be apprenticed.

Was she put upon that list?—Yes.

Do you know how the persons are maintained that are upon the list of infirm poor?—The nurses receive the same for them I understand as they do for the children; they come up once a year to receive clothing, and to be paid for them.

Do they get no more than 3 *l.* a year?—I believe no more.

What is there peculiar in the case of Margaret Slow?—She married, that was the reason she left.

Who was she?—A girl of the house.

Was she a servant?—No, a mistress.

Whom did she marry?—A young man who was master in the male school.

In what way are the masters, or other persons connected with the male school, able to communicate with the female schools, so as to be likely to lead to a marriage?—When they are appointed mistresses, there is no longer any restraint upon their going about the institution; but while monitresses or girls in the school, they are not allowed to pass from one yard to the other.

Do we understand you to say there is no subsequent superintendence that can prevent the monitresses and mistresses from communicating with the persons in the boys school?—The monitresses cannot communicate with them; but formerly, when the monitresses were appointed mistresses, that restraint was taken off.

At what age were they appointed mistresses?—Eighteen, nineteen and twenty.

Are you aware of the preparation that is made for admitting into the Foundling Hospital a certain number of young men who are to be trained as masters in the hospital?—Yes.

Will those young persons and the girls who may be appointed mistresses be at their own discretion as to communication?—There will never be any more appointed as mistresses; that the ladies have decided against.

Was it known to you when Margaret Slow's marriage took place?—No.

To whom was it known?—To some of the mistresses; at that time they were all foundling girls that were mistresses in the school, with the exception of one; one orderly mistress, not a school mistress.

Do you know where the marriage took place?—I do not.

Had the marriage taken place long before you were acquainted with it?—Fifteen months, I understood.

In what way was it discovered?—On her being noticed by Mrs. Magee that she would not be allowed to remain any longer as a mistress, her health was declining, and Mrs. Magee noticed that she wished her to see for some other situation.

Did she then declare she had been married some time?—Yes, she did, and the young man was also on the point of being dismissed, or had been dismissed, I am not certain which.

Examination of
Mrs.
Winifred Innes,
10 Dec. 1824.

Had you any reason to suppose it would have been discovered if she had not chosen to avow it?—No, I do not think it would.

According to the present regulations of the hospital, would it be possible for a private marriage to exist between one of the boys and a girl in the hospital without it being known?—No, not from the late change; there is no communication whatever allowed with the female side now.

Have any other precautions been exerted to prevent it?—At present I think it not possible for it to take place; the mistresses had more general liberty formerly than now.

You know the apartments destined for those masters to be trained in the institution?—Yes.

Will not they be in the midst of the females?—It is in the female court.

Do you mean to say there is any sufficient precaution hitherto taken to prevent a considerable degree of communication taking place between those masters and the females?—So far as the windows, there might be communication.

Can any person get in at the windows?—No, they are barred.

In passing and repassing to their apartments, will not they be in communication?—No, their entrance is on the male side entirely.

According to the present arrangement of the building in which the youths are to be admitted as candidate teachers, will it be possible for them to talk with the females who are in the Foundling Hospital school?—I would not say that it was not possible that they might do it.

Did you select the girls that were drafted to the charter schools?—I did, most of them.

According to what rule were they selected?—From the lower classes; to lighten the lower classes before the drafts came in.

Were they principally girls who had been for some time in the hospital?—No, very few; they were principally those who had been in the country for health, and had been returned again; the drafts of 1823 were the principal of them, before the drafting of 1824 commenced.

Were they generally more healthy or less healthy, than those retained in the hospital?—Not on that account; they were generally more backward in their education, and we expected a very heavy draft in this year, and it took place.

Were many of them afflicted with the ophthalmia?—Very few of them; they were all examined by the surgeon, and if any thing appeared the matter with their eyes, he rejected them.

Are you aware that in point of fact, it has been found, that wherever they have gone, whether boys or girls, they have carried the contagion with them and communicated it to other schools?—I have heard of it? I do not know it for certain.

Appendix, No. 13.

Examination of Mrs. Margaret Ross; Friday, 10th December 1824.

Examination of
Mrs.
Margaret Ross,
10 Dec. 1824.

WHAT situation do you hold in the Foundling Hospital?—Matron in the infirmary.

How long have you held it?—But one year in the infirmary; but I held the situation of matron in the foundling department before it was moved; an alteration was made in the house, the infants were curtailed as to the numbers coming in.

How long were you matron in the foundling department?—Fifteen years in March next.

During the time you were matron of the foundling, did you observe much difference in the bodily state of the children received from the country and those received from Dublin?—I did.

Were they much injured by the journey?—I always observed the children from the city to be more healthy.

Can you account for that in any way?—Yes; the long carriage from the country and sometimes the neglect of the nurses on the way.

What description of women nurse the children, from the parts of the country where they are sent from, on the journey?—Very poor wretched women; very miserable looking.

Are there proper preparations made for feeding the children on the journey?—I do not know as to that; some get bottles of milk, and some one thing and some another, to support them on the journey.

Are the children from the country generally older than those brought in from Dublin?—I have not observed that; sometimes from the city we get them in not over twenty-four hours after their birth, perhaps three or four days, and so on, and that could not be from the country.

Since the rule of admission has been changed, and the children have been admitted from the country only during part of the year, do you think it has been the practice to send children from the country into Dublin, and to have them transmitted from Dublin into the hospital as if they had been born there?—I have heard that has been the case, but I do not know of it; they have dropped them in halls or places where they could conveniently.

How many days, upon the average, do the infants remain in the Foundling?—That is according to their health; some children may remain perhaps a fortnight, or three or four weeks, according as they are fit to send to the country, some are not; others come in, perhaps to-day and go to-morrow; it is according to circumstances.

Have you nurses always in attendance?—Yes, in general; we are seldom without nurses, offering to take the children—to take them out.

Have

Examination of
Mrs.
Margaret Ross,
10 Dec. 1824.

Have you wet nurses always in the house?—Yes.

How many do you require the use of now?—We have but three wet nurses at present, which will be, I think, sufficient during the time of the house being closed.

How many used you to be forced to have?—Before the nursery was changed to the infirmary, we have had twenty at a time, or twenty-six.

In the house?—Yes, in case of a crowd, or particular time.

Do you remember the greatest number of infants ever brought to you in a week?—I remember at the opening of the house, the first week we used to get them in great numbers; when the house would be open for the country children, before the regulation was altered, I recollect, as it might be from this morning till to-morrow, there would be sixty children to be examined by the doctor, by the time he would come. I recollect that one year.

On what occasion did that happen?—They were kept over in the country, waiting to have the house opened for them again; they then came in in such numbers.

Do you think that the number of children that are sent to the hospital under the present regulation, will be greater than it has been, when the people understand the rule, so as to be able to know how to take advantage of it?—I believe the number this year is increased to what it was last year. I think there were very few over 400, and now we have 495.

Before they altered the regulation, were the greater number of children brought by the parents, or brought by nurses?—From the country they were not carried by the parents, but by carriers.

Is the person who brings the child now always seen and spoken with?—There is nothing said to them but at the gate; whatsoever questions are asked is at the gate, by the porter; there is nothing to do when they come to the Foundling but to take the child; no question is asked; they may be asked, "Is this from the country?" When the house is open for the country that question may be asked, but that is the chief one.

Is not there a name given?—Yes, at the gate.

Of every hundred admitted, do as many die now as formerly?—No, I think not.

To what do you think that is owing?—I think, in the first place, that the few who come from the country are better carried.

Is a child ever sent to the country except it is healthy?—Sometimes, according to the appearance of them; the doctor may judge it better that they should have the country air, than remain with us.

When the children from the foundling are sent out to nurse in the country, have the matrons of that department any thing further to do with them?—Nothing.

Is the matron of the Foundling under any superintendence, except that which is given by the ladies, who are good enough to attend as governesses?—Yes, and the doctor and apothecary.

What persons has the matron of the Foundling under her; what servants?—Dry nurses for the infirmary department, and wet nurses for the foundling; and one dry nurse, an old woman, that has been there many years.

What salary have you for your present duty?—50 l.

And you are found in lodging, and coals, and candles?—Yes.

How many wards are there in the infirmary?—Eight wards.

Are they generally full?—They are.

Has there been much difference in the prevalence of disease at different times, since you have been at the head of the infirmary?—At the time I came into the infirmary there were very few children, and in general very few; but since July twelvemonth, the number of children increased very much; first, on account of the preparatory school; that is an addition to the number that had not been before.

Do you mean the total number of children in the hospital being greater, the number in the infirmary must also be greater?—Yes; I believe fifty they would think a good number in the infirmary, till that time I mention; then the preparatory children came in, and crowded the infirmary at the first; then other diseases from the country are taken in, when the children are taken in from the country.

Do the children from the country bring diseases with them, or find diseases in the hospital, and catch them there?—They generally bring them with them, and then it spreads; the children in the infirmary catch the disease.

Do they bring infectious fevers with them, or do you mean the diseases are measles and hooping-cough, and infantile diseases?—Yes, measles and hooping-cough, and such like. Sometimes they have the itch to a great extent, that brings them to the infirmary; then hooping-cough. They take that one from the other, so that the infirmary is increased very much on that account.

Have not complaints in the eyes been very frequent also?—Yes, this year.

Do they catch the complaint of the eyes one of another, do you think?—I think they do.

Has the disorder been brought from the country, or do the children catch it when they come to the hospital?—I think it was after they came to the hospital, to the best of my opinion.

When did the diseases in the eyes prevail to the greatest extent?—I believe it was in September.

Have you been able to receive into the infirmary all the children that laboured under the disease, or do many, having the disease in a greater or less degree, continue in the school?—They were still brought to the infirmary, according as their eyes were infected; there were none of them kept in the school.

Examination of
Mrs.
Margaret Ross,
10 Dec. 1824.

Are there many children now in the infirmary that have that disorder?—They are all recovering, what we have in it; we have but few now.

Does it affect them severely?—Some of them very much.

Does it always affect both eyes?—Generally it does.

Does it continue any long time?—Sometimes very long.

How long do you mean?—Some of them may be well in a month; some of them continue two or three months before they are entirely well; sometimes they get a little better, and then worse again; so that it keeps them a long time. We have sent home a great number that have recovered from it.

Do those children who have the ophthalmia most severely, remain in the infirmary?—Yes, till they are perfectly well.

What proportion of children admitted have been afflicted with the ophthalmia, more or less?—I cannot tell the number.

Have the greater part?—Yes, the greater part.

Have they nearly all?—No, there was a number with hooping-cough this year.

Have three out of four?—Indeed I think there was.

If a child is brought into the infirmary with the hooping-cough among the children having the ophthalmia, does it necessarily catch the ophthalmia?—Yes; a number of them have caught the different disorders prevalent in the infirmary at the same time.

Are sufficient means provided for taking care of the children in the infirmary?—There are.

And sufficient nurses?—There are.

Is the medical attendance sufficient?—I think it is, to the best of my opinion.

Does the apothecary reside in the house?—He does.

Does the surgeon reside in the house?—No.

In the case of a child being taken suddenly ill, is Mr. Creighton always in attendance as soon as it is desirable?—Yes; if the apothecary sees it necessary he sends for Mr. Creighton.

Does Mr. Creighton always come?—He does; it has not happened very often in my time in the infirmary that it has been necessary.

Does Mr. Creighton attend there every day?—He does.

Does he examine all the foundlings that are admitted.—He does; sometimes he has been ill with the gout, and has been in England latterly, but otherwise he attends every day.

Who attends for him in his absence?—Doctor L'Estrange attended for him, and when he was ill, it was his son.

Are you ever under difficulties in providing sufficient accommodation for the children in the infirmary; is it ever too full?—It was a great deal too full; it was too full from the month of July to September—July, August, and September.

How many beds are there in the part of the infirmary over which you preside?—I think 170 beds we had at that time; but we were obliged to put them on beds on the floor.

How many children were there in the infirmary at any one time?—I think 429. We had a ward on the other side with 129 boys in it.

How many beds were there in that ward?—There were beds for all the boys.

Is the same description of beds used in the infirmary for the boys that are to be seen in the dormitories, such as are divided down the middle with a board?—Some of them; and there are some of them of a larger size than the smaller beds: each of them holds two.

Do you put two sick children in a bed with only a board between them?—We have beds with no board between them for the sick children; but in the other convalescent ward we have beds with boards.

Have you ever been forced to put two sick children in one bed?—Yes; two children sick with the same disease, during the time the infirmary was so crowded: one at the head and one at the foot, but not of different complaints.

Do you not consider that this is a practice that ought, if possible, to be avoided?—I know it is.

Does it not tend both to retard the recovery of the children and to communicate infection?—It cannot be so comfortable where there are two children in one bed as where there is but one.

Has not an alteration been lately made in the mode in which the children are drafted into the hospital; are they not taken in as vacancies occur, without waiting for any particular time?—Yes; there have been some last year drafted in in different months, which I believe has not been the case before.

Does that make it less likely that the infirmary can ever be over crowded at any particular time?—I think it would.

Were the infants in the foundling, when you were there, subject to the ophthalmia?—Yes; at all times we were liable to get in infants with bad eyes. I believe from colds.

Have you known it on former occasions to prevail in the same infectious manner that it has done lately, and go all through the hospital?—No, I never did; I never heard any thing like it.

Did you ever know it half as bad?—I did not.

Did you ever know it a tenth part as bad?—I never knew of it at all.

Was it worse this year or last year?—This year.

Worse than last year?—Yes, a great deal. I think, as well as I can recollect, the hooping-cough, the itch, and such as that, prevailed the chief part of last year.

Have

Examination of
Mrs.
Margaret Ross,
10 Dec. 1824.

Have you more business in the infirmary, particularly with sore eyes, this year than last?—Yes; it was in July the children came in from the country, and shortly after that, this ophthalmia commenced severely. It was in August and September of this year that the crowds were in the infirmary.

I understand you to say, that at all times you have been liable to have infants come into the hospital with sore eyes?—Yes.

Was the disorder they had catching?—No, not at all; nothing infectious at all; it was quite a different case.

Did it frequently last long?—An infant might have sore eyes for a month, and sometimes sore eyes originated from other complaints.

I understood you to say that you never knew one infant in the Foundling catch the disease in the eyes from another?—No, never.

State as well as you can recollect, when you first knew any infectious disorder of the eyes prevail among the children in the school in the Foundling?—I never took notice of any such thing till this year; it might be similar before I went to the infirmary, but never any thing I heard of.

Do you not know that the ophthalmia prevailed very much in the infirmary in 1823?—No; I do not recollect it.

Were there not a great many with bad eyes in the infirmary the first summer after you went in?—No, I do not say any such thing; I say the greatest number in the drafting in 1823, was the children that had the whooping-cough and such little complaints, the itch and such things as that, but not ophthalmia.

Try to recollect as well as you can, and say, whether you think that disorder in the children's eyes did not prevail before last Christmas?—Indeed I think not; of course I would recollect it, for I cannot forget this year, the number was so great.

At what period in this year did the children's eyes begin to be ill?—I cannot exactly say to a day; but in September I think it was, they were very bad; there were many cases that the children's eyes were not very bad, but then the number that came into the infirmary every day was great.

When you first saw the children with this violent disease in the eyes, was it a new complaint to you, or were you acquainted with the appearances of it?—It was quite new to me.

Can you describe the complaint, to show the difference between that and sore eyes merely?—The sore eyes formerly were found quite a different thing; in twenty children we might have one or two that had bad eyes, but not in the same state with the growing children; it might happen from cold.

Do you mean that those cases were among the infants, and not among the grown children?—At that time I had no call to the grown children.

If diseases in the eyes had prevailed to any great extent, when you were matron of the Foundling, in the infirmary and in the school, must you have known it?—I think I should.

Was there any child when you first came to the infirmary then confined with any disease in the eyes?—I do not recollect that there was.

Either boy or girl?—No, I do not recollect that; there must have been nothing particular; I do not recollect it.

Has any child lost its eyes in consequence of the disease?—I do not recollect a child losing its eyes; there has one girl died, her eyes were extremely bad, but I cannot say it was of that she died; I believe her limbs were swelled; I believe she was dropsical, but her eyes were very bad; that is the only one I ever recollect in that way so bad.

Did the same child ever have it twice?—Sometimes they grew pretty well, and I would think they would be fit for to go to school to-day, and to-morrow they would become worse again, that is often the case; it was so infectious that I took it myself very much; my eyes have never been so well since.

Has care been taken to prevent the towels or cloths, with which a child labouring under the disease wipes its eyes, being used by a child not having it?—The children with the ophthalmia were all kept above stairs, and there was one side they were kept in general.

Were you in the hospital when the children were received into it that were afterwards sent to the charter schools?—I do not recollect the children going to the charter schools; I have no cause to know any thing of it.

Are not both boys and girls in the same building in the infirmary?—They are.

Do the same servants attend on them both?—No; the boys are now separated; they are not mixed in school as they used to be; and the same persons do not attend on both; there are two nurses to the boys that have no call whatever to the other part of the house.

Do you mean two nurses to the boys in the infirmary?—Yes.

How long has that separation taken place?—I cannot exactly say how many months; it was by Mrs. Magee's desire that was the case.

Did the same persons wait upon the two sets previous to that regulation?—No; there were always nurses to the boys, and they were not together but in the school.

Are the wards in the infirmary that are allotted to the boys and girls entirely separate?—Yes, they are separate now; the boys do not go to the top part of the house, but in the lower ward on one side, and there is a door shuts them out from the others.

How long has that been so?—Not more than six months or eight months.

Is there one staircase, or are there two?—There are two.

Is one appropriated to the boys and the other to the girls?—The girls may go up both sides; but they do not generally, because the upper part is wholly taken up by the girls, the boys are down stairs.

Examination of
Mrs.
Margaret Ross,
10 Dec. 1824.

Did it ever come to your knowledge that a girl in the Foundling Hospital had become in a way likely to be a mother?—I heard it lately.

Never before?—I heard it within this fortnight.

What did you hear?—I heard there was a girl in the country in the family way.

How long had she been removed from the Foundling Hospital before you heard that story?—I believe two months or thereabouts.

How came she to be removed from the hospital?—They sent her to the country, she and another girl were sent.

For what reason were they sent?—I cannot tell.

Was it because they discovered she was pregnant?—No, that was discovered by a letter from a woman in the country.

How near is her period of confinement at present?—I cannot tell; I have not heard.

Do you believe that the circumstance of her pregnancy originated in the Foundling Hospital?—I have reason to believe it did.

Do you know to whom it is to be imputed?—I cannot tell.

Did you ever hear?—I did hear it was a master that was there, but it was only a flying report.

Has the report ever been investigated?—No.

Who was the master?—He is out of the house now.

How came he to be out of the house?—He resigned.

Was it in consequence of this report?—I do not know; there was nothing of the kind heard.

How old was the girl?—She might be seventeen.

Did she hold any particular station in the Foundling Hospital?—She was made mistress for a few months.

Immediately previous to her departure?—No; then she was taken from it, and put into something quite away from it, or she was monitor; it was not with me she was.

Do you recollect the immediate cause of her being sent to the country?—All the cause I ever heard was, that Mrs. Magee did not wish to have them in the house; there were two girls went at that time.

What was the name of the other girl?—Margaret Pitt.

Do you know the reason she was objected to?—No; I did not know of either at the time.

Is that the only foundling girl you have ever known to be pregnant in your experience?—It is. I never heard of any thing in my time.

Did you ever hear of a girl of the name of Snow?—Not within the Foundling Hospital I did not.

Did you ever hear of a girl of the name of Snow being pregnant within this year or two?—Not at all.

You did not?—Not at all; it might have happened in the country when they leave the hospital.

Did you ever hear of a girl of that name, or Slow?—Yes, there was a girl of the name of Slow.

How old was she?—A married woman, living in the hospital.

Do you mean she was married immediately before leaving the hospital?—Yes, I believe she was dismissed on that account.

What account?—For marrying without the knowledge of the governors.

Whom did she marry?—I believe a master in the house.

Was the master a foundling?—No.

Was she a foundling?—Yes.

How old was she at the time?—She might be two or three and twenty, as well as I can think.

How did she come to be married?—I do not know.

How do you know she was married?—By hearsay, and that I know her husband and herself were dismissed.

Was she confined before she left the hospital?—No.

She was not?—No, not that I ever heard of.

What length of time elapsed between the supposed marriage and her actually leaving the hospital?—I cannot tell; the head mistress is the person likely to know that, she is under her charge.

Who is the head mistress?—Mrs. Innes.

Is she here?—Yes, she is.

When did Arnold leave the house?—Perhaps two months from this.

Have you any means of knowing whether Margaret Slow was pregnant or not?—No.

How did her marriage become discovered?—I cannot say.

Did her husband and she live together as husband and wife, openly in the house?—I think not; I am sure they did not.

EXAMINATIONS of 19 Girls at the FOUNDLING HOSPITAL.

Appendix, No. 14.

Examination of *Mary Birch*; Friday, 10th December 1824.

Examination of
Mary Birch,
10 Dec. 1824.

HOW long have you been in the Foundling Hospital?—Going on two years.

Where were you at nurse in the country?—In Wicklow.

How far from the town of Wicklow?—A mile and a half.

What was the nurse's name?—Eleanor Clark.

Did you ever go to school while you were with her?—Yes.

Whose?—Miss Harvey's.

Was that in Wicklow?—No, two miles off.

How many years did you attend the school?—One year since it commenced.

Was she a Protestant?—Yes.

Who desired you to go to that school?—We got papers out of this house to go to school, and Miss Harvey began a school.

Were there other children there besides foundlings?—Yes.

How many attended?—Two hundred, boys and girls.

Did you find that they made little of you on account of being a foundling?—No, they never did.

Did they never call you unpleasant names?—No.

Did you ever quarrel with them?—No.

Did you like attending the school?—I did.

Did your nurse ever talk to you about religion?—No, she always brought me to church. She said she would never ask me to go any where but to church: she would never ask me to go to chapel if I was not willing to do it.

Was she a Roman-catholic?—Yes.

Did she never tell you the Roman-catholic religion was the best?—No, she did not; because she said it would be an unjust thing; she would not bring me up in that way, but to go to church.

Were you ever at mass?—No, I was never inside of a chapel door.

Did you never hear any thing in the house about the Roman-catholic religion?—No, when they were going to prayers I did not go to prayers with them.

Did you ever see a priest in the house?—Yes, when she was ill.

Did he talk to you about it?—No.

Have you any doubt which is the best religion?—I know from the Bible that the Protestant religion is the best.

Were you happy with your nurse?—Yes, very happy.

Are you happy now?—Yes.

Which would make you the most comfortable?—I am very comfortable in the Foundling, but I would rather be with my nurse.

Why?—Because I was longer with her than in the Foundling.

Were you better fed with your nurse?—No.

Were you better clothed?—No.

Had you a better bed?—No.

What would make you better pleased?—Because I liked her better than the girls.

Have you many friends among the girls?—Yes.

Do you like some of them better than others?—Yes.

Do you like any of them as well as you liked your nurse?—No, only a little girl I have at home.

Is she with you?—Yes, she is here now.

Do you like Eliza Stroaker better than other girls in the hospital?—Yes.

Why?—Because she was in the school with me in the country.

Are you not better fed in the Foundling Hospital than with your nurse?—I used to get very good diet with my nurse, but not the same diet.

Were you with the same nurse as Eliza Stroaker?—No, but she lived in the same town.

Did your nurse take better care of you than Eliza Stroaker's nurse of her?—They took very good care of us.

Did your nurse ever beat you?—Yes, when I deserved it.

Had she any other children?—Yes, five.

Did she use you as well as her own children?—Yes, better a good deal.

Can you guess any reason for that?—Because I had no parents of my own.

Were you fond of her children?—Yes.

Were you fonder of her children than any children in the Foundling Hospital?—Yes.

Why, were they better children?—No.

What made you like them better?—Because I was always with them.

Would you be very glad to be apprenticed?—Yes.

Would you rather be apprenticed than go back to your nurse?—Yes.

What is the reason for that—what would you like?—I would not like to be a burthen to her.

You would rather get your own bread?—Yes.

How soon do you think they will apprentice you out of the Foundling?—About the 1st of March, I expect, there is an apprentice list.

Examination of
Mary Birch,
10 Dec. 1824.

Have you had sore eyes in the Foundling Hospital?—No.
Have not most of the children had them?—Yes.
How came you to escape?—I do not know; I was never in the infirmary since I was there.
Do you think there are any girls in the hospital that like it better than their nurses?—Yes.
Why?—I do not know.
Could you name any that like the hospital better than their nurse?—Mary Garrich, and Ann Davis, and Eliza Hood.
How old are they?—Going fourteen years of age.
Do you think their nurses used them kindly?—I did not know them.
Did you ever hear them say their nurses did not use them kindly?—No, they said they used them very well.
Did you ever hear any of the girls in the Foundling complain of their nurses in the country?—No.
You never did?—No.
How long were you at nurse?—'Till twelve.
Did you ever hear whether the Protestant nurses or the Roman-catholic nurses were the kindest to the children?—On account of the Roman-catholic nurses having other children, they would not have any thing to say to them, they would be the kindest.
Do you think the Roman-catholic nurses use them better than the Protestants?—They use them as well.
Did you ever hear of the Roman-catholic nurses interfering with the religion of the children?—Never.
Did you ever hear any of the children say that the nurses had interfered with their religion?—No.
Do you think all the children in the Foundling Hospital are sincere Protestants?—Yes, I believe they are; they never made their hearts known to me, except a little girl.
Do you never talk of religion together?—Yes, and we always say that the Protestant religion is the best.
Do you ever dispute about it at all?—No.
Is there any little girl there that stands up for the Roman-catholic religion?—No.
Did you ever hear any thing said against the Bible, where you were in the country?—No.
I always heard her say she liked the Protestant as well as any body else.
How many are there with your mother now?—Never a one out of this house.
Why?—I do not know.
Is not she willing to take one?—Yes, if she could get one.

Appendix, No. 15.

Examination of Sarah Roach; Friday, 10th December 1824.

Examination of
Sarah Roach,
10 Dec. 1824.

HOW old are you?—To the best of my opinion, I am twenty or twenty-one.
How long have you been in the Foundling Hospital?—I had not time to consider yesterday how long, but it is twelve years.
Do you think you were about nine years old when you came into it?—Yes, between eight and nine, as I was told.
Why have you continued so long in the Foundling Hospital?—On account of an impediment in my loins.
How did you get the hurt?—In the Foundling Hospital.
What are you looking forward to be in life?—Any thing the Almighty pleases to put me to.
Have you any particular prospect?—No.
Are you happy in the Foundling Hospital?—Yes, as happy as my heart can wish to be, and always was since I was admitted into it.
Do you remember well when you were at your nurse's?—I can scarcely recollect when I was at my first nurse, but I was out with her in the country for six years, on account of this hurt.
Were you happier in the Foundling Hospital, or with your second nurse?—Indeed I thought myself happier with my second nurse than in the Foundling.
What circumstance made you happier?—I was not so much confined, in the first place.
How long is it since you returned from your second nurse?—Two years the first of last July.
Did you attend any school when you were there?—Yes, the Sunday school, as long as I was able to go to it.
What Sunday school?—The Reverend Mr. Bailey's, he is minister of the parish of Arklow.
Did you attend any other Sunday school than that?—No.
Where did you learn most, there or in the Foundling Hospital?—I learnt most in the Foundling Hospital, because I was not able to attend the Sunday school all the time I was out.
Which school teaches the quickest?—The Foundling Hospital; because not attending to it only on Sunday.
What have you learnt in the Foundling Hospital?—I have not learnt much; I was only there two years.
Can you read and write?—Yes:

Examination of
Sarah Roach,
10 Dec. 1824.

Do you know any thing of figures?—A little.
Can you sew?—Yes.
Can you make a shirt?—Yes.
Can you do any thing else?—I can spin flax.
Was your second nurse a Protestant?—Yes.
Did you go to church with her?—Yes, when I was able; but all the children she had would go there.
How many children had she?—She had some one after the other; as they would get bigger they would go away, and she would have another.
How many had she at one time?—Four.
Did she treat you kindly?—Yes.
As kindly as her own children?—Yes.
And you agreed very well?—Yes.
Had you ever any quarrels?—Yes, only once.
Did the children at the Sunday school call you any names?—No, never.
Do you think they made little of you on account of your coming from the Foundling Hospital?—No, not that I know of; no, not a halfp'worth.
Do you remember your first nurse?—I just recollect her.
Have you ever seen her since?—No.
Did she ever talk to you about the Roman-catholic religion?—No, because I had not been long enough.
Had you ever any inclination to turn Roman-catholic?—No, I was very young then, when I went to the second nurse, and then the inclination wore off my mind.
Would you be glad to see the second nurse?—Yes, I should be very happy.
What would you like best, to go back to your second nurse for three years, or stay in the hospital?—Whichever the gentlemen please; I am well contented.
Which would you choose?—I would rather be with her.
Where were you better fed?—I am very well in the Foundling Hospital, very well fed; I get as much as I need wish, and sometimes more.
Did your nurse give you as good food as you get in the Foundling Hospital?—She gave me food, but it was not the same.
Did you like it as well?—I did.
Had you as good a bed with your nurse as in the Foundling?—Yes.
How many beds had you in that house?—Four.
Were you as well dressed when you were in the country as you are now?—Yes; I always got my clothes out of the hospital, and if I wanted shoes or any thing of the necessaries of life, she would buy them for me and the rest of the children too.

Appendix, No. 16.

Examination of *Anne Burgh*; Friday, 10th December 1824.

Examination of
Anne Burgh,
10 Dec. 1824.

HOW old are you?—I think sixteen.
How long have you been in the Foundling Hospital?—I am going on four years; I came in 1820.
How old were you when you left your nurse?—Twelve.
What was her name?—Ellen Cameron.
Was she a Protestant?—Yes.
Was she the first nurse you ever had?—Yes; I was three years old when I was taken to her.
Were you with a nurse before you went to Ellen Cameron?—Yes.
Do you know her name?—No.
Had Ellen Cameron any other children?—Yes; Biddy Neil.
What is become of her?—She is in the infirmary.
What is the matter with her?—With sore eyes.
How old is she?—Eleven.
How long ago is that?—Going on a year.
Were you well used by Ellen Cameron?—Yes.
Did she give you as good food as you get in the hospital?—No.
What food did she give you?—Potatoes and butter-milk.
Had you a good bed with her?—Yes.
Where would you rather be, with her or in the Foundling Hospital?—In the Foundling Hospital.
Why?—Because I would get my learning.
Did you go to any school when you were at Ellen Cameron's?—No.
If there was a good school near Ellen Cameron's, and you went there, and slept at home at night, where would you rather be?—In the Foundling Hospital.
Why?—Because I would be among the girls.
Do you like them?—Yes.
Better than your nurse?—Yes.
Do you like some of them better than others?—Yes.
Had Ellen Cameron any daughter of her own?—Yes; one.
Did she use you as well as she used her own child?—No; she did not.
What difference did she make between you?—I used not to dine at her own table.

Examination of
Anne Burgh,
10 Dec. 1824.

Where did she give you your dinner?—By myself at the fire.
Why did she not let you come to her table?—I do not know.
Was it a thatched cabin she lived in?—Yes.
Did she ever give you any hard names?—No.
Did she give you the same food she had herself?—Yes.
Was her own child better fed than you?—No; I do not think she was.
Did you and her own child ever dine together at the same table?—No.
Was the other little foundling girl allowed to dine with her?—No; she dined with me.
Did that woman keep any servant?—No; she got one out of this house very lately.
Did she ever give you any meat?—Yes; on Sunday.
Did she eat it only on Sunday?—That is all.
Would Biddy Neil like to go back to her nurse?—No; I think not.
Are you very fond of Biddy Neil?—Yes.
Do you like her better than any girl in the Foundling?—Yes.
What is the reason of that?—Because she lived with me.
Do you ever quarrel with her?—No.
Did you see many children about Ellen Cameron's?—Yes; about six or seven.
Did they ever call you any names?—No.
Do you think that they thought little of you for being a foundling?—No.
Do you think that Ellen herself thought little of you for being a foundling?—Yes; I think she did.
Did she ever reproach you for it?—No.
Do you think that was the reason why she did not let you dine at her table?—Yes; I think it was.
Had you ever any reason for thinking so?—No.
Could you spell when you came from your nurse to the Foundling?—Yes; a little.
Where did you learn it?—At home; my little sister used to teach me.
Was there any day-school near you?—Yes.
Why did you not go to it?—She would not let me.
Would you be glad to go if she would let you?—Yes.
Did you ever ask to go?—Yes.
Was it kept by a Protestant?—No; a Roman-catholic.
Did you ever attend the Sunday school?—Yes; for a while.
Who kept it?—Mr. Paisley.
How far was it from her house?—About a mile.
How long did you attend it?—About three months.
Why did you not go on attending it, was there any particular reason?—No.
Have you ever seen your nurse since you left her?—Yes.
Were you very glad to see her?—No.
Would you like to see her now?—No.
Would you be rather apprenticed or stay in the Foundling?—Apprenticed, if they would let me go to church and to school.
Have you not done with school now?—I would be teaching children now.
Are you a monitor?—Yes.
Can you write well?—I can write middling; we were taken off paper.
Why were you taken off paper?—The governesses would not let us use paper.
Did you ever hear any reason for it?—No.
Do you think it is to save paper?—Yes.
Can you do any figures?—Yes.
Do you ever read any books for your amusement?—Only some little books that Miss Magee gave us.
What were they about?—Some of them were about the All-seeing God.
Are any of them amusing books?—No; such books as those—
Did you ever read any amusing books?—No.
Are all the books you ever read about religion?—Yes; they are—
What catechism have you ever learnt?—The Church Catechism.
Any other?—Crossman's Catechism.
Any other?—No; that is all the catechisms.
How did your nurse employ you in the country?—Making me sew; making frocks.

Appendix, No. 17.

Examination of Jane Coghlan; Friday, 10th December 1824.

Examination of
Jane Coghlan,
10 Dec. 1824.

HOW long have you been in the Foundling Hospital?—Going on a year; I was drafted in this year, on July the 19th.
You have been only five months there?—Yes; I am only just going on a year.
What was your nurse's name?—Bridget Roche.
Was she a Roman-catholic or a Protestant?—A Roman-catholic.
Had you ever a nurse but her?—No.
Were you well used by her?—Yes, very much so.
Are you very fond of her?—Yes.
Did you ever see her after you left her?—No.
Would you be very glad to see her again?—Yes, indeed I would.

Examination of
Jane Coghlan,
10 Dec. 1824.

Were you very sorry to leave her?—Yes, I was.

Did you cry to leave her much?—Yes, I did very much.

Do you hope ever to see her again?—I do not know,

Would they let you see her if she was to call again?—No, because she is a Roman-catholic; I could not see her.

Do you think that very hard?—Yes.

Do you think there is any harm in being a Roman-catholic?—I do not know.

Are you a Roman-catholic?—No, a Protestant.

Were you a Protestant all the time you were with her?—Yes, indeed; I was used to go to church, and to Sunday school.

Whose Sunday school was it?—A Miss Webster's, and a very good lady she was.

How far was that from where you lived?—About a quarter of a mile.

Do you not think your nurse was very sorry you were brought up a Protestant?—I do not know.

Did she never say any thing to you about it?—No, never a word.

Do you not think she thought the Protestant religion a wrong one?—I do not know.

Do you not think the Roman-catholic religion a wrong one?—Yes.

Are you not sorry your nurse is a Roman-catholic?—Yes, if I could help it.

Would she not be glad if you were a Roman-catholic?—I do not know.

Did you ever see a Roman-catholic priest?—Yes, he did not live far from the house.

Did he ever talk to you?—No; if there was any business for him I would be put out, the nurse would not let him talk to me.

Did he ever try?—No.

Did the Roman-catholic curate ever talk to you?—No.

Were you ever in a chapel in your life?—No, never.

Did you learn much while you were with your nurse?—I learnt to sew, and to read and write, and I could do some sums; but I forget now.

You forgot them since you came to the Foundling?—Yes.

Where did you learn to do the sums?—In the every-day school.

How near was that to your house?—It was a very short way, only five or six perches off, or seven.

Did you pay any thing for it?—The minister used to pay so much every year.

Was that school kept by a Protestant?—Yes.

Do you know how much was paid for your schooling?—No.

What books did you learn at the school?—We always used to get our tasks in the Testament.

Any thing else?—The Spelling Book and the Old Testament.

Were you fond of learning?—Yes.

Where did you learn fastest, there or in the Foundling Hospital?—A great deal faster in the country.

How do you account for that?—I could do many things when I came in that I cannot do now.

Are you not at school constantly in the Foundling Hospital?—Yes.

Do you think you forget there what you have learnt?—I do not think I have improved since I came.

Would you be very glad to have a good school where you could learn more?—Yes.

Are there any girls in the Foundling you are fond of?—Yes; Sarah Lewis, Catherine Overring, and Mary Dean.

Why do you love them better than any other girls?—Because they used always to be with me, and they always used to play with me; Sarah Lewis is my sister.

Was she at nurse with you in the country?—Yes.

Had your nurse any children of her own?—Yes, four, that were at home when I was there.

Were they about your own age?—They were older except one.

Did she not use her own children better than you?—No, not one bit, there was no distinction made.

Did you all dine together?—Yes.

What did she use to give you for dinner?—Sometimes meat and cabbage, and at other times bread and milk.

On the whole, were you as well fed by her as in the Foundling?—Yes.

Had you as good a bed as in the Foundling?—Yes.

Would it make you very happy to go back to her?—It would.

How soon do you hope to be an apprentice?—I do not know; they are going out at fifteen or sixteen.

But would you rather be apprenticed or go back to your nurse?—I would go back to her.

What would become of you in five years time?—I could get apprenticed; my mother's people, some of them, are very rich; I dare say some of them would take me.

How many children attended the day school you talk of?—A great many; I cannot count how many.

Were there a hundred?—Yes.

How many attended the Sunday school?—About fifty; according as they came to it; there were sixty; they would be absent awhile.

Did the children of either of those schools make little of you?—No.

Do you think they thought you were not so good as themselves?—No; I never heard one say any thing against me.

Examination of
Jane Coghlan,
10 Dec. 1824.

Did they say any thing against you?—They used to say that it was a very bad place; and when I came into it I would make my escape out of it; my nurse told me never to do that.

What did they mean by saying it was a bad place?—I do not know.

Were you much frightened when they came to take you to the Foundling?—Yes.

Were you very sorry?—Yes.

Did you never quarrel with the children at the school?—Yes.

Did they never call you names?—No; only that when I came here I would be taught much better than to call people names.

Did they ever call you a Parisheen?—Yes.

Did they ever call you so?—No; I never heard them say so to me.

To whom did you hear them say so?—To the girls in the school.

Did you ever hear the word Brat?—Yes.

Where?—Through the street I have heard it.

Were you ever called Brat?—No; unless any of the children would not like me they would call me Brat, and that would not do me any harm.

What does the word Brat mean?—I do not know.

What does the word Parisheen mean?—A child educated in the Foundling.

Appendix, No. 18.

Examination of *Esther Wade*; Friday, 10th December 1824.

Examination of
Esther Wade,
10 Dec. 1824.

HOW old are you?—I do not know.

Are you fifteen or sixteen?—I do not know.

How long have you been in the Foundling Hospital?—Since the 20th of July last.

What was your nurse's name?—Ann Corfey.

Where did she live?—In the county of Westmeath.

How long did you stay with her?—I was going on nine years.

Where were you before that?—I do not know.

You must have been at nurse somewhere else before you were there?—I do not know.

Was Ann Corfey a Protestant?—Yes.

Did you attend any school when you were living with her?—Yes, every day.

What did you learn?—In the New Testament and the Old.

Can you read well?—Yes.

Do you know any thing of figures?—Yes.

Where did you learn fastest, there or at the Foundling Hospital?—At school.

What is the reason of that?—I do not know.

Are you improving at the Foundling now?—Yes.

Did you ever attend the Sunday school?—Yes, every Sunday.

Where did you learn best, at the Sunday school or day school?—The day school.

Who kept the Sunday school?—Mr. Dobbin.

Did you ever learn the catechism?—Yes.

What catechism?—The explanation of the catechism.

Did you never read any others?—I do not recollect.

Did your nurse use you well?—Yes.

Should you like to go back to her?—Yes.

Are you happy in the Foundling Hospital?—I am well enough.

Should you be happier if you went back to your nurse?—Yes.

Why, what is there would please you better?—I would rather be with her.

Do you ever expect to see her again?—I do not know.

Had she any children of her own?—Yes.

Were they about your own age?—No, big boys.

Had she any girls?—No.

Is there any one in the Foundling Hospital you love as well as your nurse?—I have two sisters that were reared in one house.

Are they in the Foundling?—Yes.

Do you love them better than any other girls in the house?—Yes.

Are there any other girls in the house you love better than the rest?—No.

Do you stay more with your sisters than with the other girls?—Yes.

Were they brought in at the same time you were?—No, before me.

Did your nurse feed you as well as you are fed in the Foundling?—Yes, better.

What did she use to give you?—She used to give me tea some mornings, and stirabout and milk some mornings.

Did she ever give you any potatoes?—Yes, at dinner.

Did you dine with herself?—Yes, I never had any thing but with herself.

Did the children and you agree well at the Sunday school and day school?—Yes.

Do you not think they made light of you?—No.

Did they not call you unpleasant names?—No.

Did you ever hear the word Parisheen?—No.

Were you ever called a Brat?—No.

Was it a thatched cabin your nurse lived in?—Yes, a large thatched house.

How

Examination of
Esther Wade,
10 Dec. 1824.

How many rooms below?—Two rooms down stairs.
Did you all sleep in the same room?—Yes.
How many beds?—Two beds.
Who slept in the beds?—My father and brother used to sleep together, and my mother and us three in the other.

Appendix, No. 19.

Examination of *Ann Creane*; Friday, 10th December 1824.

Examination of
Ann Creane,
10 Dec. 1824.

HOW old are you?—Sixteen.
How long have you been in the Foundling Hospital?—Five years.
How old were you when you came into it?—I think near twelve.
Were you ever with more than one nurse in the country?—No.
What was her name?—Mary Corfey.
Was that the nurse that one of the girls below was with?—No.
Was she a Protestant or Roman-catholic?—A Roman-catholic.
Did she use you very well?—Yes, as well as was in her power.
Was she a poor woman?—No, in a middling state.
What was her husband?—He was dead.
What means had she of supporting you besides the sum allowed?—By her own earnings.
Had she any land?—No.
What kind of work did she do?—She used to wash, and spin, and sew.
Had she any other children to take care of but you?—No, only one.
Had she any children of her own?—Yes, but they were grown up.
Had you ever any cause to complain of her?—No.
Did she ever punish you?—No.
What did she give you to eat?—The best she had for herself.
What did she give you?—Stirabout and milk for breakfast.
Had you any meat?—Yes.
Had you as good a bed as at the Foundling?—No.
Were you very sorry to leave her?—Yes.
Did you cry very much?—Yes.
How long were you before you were reconciled to the Foundling Hospital?—About a twelvemonth.
Would you go back to her if you could?—No, she is a Roman-catholic; I would not go back to her if I could.
Did she ever talk to you about the Roman-catholic religion?—I would rather be a Roman-catholic when I was with her, but not now; I have seen what is the true religion.
Did you ever go to the school there?—Yes, the day school and Sunday school.
Who was the master at the day school?—A Roman-catholic.
Did you ever go to chapel?—Yes.
How came you afterwards to go to church?—Because that was the order of the Foundling Hospital.
Before that you used to go to chapel?—Yes.
What made you think the Roman-catholic religion was the best?—I think it was love to her that made me like it.
Do you not think she thought the Protestant religion the wrong religion?—Yes.
Why should she recommend it to you?—Because the minister desired her to do so.
Before that order came out, did she tell you to be a Roman-catholic?—No, she never told me to be either the one or the other.
Did she never talk to you about the Virgin Mary?—No; I heard her pray to the Virgin Mary.
Did you not pray to her?—She taught me two or three prayers.
When did you stop saying those prayers?—Till I came here, and till Mr. Murray taught me better.
Have you any doubt in your own mind which is the best religion?—Not the least.
Do you think if you were to go to live among Roman-catholics you would be one?—No, by the blessing of God, I would not.
How do you know the Protestant religion is the true religion?—I see that the religion of the Bible is the true religion.
What do you see against the Roman-catholic in the Bible?—From their worshipping saints and angels.
Is there any thing else?—They are very superstitious, and hate every Protestant; they would do them every injury if they could.
How do you know that?—I have seen them, and heard them.
What did you hear?—I heard them curse me when I was going to church, and said, I would be damned.
Did they ever call you any particular names?—Yes, they called me a foundling.
Any thing else?—No.
A brat?—Yes.
Who used to call you that?—Children about the parish.
Did the scholars too call you so?—No.
Did you attend the school after the order of the board came out?—Yes.

Examination of
Ann Creane,
10 Dec. 1824.

Did the children all call you those names?—No, they would be afraid of the master; but they would afterwards.

Did that vex you much?—Yes, it did.

Had you any friends among them?—They were my playfellows.

Were you often talking about religion with those children?—Not often.

What made them call you names, and say you would be damned?—Because I went to church.

Did you ever tell them you were right, and they were wrong?—I did not know whether I was right or wrong.

Did the clergyman look after you, to see that you went to church?—Yes, he did.

Did your nurse try to keep you from church?—No, not after the order was made.

Are you looking for an apprenticeship?—Yes.

Are you rather older than they are in general?—Yes.

What is the reason of that?—I was a monitor.

Can you say whether you learnt fastest at the Foundling Hospital, or at the day school?—I think I learnt more in the Foundling Hospital about religion and the Bible.

You did not hear any thing about that in the Roman-catholic school?—No.

Did you ever see the Bible before you came to the hospital?—Yes, in the church.

Did you ever read any part of it?—Yes, in the catechism, a small book.

Have you read much of the Bible now?—Yes, I have.

Putting religion out of the question, do you think you learnt to read faster in the day school in the country or in the Foundling Hospital?—I could read when I came in.

Do the children in the Foundling Hospital learn to read as fast as in the country?—Some of them do not.

Are you happy in the Foundling?—Yes.

Have you any thing to complain of?—No, nothing.

Would you rather be apprenticed than be a monitor?—Yes, if I got a good place.

What do you mean if you got a good place?—A religious master and mistress that would care for my soul.

Did any body ever advise you to give that answer?—No.

Do you think much of religion yourself?—Yes, I do.

Do the girls at the Foundling Hospital talk much about religion, when out of school?—Yes, some of them do.

Have they any dispute about which is the true religion?—Yes, some of them.

Do any of them think the Roman-catholic religion the best?—Yes, I heard some of them say so.

Who put it into their heads?—Their nurses I suppose.

Had they lately left them?—Yes.

Do you know what becomes of most of the Foundling girls after they leave the hospital?—No.

Have you ever any talk among yourselves about it?—No.

Do you think they get good places or bad?—I think the generality of them get bad places.

What becomes of them when they get bad places?—I do not know.

Do you think if you had lived in the country with your mother, you would have got a service there?—Yes, I think I would; but I am glad I was taken away.

Why?—Because I think I should have been always ignorant, and not know any thing about Jesus Christ or God.

Was your nurse able to read?—No.

Were there any books in the house?—No, only my own books.

You have a clearer view of those matters than most of the girls who are fourteen or fifteen in the house?—Yes.

Do you think that in general they would rather stay in the Foundling Hospital than go back to their nurses?—I think there are hardly any but would rather go back to their nurses.

How long do you think that feeling stays by them; do they begin to lose it after they have been two years in the house?—Yes; some of them do, and some not.

Do they often run away?—Not a good many of them.

If there was a hole in the wall, do you think a great many would go out?—Yes, I think many would; I do not think they would all go away.

Would they go to their nurses?—Yes, I think so.

What do you think their nurses would do?—They would not keep them long.

Why not?—They would not be paid for them.

Do you not think the nurses are fond of them?—Yes.

Do you not think they are fond enough of them to keep them without being paid?—No.

Appendix, No. 20.

Examination of *Eliza Stroaker*; Friday, 10th December 1824.

Examination of
Eliza Stroaker,
10 Dec. 1824.

HOW old are you?—I was going fourteen when I was taken in, and that was last March. How long have you been in the Foundling Hospital?—Since last March; the 6th of last March.

Where were you at nurse before you came into the Foundling Hospital?—County Wicklow.

What was your nurse's name?—Margaret Burns.

Was

Was she a Protestant or Roman-catholic?—A Roman-catholic.

What was the reason you remained with her so long?—The minister of the parish used always to give her a letter when she would be coming to town.

Who was the minister?—Mr. Porter.

What was the name of the parish?—Wicklow it is called; it is within a mile of Wicklow.

What school did you attend?—The mistress died before I came down.

What was the name of the place?—The town of Wicklow.

Was the mistress of that school a Protestant?—She was.

How long did you attend the school?—I went to two schools; first to a master that used to teach gentlemen's children; he had a boarding-school, and I used to go to him, and he had a day-school; the nurse used to pay for me; then he got so many scholars he could not attend to us, and then I went to a mistress to learn to sew.

How long were you with the master?—Going two years I think.

How long were you with the mistress?—I think above a year.

Did you sleep every night at your nurse's house?—Yes.

Was she quite satisfied you should attend the Protestant school?—She was. I used to go to school on Sunday, and to the church too, and the minister sent a note to Mr. Murray, and the Archbishop of Dublin was looking over the books, and all that were above ten were to be brought in; and the minister wrote to Mr. Murray to know if he would let me remain to July, and he did not get an answer.

Did you read the Bible at those schools?—Yes; I always used to attend the Sunday schools.

Before you went to that school?—Yes.

Did you learn to write?—No; I am learning now.

Did you learn any ciphering at the school?—No, I did not.

Did you learn any sewing?—Yes.

What sewing?—I could make shirts or gowns, or any thing else.

How did you know the archbishop took all that trouble?—The minister told me the archbishop was writing for all the children; and my mother wondered how I was sent for, and the other child left with her, and she came to the minister, and he told her that the archbishop was looking over the books, and he sent for me.

How old was that girl?—She was taken in the year before me; she was taken in July, and I was taken in March.

What catechism did you learn at the school?—The Church catechism.

Any other?—I am learning Crossman's catechism.

You did not learn that at the school?—No.

Did you learn Stopford's at the school?—No.

What other books did you learn at the school?—Spelling books.

What spelling book was it?—The beginning of it, the large syllables; the beginning of it, five or six syllables. I used to get off four or five words of those, and the meaning of them.

Did your nurse treat you kindly?—Yes; better than her own child.

How many children had she?—Two children.

Were they older or younger than you?—They were older; she had a daughter married.

Did you and the children agree well together?—Yes.

Did they slight you?—No, they would not be allowed to do that, if they had a mind to it; but they would not.

How did the children treat you at the schools you were at?—Very well.

Did they ever call you any unpleasant names?—No; unless we fell out.

What names did they call you when you fell out?—A parisheen.

Did they ever call you any thing else?—No.

Did that happen often?—No.

Did that vex you?—Yes, very much; but it did not do me any harm.

What did you say to them in reply?—I did not say any thing.

Did the nurse ever interfere with your religion?—No; she would give me her old cloak to go to church in.

Did she ever ask you to go to chapel?—Never once; except before the orders were given out for the children to go to church.

How old were you before you went to church?—About nine years.

Did you not think it odd to change your religion?—I only went with the little girls.

Which of the two religions do you think the best?—I should like to go to church.

Why?—It is the best.

Is it better than mass?—Yes.

What is the difference?—It is the best.

Why is it the best?—The priest reads the Latin, and the people do not know what it is; and the minister explains the scriptures.

Why did not your nurse go to church?—I do not know.

If the church appears a better thing to you, why not to her also?—I may be different from her.

Did you ever read any books of your nurse's at home?—Yes.

What books?—Story books.

Tell me the names of a few of them?—I forget them.

Do you not remember the name of one of them?—No.

Try?—I forget them now.

Were you happiest with your nurse when attending at the school or at the Foundling Hospital?—I was a great deal happier with my nurse; I am always crying now.

Examination of
Eliza Stroaker,
10 Dec. 1824.

What do you dislike in the Foundling Hospital?—Indeed I learnt more when I was at home with her; I think I have lost a great deal of my learning since I have been in the Foundling Hospital. I have never a mind to get my lesson.

Was there any thing that made you happier with your nurse than now?—Yes.

What was it; what did you like better with her?—I had rather be with her than any one; but I would not like to go to her now.

Why?—I would rather go out apprentice.

Are you old enough?—Yes; I am going fifteen.

What would you like to be apprenticed to?—As a servant.

Do you think you should be happier?—Yes.

Do you not think your mistress might use you ill?—Not if I went to a religious person; unless I behaved ill.

Would you rather go out as an apprentice than return to your nurse?—Yes.

Why?—I could send her word where I was going to; if I was to go to her, I do not think she would let me go away any more. I think it would be better for me to learn to know how to earn my bread; and if God be pleased to take her, there is no one to take me then.

Is there any thing that vexes you in the Foundling Hospital at present?—Yes; I cannot see my mother, and I have not my liberty.

You call Margaret Burns your mother?—Yes.

Do you think she was your real mother?—No; but she is the best mother I have. I was only three days old when she got me, and she had me fourteen years.

And was always kind to you?—Yes.

Were you sorry to part with her?—Indeed I was.

Have you ever seen her since?—No.

Would you be glad to her?—Yes.

Were you better fed with your nurse than in the Foundling?—I was better fed with my mother, but I could not expect as good here; but I get many things here I could not there; there is plenty for all the children considering the numbers.

Do you not get meat in the Foundling Hospital?—Yes.

Did you get that with your mother?—Yes, she was always sewing, and she got plenty for us.

What did she give you to eat?—She used to keep a pig herself, and she had a cabbage garden and potatoe garden as well.

Have you not a better bed in the Foundling Hospital than when with your mother?—No, nor so good.

Did your mother ever use to punish you?—No, it was very seldom I deserved it; if I deserved it she would beat me.

Are you ever punished in the Foundling?—No, unless I get a slap, and there are very few children that do not deserve it sometimes.

Do you get enough to eat in the Foundling?—Yes.

Are you not better dressed than when with your nurse?—No.

In what situation was your nurse?—She was a servant at first, and her husband died, and there was an old gentleman and his wife; the old woman was doating, she was so old, and he got a paralytic stroke, and she used to wash and mend for them; he used to pay her, and she used to get things out of the house, and he used to pay her, she used to get money from him, and she used to get milk and meat.

Appendix, No. 21.

Examination of *Margaret Nelson*; Monday, 13th December 1824.

Examination of
Margaret Nelson,
13 Dec. 1824.

HOW old are you?—Fourteen next May.

Where were you nursed?—In the county Wicklow.

What is the name of the place?—Ballyfad.

Had your nurse any children of her own?—Yes.

How many?—Five.

Did she treat you as well as she treated them?—Yes; I went to a ladies school and a schoolmaster.

Did her own children go with you?—One of them.

How came only you to go?—The rest went to another school.

What sort of a school did the others go to?—To a Roman master.

Was she a Roman-catholic herself?—Yes.

How came she to send one child with you?—I do not know.

Was it a Foundling child?—Yes.

Her own children went to a Roman-catholic school?—Yes.

How long had you been in that school before you came into the Foundling Hospital?—I went four summers to it.

Which school did you learn fastest at, in the school at Ballyfad, or in the Foundling Hospital?—In the school at Ballyfad, I learnt to read and write there.

What makes you think you learnt the fastest there?—Because I had more books to instruct me.

Did the master take more pains with you?—Yes.

Do

Do you think if you had continued in the school at Ballyfad you would have been forwarder in reading and writing than you are now?—Yes.

And in working?—Yes; the ladies school I went to learnt me to work.

At your needle?—Yes.

Have you not learnt it at the Foundling Hospital too?—Yes.

Which school do you like best to be at?—At Ballyfad.

How many hours a day were you in the school at Ballyfad?—From nine till six.

Were you out any part of that time?—An hour.

And all the rest of the time in school?—Yes.

Who taught you your catechism?—The master of the day school and Sunday school.

Could you say it well before you left the school?—Yes.

Can you say it now?—Yes.

Were you ever taken to chapel before you went to the Foundling?—No.

Never?—No.

Are you quite sure?—Yes.

Were you ever taught the Roman-catholic catechism?—No.

Did ever any body talk to you about the Roman-catholic catechism, and tell you which was the best?—The nurse would sometimes say to me that the Roman-catholic religion was the best, but told me to go which way I pleased.

Did they always make you go to church?—Yes, every Sunday.

Have you had much talk about the Roman-catholic religion since you have been in the hospital with the other girls?—No.

Do not you talk of it to one another?—No; the minister said he would come down for me to take me out apprentice.

What minister?—Mr. Benson.

As a servant to live with him?—Yes.

How long is it since you have seen your mother?—Last April.

Did she come to see you?—She came, but would not be let.

Would you be glad to see her again?—Yes.

Should you like to go to her again?—Yes, I should.

What makes you think your nurse came to see you?—She sent in word to me.

What makes you cry at present; is it the recollection of your nurse?—Yes.

And a wish to see her again?—Yes.

How long were you with your nurse?—Thirteen years.

Do you ever expect to see her again?—Yes.

How do you expect to see her?—When I have served my apprenticeship I will go and see her, she bade me go to her when I had served my apprenticeship.

Appendix, No. 22.

Examination of *Mary Everett*; Monday, 13th December 1824.

WHERE were you nursed?—In the county Kildare.

What was the name of the place?—Leixlip.

Had your nurse any children of her own?—Yes.

How many?—Nine.

Were they older than you?—Older, all but one; the youngest of them was twelve years old.

Was she as kind to you as to her own children?—Yes.

She made no difference?—No.

What sort of food did she use to give you; did she feed you well?—Yes, she did.

Did she feed you as well as her own children?—Yes; every bit.

Did she give you as good clothes?—Yes; I had plenty of clothes.

Was she a Protestant or a Roman-catholic?—She was a Roman.

What was her husband?—A Roman.

Did they use to take you to church or to chapel?—I used to go to church,

Were you ever at chapel?—I never was at chapel that I can recollect myself.

Who went with you to church?—I had a little sister and brother that were out of the same house, the Foundling Hospital.

Were they as well taken care of there as you were?—Every bit.

What school did you go to?—The Protestant.

Was it at Leixlip?—Yes.

Who was it taught by?—Mr. Ottoway kept the school.

Were you fond of your nurse?—Yes, I was.

Did she teach you to say your prayers?—Yes; night and morning.

What prayers did she teach you?—The Protestant prayers, the Lord's Prayer, and every thing.

To whom whom did you say your catechism?—To my schoolmaster.

Did you ever say it to your mother?—Yes.

Did your father ever hear you say it?—Yes, he did.

Did they ever talk to you about the Roman-catholic religion?—No.

Are you sure of that?—Yes.

Did they never try to persuade you to be a Roman-catholic?—No.

Did they ever talk to you about it at all?—No, never.

Examination of
Mary Everett,
13 Dec. 1824.

Have you been in the infirmary since you came to the Foundling Hospital?—Yes, once.
What was the matter with you?—I had sore eyes.
How long were they sore?—About a month.
Are they quite well now?—Yes.
Could you read when you came into the Foundling Hospital?—Yes, and write.
Could you do any figures?—No.
Where did you learn fastest; at the school at Leixlip, or in the Foundling?—In the Foundling Hospital.
Do you think if you had staid there you would have been better able to read and write than now?—Yes.
Did you learn to work there?—Yes; I could write better when I came in than I can now.
How do you account for that?—I had to be in the dormitories.
Are you a servant?—Yes.
Did any body ever try to persuade you to be a Roman-catholic?—No.
Where had you the best food, before you came into the hospital or since?—When I was at home.
Had you a better bed at home?—Yes.
Were you happy at home?—I was.
Would you like to go home again?—Yes.
Do you think it would be better for you?—Yes.
What makes you think so?—I would like to go home to my mother again.
Do you think you would do better in life?—Yes, I would.
What makes you think that?—I should have my liberty better than I now have.
Are you too much confined now?—Yes.
Does it make you ill, or make you unhappy; have you your health as good as when you were with your mother?—Yes.
What do you wish to be when you go from the hospital—a servant, or what?—A servant.
Do you think if you were with your mother she could get a service for you?—Yes.
Do you think she would not persuade you to be a Roman-catholic?—No, she would not.

Appendix, No. 23.

Examination of *Jane Maxwell*; Monday, 13th December 1824.

Examination of
Jane Maxwell,
13 Dec. 1824.

HOW old are you?—I believe going on for fifteen.
How long have you been in the Foundling Hospital?—Going on two years.
Who was your nurse in the country?—Rose Kean.
Where?—At Ballymore Eustace.
At what county?—Dublin.
Was she a Protestant?—No.
Did she treat you well?—Yes.
Did you attend a day school when you were with her?—Yes, always.
Whose school?—Mr. Bourke, the clerk of the parish.
Did you learn much at the school?—Yes.
Could you read when you left it?—Yes.
Could you write?—No.
Did you know any thing of figures?—No.
Could you read the Testament before you left it?—Yes.
Could you say your catechism?—Yes.
Have you learnt much more since you have been at the Foundling Hospital than you did when you came into it?—Yes, I have.
Can you read better now than you could when you came in?—Yes.
Where did you learn fastest, at the day school or in the Foundling Hospital?—In the day school.
Were there many children at it?—Yes.
What were they; Roman-catholics or Protestants?—Protestants.
Did they call you any names?—Yes, they called me a parisheen.
Was that the only one?—Yes.
Did that vex you?—Yes.
Where was that?—As we were coming home.
The other children did not call you that or any other name?—No.
Were you happy with your nurse?—Yes.
Did you cry when you left her?—Yes.
How long were you crying before you got reconciled to the place?—Three days.
Are you happy in the Foundling Hospital now?—No.
Would you rather go back to your nurse?—Yes.
Would you like to be apprenticed?—Yes.
Would you rather go back to your nurse than be apprenticed?—Yes.
If you went back would you have any chance of getting an apprenticeship?—I do not know.
Would your nurse be glad to get you again?—She would.
Had she any children of her own?—Yes.
Did she use you as well as them?—Yes.

Examination of
Jane Maxwell,
13 Dec. 1824.

Did she feed you as well as you are fed in the Foundling?—Yes.
Was your bed better or worse than in the Foundling?—Better.
What rank of life was she in?—A mantua-maker.
Did she ever talk to you about your religion?—Yes.
What did she say to you about it?—She always told me to stick to the religion I was always.
Do you not think that was a little odd of her?—No.
Did she not think it a wrong religion, the Protestant religion?—I do not know; she did not say so to me.
Do you think the Roman-catholic religion a wrong one?—Yes.
Did you think it so when you lived with her?—Yes.
Would not you wish to be a Protestant?—Yes.
Did you ever try to persuade her to be a Protestant?—No.
Did the priest ever talk to you about religion?—No.
Did he never come into the house?—No.
Did she ever go to the priest?—Yes.
Did she not go to attend mass?—Yes.
Did she ever take you?—Yes; only one Sunday that there was no prayers in the church; the clerk of our church said I might go, as the minister was not there.
How long was that before you left your nurse?—A year.
Did you attend the Protestant church regularly?—Yes.
Was it often there were no prayers in the Protestant Church?—Sometimes Mr. Baker would not be at home.
Were there many Protestants in the parish?—Yes.
What did the Protestants do when Mr. Baker was not there?—They used to go to other churches.
Were there other churches near them?—Yes.
Did Mr. Baker keep a curate?—Yes.
Where was the curate when Mr. Baker was not at home?—I do not know.
Who taught you the catechism?—My master and my brother.
Did you ever say your catechism in the church?—Yes.
Did you ever go to the Sunday school?—Yes.
Did Mr. Baker teach you your catechism, or examine you upon it?—Yes; he used to keep us in church till four o'clock, and hear us our catechism.
Were there many Protestant children?—Yes.
Were they very good friends with you?—Yes.
Did any Roman-catholics talk with you about your religion?—No; but when we were coming home from church they used to bawl after us, and say we were coming from church.
Did they say there was any harm in it?—No.
Did you mind that?—I did not mind what they were saying.
Did the Protestant children bawl at them when they were coming from chapel?—No.

Appendix, No. 24.

Examination of *Eliza Clayton*; Monday, 13th December 1824.

Examination of
Eliza Clayton,
13 Dec. 1824.

HOW old are you?—I do not know.
How old do you think you are?—I do not know.
[The witness appeared to be about thirteen.]
How long have you been in the Foundling Hospital?—Since the 9th of April.
Have you had sore eyes since you have been in the hospital?—Yes.
How long were you in the infirmary?—I was in it three times.
With sore eyes every time?—Twice with sore eyes, and once with a sore throat.
How long altogether were you there?—I do not know.
A fortnight each time?—Yes, and more.
What school have you been at?—A Protestant school at Castle Pollard.
Was it an every day school, or only a Sunday school?—I was in an every day school and a Sunday school.
Could you read and write before you came to the Foundling?—Yes.
Could you do sums?—I was beginning sums.
At what school did you learn fastest at; the Foundling Hospital school, or Castle Pollard?—In Castle Pollard school.
Can you read much better now than when you came into the Foundling?—I do not know.
Can you read much better?—I do not know whether I can or not, but I could read the Bible before I came in here.
Can you read it now?—I think I can.
Could you say your catechism before you came into the Foundling?—Yes.
Does Mr. Murray hear you say it?—Yes, when I came in he heard me.
What was your nurse's name?—Anne Coffey.
Had she any children of her own?—Only one.
Was there any other Foundling girl but her?—Yes, two more.
Are they in the Foundling Hospital now?—Yes.
Did she treat you well?—Yes.
Was she a Roman-catholic or a Protestant?—A Protestant.

Examination of
Eliza Clayton,
13 Dec. 1824.

Was her husband a Protestant?—Yes.
Used you to dine at the same table with her?—Yes.
Did she give you as good food as she gave her own child?—Yes.
And as good clothes?—Yes.
Were you very fond of her?—Yes.
Were you very sorry to come away from her?—Yes.
Used you to go to church every Sunday?—Yes, except when I was sick, before I came here; I was sick of a fever and could not go.
Did she teach you to say your prayers?—Yes.
How many prayers?—The creed and the Lord's prayer, and some of the commandments.
Did any body ever try to persuade you to be a Roman-catholic?—Nobody.
Were the other boys and girls at the school you were at good natured to you, or did they call you names?—No, none of them called me names; they would not be allowed.
When you were out of school did they ever call you names?—No.
Were they Protestant children, or Roman-catholic children?—Some of them were Protestants, and some Roman-catholics.
Who is your best friend in the Foundling Hospital?—Mary Drake, and Esther Wade.
Where did you know them first?—They lived in the house with me.
Do you call them your sisters?—Yes.
Now?—Yes.
Should you like to go to your nurse again?—Yes.
Should you like to leave your sisters behind you, and go to your nurse by yourself?—No, I would not.
Which would you rather do—stay in the Foundling with your sisters, or go to your nurse without them?—I could go to my nurse, and get a man to come in for my sisters.
Do any of the girls in the hospital ever talk to you about the Roman-catholic religion?—Yes.
What do they say of it to you?—They ask me, would I rather be a Roman-catholic or Protestant; and I said, what my father and mother were I would be.
What did they say they would be?—They said they would rather be Romans as their father and mother were.
Are there many girls in the school that would rather be Roman-catholics?—Yes.
Would you?—No.
What makes you think there are many that would rather be Roman-catholics?—I hear them speaking of it.
Do they ever acknowledge they would rather be Roman-catholics to Mr. Murray, or Mistress Ross, or Mistress Innes?—No, they do not let him know at all that they be talking of the like.
Do they ever argue with each other what is the best religion?—Yes, sometimes.
What do they say in favour of the Roman-catholic religion?—They do say which of them is the best religion; they say that they think that the Roman-catholic is the best religion; and I do say that I think the Protestant religion is the best.
Do you give your reasons on both sides?—Yes.
What reason do they give for the Roman-catholic religion?—I do not know what they say about it.
Do they give any reasons for it?—No; I do not know what reason they give.
Do they ever say it is the oldest religion?—Yes, they said it was the oldest religion.
Have they any other arguments in its favour?—I said I would not like to go there for to worship idols.
Where did you learn that?—I used to hear them talk of it.
Do the others own that they worship idols?—No, they do not do that at all.
Were you happiest with your nurse, or in the Foundling Hospital?—I think with my mother.
Would you be very glad to go back to her?—Yes.
Would she be very glad to see you?—Indeed she would.
Did you cry much when you left her?—Yes.
When did you stop crying after you came into the hospital?—I used to be crying every day.
For how long?—For about two months.
Were you as well fed at home as at the Foundling?—Yes.
And had as good a bed?—Yes.

Appendix, No. 25.

Examination of *Bridget Haywood*; Monday, 13th December 1824.

Examination of
Bridget Haywood,
13 Dec. 1824.

HOW old are you?—Going on fifteen.
How long have you been in the Foundling Hospital?—Going on two years.
Could you read before you came into the hospital?—Yes, I could.
As well as you can now?—No.
Could you write?—No, I could not.
Where were you at school before you came to the hospital?—A place called Clonmore.
What county was it in?—In the county of Carlow, I believe.
Were you with the same nurse all the time?—Yes, I was.
Was your nurse kind to you?—Yes, as kind as to her own children.

How

Examination of
Bridget Haywood,
13 Dec. 1824.

How many of her own children had she?—Three.

Were they older than you?—Yes, they were.

Was she a Protestant or Roman-catholic?—A Protestant.

Had she a husband living?—He was dead six years before I was taken in.

Did she give you good food?—Yes, as good as she made for her own children.

And as good as she made for herself?—Yes.

Did she give you the same clothing as her own children?—Yes.

Were her own children as kind to you as to one another?—They were.

Were you as kind to them as they were to one another?—Yes.

Would you be glad to see them again?—Yes, I would be very much delighted to see them again.

How did your mother get her livelihood?—She was a mantua-maker, she used to make clothes.

Have you been as happy since you came into the Foundling Hospital as you were before?

—I find myself not so happy as I was with her.

Were you sorry to lose your nurse?—Yes.

Was she sorry to part with you?—Yes, as sorry as if I was her own child.

Have you heard of her since?—I have heard from her twice since.

Used you to go to church on Sunday?—Yes, every Sunday, and to an evening school after I came home from prayers.

Did your nurse hear you say your catechism?—Yes.

Did she hear you say your prayers?—Yes, every night and morning continually.

Have you been in the infirmary since you came into the hospital?—Yes, for sore eyes.

How long?—I believe two months.

Which of the girls in the hospital are you fondest of?—I know a couple of girls in it that went to the school in the country with me.

Have they been the best friends to you ever since?—Yes.

Did any body, before you came to the hospital, try to persuade you to become a Roman-catholic?—Yes; a woman that lived next door to me.

What kind of woman was it?—She had a girl out of this house, and I used to ask her to go to prayers with me, and she used to say, I was going to hear the devil preach.

Where did she take the girl to she had with her?—She seldom took her any where.

What is her name?—Mary Percival; she is now in the house.

How long did she stay with that nurse?—She stayed there till she was taken in.

How old is she?—Thirteen.

How long has she been in the hospital?—About a year.

Is she most inclined to the Roman-catholic religion now?—I could not tell that.

Did this nurse take Mary Percival to chapel ever?—No, not to my knowledge.

Did she often tell you you were going to hear the devil preach?—No, only once.

Never more than once?—No.

Do you often hear the girls in the Foundling Hospital talking about religion when they are not saying their lessons?—No.

Do you ever hear those who have come in from the Roman-catholic nurses expressing dislike to the Protestant religion?—Yes, those who would be different to us, they would be talking to us because we became Protestant children.

Does that happen to you when you come into the hospital?—Yes, it happened to me to-day, when we were coming here.

What happened to you?—They were talking to us.

Who were they?—I do not know; they were Roman-catholic children.

Do you think they will change their opinions?—Yes, I think they will.

Do you think they will conceal their opinions?—They may conceal it some of them.

Do you think there are any girls that put on the appearance of Protestants to please their teachers, but are Catholics in their hearts?—I have heard them say, that when they leave this institution, they will not be Protestants again.

Have you heard many say that?—No, only those who have been ruled at all before—that they would never be their friends, whether it be in this house or no—that they would always state what they were in that house; some of the girls, that were turned from Roman-catholics, say, they would never turn from the religion they would be in this house; they would never turn when they went into the country.

Does that arise from their being fairly convinced that the Protestant religion is the best?—Yes.

Do you think there are many Roman-catholic girls, who think the Roman-catholic religion the best?—I do not know.

Are they all in general very fond of their nurses?—Yes.

Do you know any who are not fond of their nurses?—No.

Do you ever hear any of them complaining that their nurses have not treated them well?—No.

Do you know that any of their nurses do treat them ill?—No; that one that said I was going to hear the devil, did not do by the child she had to nurse as she did by her own children.

Did she treat Mary Percival well?—Yes; but she did not give her the same clothing she gave her own children.

Do you think in general the nurses give the Foundlings as good clothing as to their own children?—Some of them may and some may not, but that woman did not; she used to let

Examination of
Bridget Haywood,
13 Dec. 1824.

Let her go to the school very seldom, the schoolmaster used to come to the house after her and send for her.

Was he a Protestant?—Yes.

Who was the clergyman?—Mr. Dawson.

Did he look after Mary Percival?—Yes; but she would not let her go, and he sent a letter to this house, and she was taken in.

Would you be very glad to be apprenticed and leave the Foundling Hospital?—Yes, if I could continue to go to church and hear prayers.

Would you rather go back to nurse or be apprenticed?—I would rather be with my nurse, if she would let me stay to my religion.

Do you think you could have got an apprenticeship in the country, if you had not come to the hospital?—Yes; the schoolmaster was saying he would take me as an apprentice.

Do you think it has been of much service to you taking you into the hospital?—Yes.

In what way?—In my knowledge; I did not know half as much.

Was it a good day school you went to in the country?—Yes.

How came it that you learnt more in the Foundling Hospital than in that day school?—I was taught more in this school in the Foundling Hospital than in the country.

Were there many children attending this school in the country?—Yes.

Roman-catholics as well as Protestants?—Yes.

Appendix, No. 26.

Examination of *Rebecca Palmer*; Monday, 13th December 1824.

Examination of
Rebecca Palmer,
13 Dec. 1824.

HOW old are you?—Thirteen.

How long have you been in the Foundling Hospital?—Going on a year.

Have you been in the infirmary since you went there?—Yes, once.

With sore eyes?—Yes.

How long did that last?—For a month.

Have you got quite well?—Yes.

Did you go to school before you came into the Foundling?—Yes.

Where?—In the country.

What is the name of the place?—Kilcullen.

Was it a large school?—Yes.

An every day school?—Yes.

Did you go to school on the Sunday?—Yes.

Could you read and write before you came to the Foundling?—I could read—I could not write.

Can you write now?—No.

Are you much improved in reading since you came into the school?—No.

Which school did you learn fastest at?—The school at Kilcullen.

Should you have been forwarder if you had stayed there than you are now?—Yes.

Did they teach you arithmetic at Kilcullen?—Yes.

Do you learn arithmetic now?—Yes.

Was your nurse a Roman-catholic or Protestant?—A Protestant.

Had she any children of her own?—Yes, two.

Had she a husband alive?—Yes.

Was he a Protestant too?—Yes.

Did they treat you as well as their own children?—Yes.

Did they give you as good food?—Yes.

As good food as they had themselves?—Yes.

Did they give you good clothes?—Yes.

And a good bed to sleep on?—Yes.

Were her own children kind to you?—Yes.

Did they take you to church?—Yes.

And teach you to say your prayers?—Yes.

Every night?—Yes, and every morning.

Were you very sorry to leave your nurse?—Yes.

Was she sorry to part with you?—Yes.

Did she cry?—Yes, she did.

Were you happiest at the Foundling Hospital, or with your nurse?—I would rather be with my nurse.

Which little girls are your friends in the hospital?—Susan Paul.

Where did you know her first; did you know her before you came into the hospital?—No.

Is there any little girl in the hospital that was at Kilcullen with you?—Yes.

Is she a friend of yours?—Yes.

Did any body ever endeavour to make you a Roman-catholic before you came into the hospital?—No.

Have any of the girls talked to you about it since?—No.

Appendix, No. 27.

Examination of *Mary Harison*; Monday, 13th December 1824.Examination of
Mary Harison,
13 Dec. 1824.

WHERE were you nursed?—In the county Wexford.

Was your nurse a Protestant or a Roman-catholic?—A Roman-catholic.

Had your nurse a husband living?—Yes.

Had they any children of their own?—Yes.

Older than you, or younger?—Older and younger.

Were they as kind to you as to their own children?—I was reared the same as them.

Had you the same food to eat?—Yes.

And as good clothes?—Yes, the same as them.

Did your father and mother give you as good food as they had to eat themselves?—Yes.

How did your father get his living?—He was a labourer.

Did you go to school before you came into the Foundling?—Yes.

How long have you been in the Foundling?—Going on two years.

Who paid for your schooling?—My nurse.

How long were you at school before you came into the Foundling?—Going on a year.

At what school did you learn fastest; at the day school, or in the Foundling?—At the day school.

What school was the day school; who was it taught by?—By the schoolmaster.

What was his name?—Mr. Davitt.

Were there a great many children at it?—Yes.

Were they Protestant children principally, or Roman-catholics?—The principal part were Roman-catholics.

Did you read the Testament then?—Yes.

Could you read it yourself?—Yes.

Did the clergyman come and teach the catechism?—Yes, at the Sunday-school.

Did you learn the catechism on week days at the school?—No, not at the school, but at home at night.

Was it a Roman-catholic master?—Yes.

Did he teach the catechism to the Roman-catholic children?—Yes; but I used to learn my own catechism.

Who used to teach you your own catechism?—Myself used to learn it, and sometimes my nurse's children.

Did your nurse hear you say the catechism?—Yes, and my father too.

Was he a Protestant?—No, a Roman-catholic; but he used to hear me my catechism.

What catechism did her own children learn?—The Roman-catholic catechism.

Did your father and mother ever talk to you about the Roman-catholic religion?—No; I used to go to church every Sunday it was fine.

Who used you to go to school with?—With the rest of the children I used to go.

Did your brother and sister ever talk to you about the Roman-catholic religion?—No.

Used any body to talk to you?—Yes, some of the people about the place.

What people?—They used to ask me what would I rather be.

What used you to say?—I said, I would rather be a Protestant.

Did many people ask you that?—Very seldom.

Who used to ask it?—people that I would meet when I was going to church.

Were they Protestants or Roman-catholics that used to ask you?—I would not know them.

Has any body ever talked to you about the Roman-catholic religion, since you have been in the Foundling, and has any body tried to persuade you to be a Roman-catholic?—No, they do not.

Have none of the girls talked to you about it?—Some of them used to ask me.

Are some of the girls in the Foundling Hospital more fond of the Roman-catholic religion than the Protestant?—Yes, some of them.

What makes you think so?—They are asking me questions.

What do they ask you?—Whether I would be a Roman-catholic.

What did they say themselves?—That they would rather be Romans.

Do you think that is the case with many of them?—No, not many; only the drafts that came in this year.

Have they come in from Roman-catholic nurses, many of them?—Yes.

Do you think they like the Roman-catholic religion the best?—I do not know.

Were you happier before you came into the Foundling Hospital than you have been since?—I would rather be with my nurse.

Were you very sorry to leave your nurse?—Yes.

Was she sorry to part with you?—She was.

Have you learnt to work?—Yes.

Could you work at all before you came to the Foundling?—Yes; I was taught to sew and spin, and to knit.

Did you help your mother a little?—Yes.

Have you had any thing the matter with your eyes?—Yes; I have twice since I have come in.

How long was it between the time they were first sore and the second?—Only a week.

Were you in the infirmary all the time?—Yes, I was in the infirmary.

Did you go to school when your eyes were sore?—No.

Of whom did you catch it?—I do not know.

Examination of
Mary Harison,
13 Dec. 1824.

How soon after you came to the hospital did your eyes get sore?—In two or three days.
You made them sore by crying perhaps?—Yes.
How long did you cry after you came into the hospital?—A good while; I was sorry when I came in first, and I am sorry still; I would rather be with my nurse.
What makes you uncomfortable in the Foundling Hospital?—I do not know.
Is not every body very kind to you?—Yes.
Have you any friends there?—Yes.
Which of the girls are your best friends?—Mary Mackay.
Where did you first know her, in the country?—I did not know her in the country.
Where did you first see her?—In the Foundling Hospital.
Had you any sister at nurse with you?—Yes, Anne Sardin.
Where is she now?—In the Foundling.
Are you and she good friends?—Yes.
What time of the day do you play in the Foundling Hospital?—From ten to eleven, if the day be wet we get half an hour in the morning, and from four to five in the evening.
Do you ever go out and take a walk?—Yes, in the summer.
Outside the walls?—Yes, in the fields.
Do you ever go out and walk two by two together?—No, only in the fields.
You run about in the fields and play?—Yes.
Are you in doors all the day, except the time you have named?—Yes.

Appendix, No. 28.

Examination of *Bridget Gale*; Monday, 13th December 1824.

Examination of
Bridget Gale,
13 Dec. 1824.

HOW old are you?—Fourteen next Christmas.
How long have you been in the Foundling Hospital?—Going on two years.
Have you had sore eyes since you came there?—No.
Could you read before you came into the hospital?—Yes.
Could you write?—No.
Could you say the Church catechism?—Yes.
Where did you learn it?—At home.
Did you go to school before you came into the Foundling?—Yes, every day; and to the Sunday school.
Where were you at nurse?—In the county of Wicklow.
What was the name of the place?—The parish of Kilconnel.
Was there a large school where you went?—Yes.
How many girls and boys were there?—My nurse paid for my schooling; I do not know how many girls and boys were at it.
How much did your nurse pay?—I think fifteen pence a quarter.
Was it a school where girls were only, or girls and boys?—Boys and girls.
Who was the schoolmaster?—Mr. Parsley.
Was the catechism taught in the school?—Yes, every evening.
By whom?—The schoolmaster.
Were there any Roman-catholic children there?—Yes.
Did they learn that catechism too?—No.
Did they go away?—Yes, they used to go out.
Was the Testament read in the school every day?—Yes, and the Bible.
Who taught in the Sunday school?—The gentlemen and ladies.
Who used you to say your catechism to?—To Mr. Taylor, the minister, and the schoolmaster.
Where did you learn fastest at; the school you were at in the country, or at the Foundling Hospital?—I think I learnt the most at home.
Were you taught to work before you came into the Foundling?—No.
Have you learnt since?—Yes.
Needle-work?—Yes.
Was your nurse kind to you?—She was.
Were you very fond of her?—I was.
Had she any other children but you?—Yes; she had two more Foundlings, and one out-apprentice.
Had she any children of her own?—Yes, five.
Used she to treat you as well as the others?—Yes.
Quite without any difference?—Not a bit.
Used you to dine at the same table with her?—Yes.
And of the same food?—Yes.
Which was the best food, that you had with her, or in the Foundling Hospital?—I do not know; I got very good at both.
Had you as good a bed to sleep on with your nurse as now?—Yes; she used me very well while she had me.
Where were you happiest; before you came to the Foundling, or since?—I think I was the happiest at home; I would rather be at home.
Were your brothers and sisters kind to you?—They were.
Was your nurse a Roman-catholic or a Protestant?—A Protestant.
What was her husband?—A hatter.

Used he to make hats, or sell them?—He used to make them and sell them.
 Did he go to church every Sunday?—Yes.
 Was your nurse's husband a Protestant?—Yes; and he did belong to it.
 Did the children at the same school use you kindly, or did they call you names?—One little girl and me fell out one day, and she called me a parisheen.
 Did that vex you?—Yes, it did.
 Was that the only time?—Yes; but it was not any of my nurse's children.
 What little girls do you like best in the hospital?—Two or three I knew in the country.
 Are you in the same class with any of them?—I was with one of them for a while.

Examination of
Bridget Gale,
 13 Dec. 1824.

Appendix, No. 29.

Examination of *Mary Hogarty*; Saturday, 18th December 1824.

HOW old are you?—Going sixteen.
 How long have you been in the Foundling Hospital?—Going on three years.
 Did you come in the middle of the year 1822?—Yes.
 Where were you nursed?—In the parish of Blessington, in the county of Dublin.
 With a Roman-catholic or Protestant nurse?—A Roman-catholic.
 Were you with her all the time?—Yes.
 How old were you when you came into the hospital?—Going thirteen.
 Whilst you were out with your nurse, did you attend at church or chapel?—The church sometimes, and chapel sometimes.
 Did you go to school?—Yes.
 What sort of a school was it?—A Roman-catholic school, and I went to a Sunday school.
 Was it a Protestant Sunday school?—Yes.
 What catechism did you learn?—The Roman-catholic catechism and the Protestant catechism too.
 You learnt them both?—Yes.
 Your mother used to take you to chapel?—Yes, sometimes.
 When you went to church who took you there?—She used to come to the door.
 How many years did she use to take you to the church door; how came she to take you to both?—I could not tell, it was about two or three years.
 Did you ever receive the sacrament in the chapel?—No.
 Were you ever confirmed?—No.
 Did she ever teach you to say your prayers?—Yes.
 The Lord's Prayer?—Yes.
 What were the last words of it, after "Deliver us from evil," what came next?—That was all.
 Are you certain?—Yes.
 What was her husband?—A Roman-catholic.
 How many children had they?—Six.
 Were they all bred up Roman-catholics?—Yes.
 Had you any other Foundling there?—No.
 How did they treat you?—The same as their own children.
 Did they ever laugh at you for going to church?—No.
 Did they ever ask you what you heard there?—I do not remember it.
 Since you have been at the hospital, what have you been learning?—The Protestant catechism, and sometimes the Bible.
 Did you ever read the Bible or Testament when you were at nurse?—Yes, the Testament.
 Had you one of your own?—Yes.
 Where did you get it from?—The Sunday school.
 Did they let you read it in the house?—Yes.
 Did you ever read it to them?—Yes.
 Did they listen to it?—Yes.
 The whole of the family?—Yes.
 Did they ever read it themselves?—No.
 Did the priest ever know you had it?—I do not know.
 Did the priest ever say any thing to you?—No.
 Did he ever speak to you while you were there?—No.
 Did the children of the parish, when you went to the Sunday school, reproach you for being a Foundling?—No.
 Did they ever call you any hard names?—One, when I was going to church, said I was going to the devil.
 Who said that?—A neighbour.
 A Protestant or Roman-catholic neighbour?—A Roman-catholic.
 Do you like being in the hospital better than with your father and mother?—With my father and mother.
 Should you like to go there now?—Yes.
 Which should you be, a Roman-catholic or Protestant?—Indeed I do not know.
 Which do you think is best?—I think the Protestant.
 Have you not learnt enough in the hospital to make you a Protestant; if you were to go out now, which would you be?—A Protestant, I think.

Examination of
Mary Hogarty,
 18 Dec. 1824.

Examination of
Mary Gale,
 18 Dec. 1824.

Examination of
Mary Hogarty,
18 Dec. 1824.

Why do you think that?—Because I think it is the best religion.
What makes you think that the Protestant religion is the best?—Because they are more attentive to the Bible and every good thing.
If you were to go to your father and mother, should you go to chapel?—No, to church.
Could you read before you came to the hospital?—Yes.
Could you write?—Yes.
Have you learnt to write since you have been in the hospital?—Yes.
Can you write pretty well?—Yes.
Are you waiting for an apprenticeship?—Yes.
Do you think you learnt fastest in the hospital, or at the school?—In the school.
Are there any girls in the Hospital you are particularly intimate with?—Yes.
Who are they?—Anne Croaker.
How came you friends with her particularly?—I took up with her when I came into the house.
You did not know her before?—No.
Have you any girl in the hospital you knew in the country?—Yes.
Are you very thick with her?—Yes, she is my own namesake, Mary Hogarty.
Was she in the country?—She lived two miles from me.
Is she a Foundling too?—Yes.
Did you not think it rather strange, when you were in the country, that you should go sometimes to the Roman-catholic chapel, and sometimes to the church?—Yes.
What did you think of it; did you think they were both good religions?—Yes.
Do you not know that your mother told you she was to take you to church; that you were to be brought up a Protestant?—Yes.
She always brought you up here?—Yes.
Did you not know your mother was doing wrong to take you to chapel?—Yes.
Did you cry when you left her?—Yes.
Have you ever seen or heard of her since?—No.
Or your brothers or sisters?—No.
Were they older or younger?—Both.
Did you love them?—Yes.
Were you clothed well?—Yes, as well as her own.
Have you had any complaint in your eyes?—No.
Have you been ill in the infirmary?—Yes, I was sick once.
What was the matter with you?—I had a pain in my stomach.

Appendix, No. 30.

Examination of *Anne Calvert*; Saturday, 18th December 1824.

Examination of
Anne Calvert,
18 Dec. 1824.

HOW old are you?—Going on sixteen.
How long have you been in the Foundling Hospital?—Going on five years; I was out in the country sickly.
Did you go to the same nurse you had been at before?—No, I went to a Protestant.
Was the first nurse you went to a Roman-catholic?—Yes.
You staid with her till you were nine years old?—Yes.
Did you go to school while you were with her?—Yes.
What school?—A Protestant school.
Did you ever go to chapel?—Yes, with my first nurse I did.
Did she take you to chapel?—Yes; one year all the nurses got papers, and I went to church; that year they were to send us to church, and I went to church that year.
And ever after that?—Yes; I was one year with my first nurse that I went to church.
Have you ever taken the sacrament?—No, never with the Romans; I never did.
Did they ever talk to you about it?—No, I was but little.
How did your nurse use you?—She used me the same as her own children.
Did they use you as well as if you had been their own sister?—Yes.
Were you well clothed?—Yes.
Did you love your nurse?—Yes, I did.
Were you very sorry when you came away from her?—I was.
Did you love your brothers and sisters?—Yes, all of them in the house with me.
Should you like to go to them now?—Yes, to my last nurse; my first nurse is dead.
Did she use you well?—Yes, the same as her own children.
Did you go to church then?—Yes.
Was she married?—Yes; but her husband was dead before I went out to her.
Did you learn to read when you were with her?—Yes.
Do you learn to read now?—I am working in the preparatory.
What do they call you?—I am cook.
Do you go to school much now?—I am heard lessons on Thursday.
What do you read?—The Testament, the creation book, and the catechisms.
Where were you in the country?—In the county Wicklow.
What part of the county?—I was at Clonmore.
Near what market town?—Nighest town to that was where Mr. Broughey was the minister; I was only there one year.
Had you any teaching there?—Yes, I went to the Sunday school there, and every day school.

Were

Were you with a Protestant that year?—Yes.

If you were to go back now, would you be a Roman-catholic or Protestant?—I would be a Protestant.

Can you give any reason for that?—Because I have been longest going to that religion.

Have you any other reason for preferring to be a Protestant rather than a Roman-catholic?—I think it is the best.

Have you any particular friend in the school you are very intimate with, more than the rest?—Girls I knew in the country.

There were other girls in your neighbourhood?—Yes, there were.

When you were with your first nurse, or the second?—The second.

You are more intimate with those girls than the rest?—Yes, I knew them in the country.

Do you know whether there are any girls in the hospital that are Romans?—No, I never see any thing of it.

How many of you are in the preparatory school?—Twenty-one of us, who are called monitors; but I am a working girl, I am always at work.

Examination of
Anne Calvert,
18 Dec. 1824.

Appendix, No. 31.

Examination of *Mary Rider*; Saturday, 18th December 1824.

HOW old are you?—Going on sixteen.

How long have you been in the Foundling?—Going on five years.

You were about nine when you came into the hospital?—I do not know.

Where were you at nurse?—In the parish of Hollywood.

What county is that in?—It is in the county Wicklow.

What was the nearest town to it?—Donard.

Was the nurse a Protestant or Roman-catholic?—A Protestant.

Were you with the same nurse all the while?—No.

Were you shifted?—Yes.

What was the first?—Margaret Ellis.

Did she die?—No.

How came you to be changed?—I was taken in in a draft and fell sick, and got sore eyes, and I was kept in the hospital.

Were you sent back to the same place?—No.

How long ago is it since you were taken in the first time?—Going on five years.

How long did you stay in before you went out again?—Seven weeks.

How long did you stay out the second time?—A year.

You have been in the last time for four years?—Yes.

How did your mother use you?—Very well.

Clothed and well fed?—Yes.

Had you any brother?—Yes.

Did they ever call you any names?—No.

Did you learn to read or write when you were there?—Yes.

Who did you go to?—To the clerk of the parish, William Gilltrop.

Did you learn to read and write?—Yes.

You have been learning to read and write since you have been in the hospital?—Yes; but not for the last two years, I have been up in the preparatory school, working and washing for them.

Do you never go to school?—Yes, we are heard by the minister's wife in the hospital.

Who is that?—Mr. Aickins's wife.

How long has he been there?—Only a few months.

Who heard you before?—The ladies used to come in once of a Saturday.

Can you read pretty well now?—Yes.

Would you like best to be with your nurse in the country?—Yes.

Why—can you give any reason—were you better fed there than in the hospital?—No; I get very good victuals now.

Had you a better bed?—No, I have a very good bed.

Had you better clothes?—No, I had very good clothes, as good as I could wish for.

Had you any companions you liked?—Yes.

What friends had you there you liked better than those in the hospital; have you any girl in the Foundling you are more friendly with than others?—Yes.

Who is she?—Catherine Pilsworth.

How came you and she to be great friends?—She lived hard by me when I was out with my first nurse.

Did she go to school with you?—Yes.

Should you like to go back again to your nurse?—Yes.

Would you rather go back than stay and be apprenticed?—Yes.

Examination of
Mary Rider,
18 Dec. 1824.

Appendix, No. 32.

Examination of *Ann Bryan*; Saturday, 18th December 1824.

Examination of
Ann Bryan,
18 Dec. 1824.

HOW old are you?—Going on seventeen.
How long have you been in the hospital?—Going on six years.
You were about eleven years old when you came in?—I was going on twelve.
Where were you at nurse?—At Ferns.
With a Roman-catholic or Protestant nurse?—A Roman-catholic nurse.
Were you with the same nurse all the time?—I was part of the time with a Protestant nurse.
Which part?—The last part.
How long were you with the Protestant nurse?—A year and a quarter.
And with a Roman-catholic nurse from your childhood?—Yes.
Did they live in the same village?—Yes.
Which did you like best, the Protestant or Roman-catholic nurse?—The Protestant nurse.
Why?—I think, I should be brought up better.
Why were you changed from the one to the other; did the first die?—Yes.
Did she use you well?—Yes, as well as she could afford, she did; she used me the same as her own child.
Was that pretty well?—Yes.
Did she feed you pretty well?—Yes.
How did the Protestant nurse use you?—She used me very well.
Were you sorry to leave her?—Yes.
Did you learn to read or write before you came into the hospital?—I did not learn to read before I came into the hospital; I was only about a month sent to school.
Have you learnt to read since you left it?—Yes.
And learnt to write?—No, only a little.
How is that; do they not teach you to write?—I was sent up to the preparatory school and I did not be learnt to write there.
What were you sent there for?—To work.
To clean?—Yes.
Have you got a shaking hand?—No.
Nor any thing that prevents your writing?—No.
Do you go to any of the schools at all?—No; only on Thursday, I am heard to say my lesson.
What is the lesson then?—In the Testament, the creation book, the catechism, and hymns.
Is that when Mr. Murray examines you?—No; Mrs. Aickins.
Is that the lady who is here with you now?—No, she is at home.
How long have you been in the preparatory school; what are you?—Working maid.
How long have you been there?—Going on two years.
Do you learn nothing then?—No, only to read of a Thursday.
Till you went into the preparatory school, you were taught like the other girls?—Yes.
Does Mr. Murray ever ask you questions?—No, not since I came to the preparatory school.
Did he before?—Yes.
Is it the custom, when a girl goes into the preparatory school, she is to stay there all the time?—No.
Which do you like best, being with your nurse, or in the hospital?—I would rather go back to my Protestant nurse.
How many children had she?—She had three of her own, and another nurse child.
A Foundling?—No, a nurse child of a gentleman in Dublin.
What reason have you for wishing to be with her?—I would rather be in the country.
Would you rather be in the school in the country?—Yes.

EXAMINATIONS of 12 Boys at the FOUNDLING HOSPITAL.

Appendix, No. 33.

Examination of *Thomas Grant*; Monday, 13th December 1824.

Examination of
Thomas Grant,
13 Dec. 1824.

HOW old are you?—About twelve years old.
Where were you nursed?—In the parish of Wicklow.
How long have you been in the hospital?—About two years; two years this July.
Could you read before you came into the hospital?—Yes, I could.
Could you write?—No.
Where have you been in a school?—In a Sunday school in Wicklow.
Who was it taught by?—Mr. Mac Fall.
Who was the clergyman?—Mr. Porter.
Were there many children at that school?—Yes.
Many Foundlings besides you?—Yes, there were a good many in it besides me.
Were the other boys good natured to you, or did they call you names?—Some of them did, and some of them were good natured enough.

Did

Did some of them call you names?—Yes, some of them did, and others were very good natured.

Were you very fond of your nurse?—Yes, I was.

Had she a husband living?—Yes.

Had she any children of her own?—Five.

Were they older than you?—No, never a one older than me.

Were you very fond of them?—I was.

Did any of them go to school with you?—Yes, the two eldest.

Were they Protestants?—Yes they were.

How did they get their livelihood?—She would be doing things, knitting stockings and such things as that, or binding corn.

What did your father do?—He was a carpenter, and lost his eyesight.

Was that when you were with him?—No, a little before I went to him.

Were you happier then than in the Foundling?—I was happier with them.

How was your father supported after he lost his sight?—People supported him, and gave him things to keep him up.

What prevents you being as happy in the Foundling as you were with them?—I got more to eat in the country.

Have you not enough to eat?—No; I could eat more if I could get it, but it is pretty well; there are so many of them. I am clothed better here than in the country.

Had you a good bed to sleep in there?—But middling enough; I have a better bed here.

Did you get more play in the country?—Yes, I used only to go to school on the Sunday.

Was that the reason you liked the country better, because you had more play?—No, I would rather keep to my book.

Have you any particular friends among the boys that you like better than the rest?—Yes.

Is that the little boy that has not been called up here?—Yes, Pat Henly.

What makes you like him?—Because I went to school with him every Sunday in the country.

Examination of
Thomas Grant,
18 Dec. 1824.

Appendix, No. 34.

Examination of *Richard Holmes*; Monday, 13th December 1824.

Examination of
Richard Holmes,
13 Dec. 1824.

HOW old are you?—Fourteen.

Where were you at nurse?—At Kilcullen-bridge.

In what county?—County Kildare.

When were you taken into the hospital?—In 1823.

In what month?—August.

Was your nurse a Roman-catholic or Protestant?—A Protestant.

Had she a husband living?—Yes.

Was he a Protestant?—No, a Roman-catholic.

Did you go to school?—Yes, I used to go to the Sunday school.

And day school?—Yes.

Did you learn to read and write?—Yes.

And your catechism?—Yes.

Did you learn any figures?—No, I could not do any figures; I could not write when I came into the hospital.

Have you learnt to write and to do figures since you came into the hospital?—Yes.

Who taught you your catechism?—The minister used to bring us to his own place every Wednesday; the boys belonging to this house he used to take to his school.

Who was the clergyman?—Mr. Wade.

Who kept the day school you went to?—Mr. Rossiter.

Was he the parish clerk?—Yes, he was.

Were there any Roman-catholic children at the school?—I do not know.

Did your father ever interfere with you about your religion?—No.

How did they feed you?—I would not wish a bit better usage than I got with them.

Were your sisters all treated as well as you?—Yes, they were; there was one little girl of fifteen, and the nurse and her used to go to church every Sunday.

Had you the same food as your mother?—Yes, we used to eat all at one table.

What did you get?—I used to get stirabout and milk for breakfast.

Was it buttermilk?—Mixed milk sometimes.

As much as you wanted?—Yes.

Were you clothed well?—Yes.

As comfortable as you are now?—Not quite so well.

Were you kept warm?—Yes.

Had you a comfortable bed?—Yes.

Did you wear shoes and stockings?—Yes.

Regularly?—Yes; I had shoes and stockings as long as I can remember.

Would you rather stay where you are, or go back again?—I would rather go back if I could.

Why?—I am so confined now.

What did your father do?—They kept a little shop.

Have you got any particular friends in the Foundling?—Yes.

Examination of
Richard Holmes,
13 Dec. 1824.

Who are they?—I know a good many boys.
How came they to be friends of yours?—We used to go to the same school.
And you keep up an acquaintance now?—Yes.
Do you often talk about Kilcullen-bridge school?—Yes.
Would you rather be there than here?—Yes.
Where did you learn fastest, at Kilcullen-bridge school or here?—I learn the fastest here.
Did any people, before you came into the Foundling, try to persuade you to be a Roman-catholic?—No.
Did you ever change your nurse?—No.

Appendix, No. 35.

Examination of *James Sweeney*; Monday, 13th December 1824.

Examination of
James Sweeney,
13 Dec. 1824.

HOW old are you?—Fourteen, I believe.
How long have you been in the Foundling Hospital?—One year and three months.
Where were you at nurse?—Athy, in the county Kildare.
Were there any other Foundlings at nurse with you?—Yes, a little girl.
Where is she?—In the Foundling Hospital.
Is she younger than you?—Yes.
Did you go to school before you came into the Foundling?—Yes.
How many children were at the school you went to?—I could not exactly tell; all the little children about that belonged to this house, and other children.
Were there many of them?—Yes.
A hundred do you think?—Yes, of every sort.
Was the school at Athy?—Yes.
What did you learn there?—To spell, and my catechism.
Were you taught the catechism in the school?—Yes, and in the church every Sunday evening, and I used to go to the Sunday-school.
Who was the clergyman?—Mr. Bristow.
Did he hear you your catechism?—Yes, he did.
Did your nurse treat you well?—Yes, she always used to make me go to church every Sunday, and my father.
Was he a Protestant?—Yes.
What was your mother?—A Roman-catholic. My father would make me always go with himself; I used to go and sit by him.
What was he?—A weaver, he used to be weaving.
Did they give you plenty to eat?—Yes.
Plenty of clothes?—Yes, I was very well clothed.
Had they any children of their own?—Yes, they had, they were married; they had only me and a little girl with them in the house; they used to give me what they had themselves.
Used you to dine at the same table with them?—Yes, the very same table, they would not let me go any where else. only to eat at the table with themselves.
Did they keep a servant?—No.
Was your sister treated as well as you?—Yes, she was every bit.
Did she go to church too?—Yes, her and me used to go to the church and Sunday school together.
Had you any books?—Yes.
What were they?—The mistress that kept the Sunday school gave them to me, a spelling book and a little hymn book.
Have you got them now?—Yes.
Are they at the Foundling?—No, I did not bring them up with me; I forgot them when I was coming.
Did you cry when you came away?—Yes.
Were you sorry to leave them?—Yes.
Would you like to go back to them?—Yes.
Are you happy where you are?—Yes, pretty happy.
Where had you the best food, at your mother's house or at the Foundling? With my mother.
Had you as good clothes as you have now?—Yes, every bit; I had corderoy trowsers, a frieze bodied coat, and a light waistcoat, and black hat. I had two shirts, and a clean shirt every Sunday.
Had you any shoes and stockings?—Yes, I had; she used to wash me herself.
Did you wear your shoes and stockings every day?—Yes, while they held.
Did your sister wear shoes and stockings too?—Yes, she did.
Did all the Foundling children you met at school wear shoes and stockings?—Yes.
Have you got any friends in the Foundling now?—No.
Are there no boys you went to school with at Athy?—Yes, one little boy.
How came you to be friends with him?—I used to go to church with him, and the Sunday school.
Had you a good bed?—Yes, I used to lie with my father and mother.
Were the children at the school kind to you, or did they call you names?—They used not;

not; the children used not to call me names, but the boys running about from one place to another that had not a house to themselves, running about looking for bits of food.

What names did they call you?—Poor-house brat.

And parisheen?—Yes.

Did that used to vex you?—Yes.

Have you been in the infirmary since you came to the hospital?—Yes, I was.

How long were you there?—About a fortnight or ten days.

What was the matter with you?—I had a pain in my head.

Have you ever had sore eyes?—Yes; but I was not there long; I was not there above ten days or a fortnight altogether.

Were you well taken care of there?—Yes.

When was it you had sore eyes; was it soon after you came from the nurse?—No, I had left her a long while.

Was it this year or last?—I cannot tell; my eyes are very sore now.

Did your mother ever talk to you about religion?—No; she used always to make me go to church, and my father used to bring me by the hand; I never went any where but to church.

Your father and mother never differed about religion?—No, they never did.

Examination of
James Sweeney,
13 Dec. 1824.

Appendix, No. 36.

Examination of *Patrick Henley*; Monday, 13th December 1824.

HOW old are you?—Going eleven years old.

How long have you been in the Foundling?—Five months the 19th of this month.

Have you had sore eyes?—Yes.

How long were you in the infirmary?—Three months.

Were your eyes very bad?—Yes, I could not see with them.

Could you read as well when you came into the Foundling as you can now?—No, I could not.

Can you read now?—Yes.

Could you say your catechism before you came into the Foundling?—Yes.

Where have you been at school?—In the town of Wicklow.

A Sunday school?—Yes.

And day school too?—Yes; until it was broke up.

What broke it up?—He used not to teach the boys well, and the minister made him break it up: the boys were out keeping the horses out of the potatoes instead of learning the lessons, and the minister heard it, and he made him break it up.

What was the schoolmaster's name?—Mr. M'Phale.

Was there another master appointed?—No; he was a printer on tomb-stones, he used to put letters on tomb-stones.

Who was your principal friend at the Foundling?—Mr. Flinley.

Who among the boys is your best friend?—My brother.

Who is he?—John Hutton.

Was he nursed with you?—Yes.

Is he older than you?—Yes.

Was he at nurse with you?—Yes, and I call him my brother.

He is very good to you?—Yes.

Were you fond of your nurse?—Yes, I was.

Was she very good to you?—Yes.

Did she take care of you?—Yes.

Did she give you plenty to eat?—Yes, any thing she had herself—she gave me a share of it.

Did you always dine at the same table?—Yes.

Had your nurse a husband living?—Yes, she was married.

How did her husband employ himself?—Making boots and shoes.

Were they Roman-catholics or Protestants?—My father was a Protestant, and my mother was a Roman-catholic, who used to learn me the Protestant prayers of a night she had them all, and she had the Roman prayers too.

Did she teach you to say the Lord's Prayer?—Yes, she did.

What other prayers did she teach you?—All the catechisms, and the belief.

Did she make you say it word for word?—Yes.

Did she teach you the catechism by a book?—Yes.

Is it the same catechism you now learn at the Foundling?—Yes, the very same; she taught me the Lord's Prayer every night of her life.

[*The witness repeated the Lord's Prayer with the doxology.*]

Had you a good bed?—Yes, a very good feather bed.

Did you wear shoes and stockings?—Yes, sometimes.

Not always?—No, on Sundays only; I am not to tell any lies, I am to tell the truth.

Did they ever call you any names at school?—Yes.

Did they call you parisheen?—Yes.

Did they ever slight you or make little of you?—No.

Did the nurse punish you?—Yes, when I did a fault, only when I did wrong; she would not have done it if I had not deserved it.

Examination of
Patrick Henley,
13 Dec. 1824.

Examination of
Patrick Henley,
13 Dec. 1824.

Did you mind it when they called you names?—No, it did not hurt me, it did me no harm.

Did you call them any thing in return?—Yes, any name I thought of—I was as good got as them.

Do you know how old you were when you went to your nurse?—I was young; I was not with any other nurse.

What would you like to do if you had your choice?—I should like to go to my father and learn the trade.

Have you learnt much since you came into the Foundling?—No, I have not.

Did you ever go to chapel?—No.

You never heard the mass?—No, I never went to the mass-house.

Did the priest ever say any thing to you?—No.

Did he never come to the house?—No.

Was your nurse never ill?—Yes, but the doctor used to come.

The priest did not pray by her?—No.

Appendix, No. 37.

Examination of *William Brady*; Monday, 13th December 1824.

Examination of
William Brady,
13 Dec. 1824.

HOW old are you?—Going fifteen.

How long have you been in the Foundling Hospital?—A year and four months.

Have you been in the infirmary since you have been there?—Yes.

What was the matter with you?—I had a pain in my ear.

Had you sore eyes?—Yes; only once.

How long were they sore?—I was in seven days.

When you were taken ill of sore eyes, was it soon after you came from the country, or how long after?—Soon after I came from the country.

Have you had any return of sore eyes since that time?—No.

Where were you nursed?—In county Carlow.

Was it near Carlow?—Yes, at Rahoul.

Was your nurse kind to you?—Yes, she was.

Had she a husband?—Yes.

Was he kind to you?—Yes.

Had they any children?—Yes, they had.

Were they older than you, or younger?—Some of them were older, and some younger.

She treated you as well as them?—Yes, the same.

Did she treat you well?—Yes.

Were you as well fed as you have been since you have been in the Foundling Hospital?

—Yes, I was as well fed, but I had not so good clothing.

Had you as good a bed?—I had not so good a bed and clothing in the country as I have here.

Had you shoes and stockings?—In winter I had.

Every day?—No.

Were your father and mother Roman-catholics or Protestants?—Roman-catholics.

Used they to send you to church?—Yes, sometimes.

Did they want to make a Roman-catholic of you?—Yes.

Did they ever take you to chapel?—Yes.

How often?—I do not know.

Did the priest ever speak to you?—Yes.

What did he say to you?—He would advise me to go to chapel.

Did he give you any reason for it?—He would give me the catechism and books.

What catechism?—The Roman catechism.

What other books?—The prayer books.

What prayer books?—The Roman-catholic prayer book.

Did any person teach you to say the catechism?—Yes; some of the children.

Did either your nurse or father teach you the catechism?—Sometimes; but she would most times teach me the Protestant prayers.

Which do you like best of the two, the Roman-catholic or the Protestant religion?—The Protestant.

Why?—I was a Roman with my nurse.

For what reason do you like the Protestant worship best; do you understand it best?—Yes.

What makes you understand it best?—I hear the minister preach it.

Could not you hear the priest?—Yes.

Could you understand him?—No.

Why not?—He would not preach it that we would understand it so much as the minister.

Did he preach in English or Irish?—Irish.

Did you understand Irish?—No, I could not.

When were you last at chapel?—About a year and six or seven months ago.

[The witness repeated the Lord's Prayer, with the doxology.]

Did the priest teach you that?—No.

Have you learnt it since you have been in the hospital?—Yes.

Who

Who was the minister of the parish church?—Mr. Magee.

Did you attend the Sunday school ever?—Yes; Mr. Brough was the minister for a while, and he went into another parish, and then Mr. Magee was over us.

Were you instructed in the catechism in the Sunday school?—Yes.

Have you got any particular friends in the school, that you are more intimate with than others?—Yes.

Who are you most intimate with; what boy do you like best?—Carefoot.

How came he to be so intimate with you?—He is a monitor.

Did you know him before you came into the hospital?—Yes.

Where?—At Ravilly.

Where is that?—It is down by Carlow.

Was he at nurse there?—Yes.

Did he come to church there?—Yes.

You knew him there?—Yes.

Who came first to the Foundling Hospital, he or you?—He did.

Did he see you when you came to the hospital?—Yes.

And you have been good friends ever since?—Yes.

Examination of
William Brady,
13 Dec. 1824.

Appendix, No. 38.

Examination of *Thomas Rose*; Monday, 13th December 1824.

HOW long have you been in the Foundling Hospital?—Going on two years.

How old are you?—Going on thirteen years.

Where were you at nurse?—In the county Kildare.

Had your nurse any children of her own?—Yes.

How many?—Four or five.

Was she as good to you as to them?—Yes; the same.

Used she to give you good food?—Yes.

Had you better food before you came into the hospital, than you have had since?—
I had it as good.

And as good clothing?—Yes.

Had you as good a bed to sleep on?—Yes.

Were your brothers and sisters kind to you?—Yes.

The same as to one another?—Yes; the very same.

Should you like to see them again?—Yes.

Was your mother a Roman-catholic or Protestant?—A Roman.

Had she a husband alive?—Yes.

Was he a Roman-catholic too?—Yes.

Did they ever take you to chapel?—No.

What did they do?—I used to go to church.

Every Sunday?—Yes.

Did you learn the catechism?—Yes.

Who taught it you?—The minister and schoolmaster.

Did your mother ever teach you to say your prayers?—She would give them me out of the Protestant catechism.

Did she hear you repeat the Protestant catechism?—Yes.

How often?—Every night I came from school.

What catechism used she to teach her own children?—I was never taught any of that.

Used she to teach them any catechism?—Yes, she used.

Used they to try to make a Roman-catholic of you?—Oh no.

Did the priest ever talk to you?—No.

Used your brothers and sisters to find fault with you, and laugh at you for being a Protestant?—No; not the least.

They did not quarrel with you about it?—No.

Used you to go to school every day?—Yes.

Were there many boys at the school?—Yes, a good deal.

Where was the school?—In the court house.

In the town of Kildare?—Yes.

Did the boys there call you names?—No, not the least, and they dare not.

Every body was very kind to you?—Yes.

Were you happier before you came into the Foundling Hospital, than you have been since?—Yes.

Does any thing make you dislike being in the Foundling Hospital?—No.

Are you very well treated there?—Yes.

And Mr. Murray is very good to teach you?—Yes.

And treats you very well?—Yes.

Do you learn faster than you did at Kildare?—Yes.

You are better taught now?—Yes.

Would you rather stay where you are, or go back to your nurse?—I would as lief stay where I am.

Do you wish ever to see your nurse again?—Yes, I wish to see her.

Are there any boys in the Foundling Hospital you like better than others?—No, they are gone now into the country.

Examination of
Thomas Rose,
13 Dec. 1824.

Examination of
Thomas Rose,
13 Dec. 1824.

Why did you like them?—Because I knew them in the country.
Have you had sore sore eyes?—Yes.
How long were they bad?—Not more than a fortnight.
Were you in the infirmary?—Yes.
Were you taken care of?—Yes.
Did you nurse and husband go regularly to chapel?—Yes, they did.
Had you shoes and stockings in the country?—Yes.
Did you wear them at all times?—Yes, bating the very hot times.

Appendix, No. 39.

Examination of John Jameson; Monday, 13th December 1824.

Examination of
John Jameson,
13 Dec. 1824.

HOW old are you?—Twelve years old.
Where were you nursed?—In the county Wicklow, parish of Hollywood.
What was your nurse's name?—Mary Cavanagh.
Was she a Roman-catholic or Protestant?—A Roman-catholic.
Had she any other children besides you?—Yes, one.
Was that a boy or girl?—A girl.
Was she older or younger than you?—Older.
Did your nurse take good care of you?—Yes.
As good care as she took of her own children?—The same thing.
Did she give you as good clothes?—Yes.
Did you eat the same food with her?—Yes.
Had you always as much food as you wanted?—Yes.
When did you leave her?—Last July was twelve months.
Have you been in the hospital since last July twelve months?—Yes.
Were you very sorry to leave your nurse?—Yes, I was.
Has she ever been to see you?—No.
Have you ever written her a letter?—No.
Should you like to go to her again?—Yes, I would.
Which do you like best, being with her or where you are?—I like being with her best.
Does any thing make you uncomfortable where you are?—No.
Where had you the best food, with your nurse or in the hospital?—In the Foundling.
What food did your nurse give you?—Potatoes and beef and bacon.
What do you get now?—The same.
What sort of a house did your nurse live in?—In a small slate house.
Did you go to school when you was with her?—Yes.
A day school?—Yes.
Were many boys at it?—About thirty-one.
Did you learn much there?—Yes.
Did you go there every day in the week?—Yes.
Did you know how to write before you came into the Foundling?—No.
Did you know how to read?—Yes.
How long have you been at school?—About a year.
Could you read out of the Testament then?—Yes.
Have you much improved since you came to the Foundling?—Yes.
Can you read now?—Yes.
Could you say your catechism when you came into the Foundling?—Yes.
Who taught it you?—My nurse.
Was not she a Roman-catholic?—Yes; but she behaved to me the same as if she was a Protestant.
Did she ever try to persuade you to be a Roman-catholic?—No.
Did she send you to church?—Yes, every Sunday.
Did you go by yourself?—Yes.
Did her own children go to chapel with her?—Yes.
Had your nurse a husband alive?—Yes.
Was he a Roman-catholic too?—Yes.
How did he get his livelihood?—He was a tailor.
Was he kind to you?—Yes; he used to learn me the trade.
Should you like to be bound apprentice to him?—Yes, I would.
Have you got any friends in the hospital you like?—Yes.
Who are they?—There's one gone out now; there's one of the name of Stone.
Why did you like him?—He lived by me in the country.
Did he go to the same school?—Yes.
And the same church?—Yes.
And the clergyman used to teach you the catechism?—Yes.
Did you go to the Sunday school?—Yes.
And you used to play together?—Yes.
Was it a Protestant school?—Yes.
Were there no Roman-catholics at it?—No.
Was it taught by the parish clerk?—Yes.
What makes you wish to go back to your nurse?—I have a great liking for her, being so long with her.

Who

Who teaches you in the hospital?—Mr. Flenly.
 Have you been in good health since you came to the Foundling?—Yes.
 Have you been in the infirmary at all?—Yes.
 How long?—Three weeks.
 What was the matter with you?—Sore eyes.
 Have they got well?—Yes.
 How long after you came to the Foundling did you catch sore eyes?—About three months.
 Were your eyes very bad?—Yes, they were.
 Were you taken good care of while in the infirmary?—Yes.
 Had you any books when you were with your nurse?—Yes, the prayer book and Testament, and spelling book and the catechism.
 Where did you get them?—The clergyman gave them to me.
 Could your nurse read?—Yes.
 What could she read?—Her prayer book.
 Who was the clergyman?—Mr. O'Brien.

Examination of
John Jameson,
 13 Dec. 1824.

Appendix, No. 40.

Examination of *Joseph Stammers*; Monday, 13th December 1824.

HOW old are you?—Going twelve.
 How long have you been in the Foundling Hospital?—Ever since the 3d of August.
 Have you had sore eyes since you have been there?—Yes.
 How long were you ill of your eyes?—A month.
 Were they very bad?—Yes, they were.
 Where were you nursed?—The parish of Allan.
 What county is that in?—The county Kildare.
 Had your nurse any other Foundling but you?—Yes, two more.
 Boys or girls?—Two girls.
 Older than you?—One was eleven, and the other twelve.
 Had she any children of her own?—Three.
 Was she as good to you as to them?—Yes.
 Did she give you the same food?—Yes.
 Did she feed you well?—Yes.
 And give you good clothes?—Yes.
 As good as you get in the Foundling?—Yes.
 Where were you best fed; before you came to the hospital, or now?—Before I came to the hospital.
 Did you go to school before you came to the Foundling Hospital?—Yes.
 Could you write before you came?—No.
 Did you go to school only on Sundays?—No, on week days; I used to go to church on Sundays.
 Who took you to church?—She used to send me herself.
 Was she a Roman-catholic?—Yes, she was.
 Who taught you your catechism?—I learnt it in the school.
 Did your nurse ever teach you the catechism?—Yes, she used.
 Did she teach you to say your prayers at night?—What prayers.
 Did she teach you to say any prayers?—No.
 Had your nurse a husband?—No, he was dead.
 What became of your two sisters?—They were taken in here.
 Do you ever see them now?—No.
 Are you happy in the hospital?—Yes.
 Where would you rather be, in the hospital or in the country?—In the country.
 Were there any boys at school with you, who are in the hospital?—None.

Examination of
Joseph Stammers,
 13 Dec. 1824.

Appendix, No. 41.

Examination of *John Roberts*; Saturday, 18th December 1824.

HOW old are you?—Going fifteen.
 Where were you nursed?—In the county Wicklow.
 How long were you with your nurse there?—I was going on twelve when I came in, and I have been in a year and four months.
 Were you with a Protestant or Roman-catholic nurse?—A Roman-catholic nurse.
 Did she use you well?—Yes.
 Did she teach you to go to mass?—No, I went to church every Sunday
 And to school too?—No, she sent me to school only a quarter of a year.
 What did you learn at church?—My catechism, and my book.
 Who taught you your catechism?—Mr. Moore.
 Is he the clergyman?—Yes.
 It was a Sunday school?—Yes.
 Did your mother teach you your prayers?—No.
 Did you say them night and morning?—Yes.

Examination of
John Roberts,
 18 Dec. 1824.

Examination of
John Roberts,
18 Dec. 1824.

Who taught you?—The clergyman every Sunday evening.
Did your mother ever try to take you away from the church?—No.
Had she any other children?—Yes, four.
Did she treat you as well as her own children?—Yes.
Feed and clothe you?—Yes.
And you loved her as you would your own mother?—Yes.
And did she love you as well?—Yes.
Did you live happily with your brother and sister?—Yes.
Did they ever call you names?—No.
You were very sorry to leave her?—Yes.
Would you like to go back?—Yes.
Have you had sore eyes?—Yes; in the infirmary.
When was it?—Last year.
Can you read pretty well?—Middling.
Are you reading every day?—Yes.
Have you any particular friends in the school now?—Yes.
Who are they?—John Greenwell.
How came he to be your friend?—He went to the same school with me.
You look upon him as your brother?—Yes.
Would you like to be bound apprentice in the country where you were nursed?—Yes, I would.

Appendix, No. 42.

Examination of *James Pennyfeather*; Saturday, 18th December 1824.

Examination of
James Pennyfeather,
18 Dec. 1824.

HOW old are you?—Going on thirteen years of age.
How long have you been in the Foundling?—A year and four months.
Where were you nursed?—In the parish of Wicklow.
By a Protestant or Roman-catholic nurse?—A Roman-catholic.
How long were you with her?—I was twelve years of age when I left her.
Did you go to chapel?—No.
Did you go to church?—Yes I did.
Did you never go into the chapel?—No.
Did your mother never take you to chapel?—No.
How came that about?—I would not go with her.
Why not; what reason had you for refusing to go with her, where she would take you?
—She never asked me.
Then how could you refuse her?—If she had asked me, I would not go.
Then how could you refuse her, if she took you to church?—She sent me every Sunday.
Who sent you?—I went with the rest of the boys.
What boys?—All the children that would be going from the place.
Had you any other child, a Foundling, at her house?—No.
They were all neighbours about you?—Yes; the boys out apprentice.
Did you go to school?—Yes.
Sunday school?—Yes.
Did you learn to read?—I could not read when I came in.
You have learnt to read since?—Yes.
Can you read pretty well?—Yes.
Were you taken good care of down there?—Yes.
Were you fed well?—Yes.
As well as here?—I did not get quite so good victuals.
Did you get plenty of it?—Yes.
Were you well clothed?—I was middling, not as well as I am here.
Were you clothed as well as her own children?—She had only a son grown up, and little girls.
Did you eat the same as they did?—Yes, the very same.
Had you a good bed?—Yes, I had.
Were you sorry to leave her?—I was.
Was she married?—Her husband was dead.
Should you like to go back again?—I should.
Why should you like to go back again?—I like to be in the country best.
Have you got any particular friends in the hospital?—Yes.
Who are they?—John Daniel.
How came you to like him better than the rest?—I was with him since I came in, and I would rather have him.
Were you with him before you came in?—No; he is a quiet boy, and I like him.
He was not with you in Wicklow?—No.
Are there any boys there you used to go to school with in Wicklow?—The boys went to the children's school that came in with me; there is no one that came in with me, they are out apprentice.
As long as they staid, used you to be great friends with them?—Yes.
Do you remember when they went to the charter schools?—Yes.
How many went?—One John Ward, and two went out apprentices, Pat and James Mills.
Did they come into the Foundling Hospital first?—Yes, I was at nurse with them.

Appendix, No. 43.

Examination of *Thomas Garder*; Saturday, 18th December 1824.Examination of
Thomas Garder,
18 Dec. 1824.

HOW old are you?—Turned of thirteen.
 How long have you been in the hospital?—One year and four months.
 Where were you nursed?—The County Wicklow.
 What was the name of the place?—Castle Timond, in the parish of Dunganstown.
 Was your nurse a Roman-catholic or Protestant?—A Roman-catholic.
 How did she treat you, kindly?—Yes, I used to go to church every Sunday.
 Did you never go to chapel?—No, I never remember that; they lived by the minister, and I used to go to prayers every Sunday.
 Your mother never taught you the Roman-catholic religion?—No.
 Did she teach you to say your prayers?—Yes, she would make me say the Roman prayers before I went to church, when I was a little fellow.
 Can you remember them now?—No.
 Can you say the Protestant prayers now?—Yes.
 Were you taught to read or write there?—I was taught to read at the school.
 Were you very happy there?—Yes.
 Should you like to go there again?—Yes.
 Were you better off there?—Yes.
 Were you fed as well?—Yes.
 As well as her own children?—Yes, quite as good.
 Were you clothed pretty well?—Yes.
 Shoes and stockings?—Yes.
 All the time?—No; I had not them in summer, but in winter.
 Did you care whether you had them or not?—I would like to have them in winter; I do not care much about them in summer.
 Had you a good bed?—Yes.
 How many brothers and sisters?—Eleven.
 How many beds had you in the house?—Two.
 How many slept in one; how did you manage it; how many did you get in one bed?—There were three; my mother and father lay on one bed, and two little children and the four girls in another bed, and I and two brothers laid in a turned up-bed.
 You would like to go there again?—I would.
 Can you read pretty well now?—Yes.
 Are you very happy now?—Yes.
 Which are your best friends in the school?—I like them all very well; I could not tell which I liked best; I like them all.
 Have you any body that was nursed with you?—Yes; I used to go to school with him.
 What is his name?—Pat Tisdale.
 Do you like him better than the others?—No, I like them all.
 Do you learn a good deal?—Yes.
 In writing and summing?—Yes.
 Can you do the rule of three?—No.
 How far have you got in figures?—I have got into long division and short division; there are better boys than me in it.
 And bigger boys in it?—Yes.

Appendix, No. 44.

Examination of *Aaron Ruff*; Saturday, 18th December 1824.Examination of
Aaron Ruff,
18 Dec. 1824.

HOW old are you?—Turned over of thirteen.
 How long have you been in the hospital?—A year and four months.
 Where did you come from?—The parish of Carnew, in the county Wicklow.
 Were you near John Roberts?—Yes.
 Did you know him in the country?—Yes.
 Are you good friends still?—Yes.
 How far were you from him?—About half a mile.
 Did you go to church together?—Yes.
 Was your nurse a Protestant?—No, a Roman-catholic.
 Did you go to chapel or to church?—She used to send me to church, when I got pretty big.
 Did she try to teach you to be a Roman-catholic?—No.
 How many children had she?—Five.
 Did they like you?—Yes.
 Did you like them?—Yes.
 Did they ever beat you?—No.
 Or call you any names?—No.
 How did she feed you?—Middling, not very well.
 Did she feed you as well as her own children?—Yes.
 How did she clothe you?—Not very well.
 Were you clothed as well as the rest of the children?—Yes.

Examination of
Aaron Ruff,
18 Dec. 1824.

Where would you rather be, at the Foundling or in the country?—I would rather be in the country.
Can you read pretty well?—I am reading every other day, and I am at a trade.
What trade?—Shoemaker and gardener; when the shoemaking was broken up, I was made a gardener.
Should you like to go to see your mother again?—No.
What! you do not want to go and live there?—No.
Are you happy where you are?—Yes.
Have you many friends in the hospital?—Yes.
What time do you play?—From eight to half-past nine, and then leave the school at one, and play till four.
You dine in the mean time?—Yes.
Were you bred up a Roman-catholic?—No.
Had you ever a complaint in the eyes?—Yes; I was in the infirmary, and had sore eyes.
How long after you came up?—About half a year after I came in.
Did you ever have them down in the country?—No.
What sort of a bed did you have there?—It was not very good; but I used to lie with her own children.

Appendix, No. 45.

Examination of the Rev. James Aickin; Tuesday, 20th December 1825.

Examination of
Rev. James Aickin,
20 Dec. 1825.

HAS there not been recently instituted in the Foundling Hospital an establishment for the education of schoolmasters?—Yes, schoolmasters and parish clerks.
Did it originate with the Association for Discountenancing Vice?—Yes.
In what way are you connected with it?—I am superintendent.
By whom were you appointed?—I was appointed by the committee, and by his Grace the Archbishop of Dublin.
Are you a clergyman of the Church of England?—I am.
Do you hold any preferment?—I have no preferment; I merely assist the chaplain of the Foundling Hospital; that was one of the conditions of my appointment.
Do you reside in the Foundling Hospital?—I do.
What salary do you receive for the trouble you have undertaken?—150*l.* a year.
And a residence?—Yes.
And coals and candles?—No, only a residence.
Be so good as to describe the nature of the duties you discharge?—I superintend the education solely; also I have the providing of every article connected with the establishment, and keep the accounts.
What does the establishment consist of?—We are limited at present to thirty.
Have you thirty in the establishment?—No, not at present.
How many have you?—We have fifteen at present on the establishment; the limited number at first was fifteen, the committee have but lately increased it to thirty.
When did the instruction of those masters first commence?—On the 24th of January, this year, we admitted the first young man.
How are they selected, and by whom appointed?—The clergyman of the parish writes up to the secretary of the association, and the secretary sends him a printed form, which he fills up. The conditions are principally that he shall be actually engaged as parish clerk and schoolmaster, or either; and that he should have a natural capability for singing, and that he should be subjected to an examination, previous to his being admitted.
What are the necessary conditions for the admission of any one of those youths; first, at what age is he admitted?—Between nineteen and thirty. There have been one or two admitted as junior pupils, under the age of nineteen; but I do not know whether they will still continue to admit them so young.
Is there any examination upon their admission as to their proficiency in reading and writing, and the ordinary branches of learning?—I examine them in the presence of the committee.
What is it necessary for them to know before their admission?—They should read, write, and know the Scriptures tolerably well; and also they should be pretty well grounded in arithmetic, as far as the rule of three.
Do you happen to know whether any of the young men admitted are born of Roman-catholic parents?—I do not.
Is it at all a matter of inquiry?—I never heard it inquired into.
If known, would it be a reason of preference, or the contrary?—A Protestant would certainly have the preference.
Is any preference given to particular places of education?—No, I am not aware that there is any preference given.
Is there any impression to the contrary; would persons educated in the common country schools be preferred to children educated in seminaries, where they are separated from their families and parents?—They seldom are asked where they are educated.
Will you describe that a little more fully?—They are not admitted into our schools without an appointment, and without a certain salary; because the idea of the association was, that the young men might otherwise come into our school, and remain in it four months
(which

(which is at present the limited time), then go out; and the committee would have no security that he would act as schoolmaster afterwards.

In the selection of youths for this purpose, should you prefer those educated in the charter schools, or in a parish school, where the children are boarded and lodged, to a young man who had been educated in a country day school, and who continued, during the time he received his education, to live with his family and friends?—There is no preference given on that ground, nor any inquiry made.

Can you say why so small number as fifteen have as yet been admitted?—Although there are at present only fifteen since the commencement, thirty-nine altogether have entered the institution.

Besides those now in it?—No, including those.

What condition do you make with them as to their stay?—They must stay four months; one or two were admitted for one month; but they were not entitled to a certificate.

They are not to stay more than four months?—No; except on special application.

Is voice made a necessary qualification in a young man, who is not intended to be a parish clerk, but merely for a schoolmaster?—No, by no means.

At whose expense are they maintained?—At the expense of the association.

Do the individuals who are educated contribute any portion of the expense themselves?—No.

Do they provide themselves with clothes?—Yes, and pay their travelling expenses.

They are provided in lodging, food, and instruction?—Yes.

Is any portion of the expense whatever defrayed out of the funds of the Foundling Hospital?—Not at present.

Is it intended to be so?—Yes; they have of late been talking of joining the Foundling Hospital, to provide a proper master for 100 boys, that are to be selected from the male school, and are to be arranged as a model school for the training masters.

Will not that give rise to a very considerable complication of accounts?—I should think not; the governors of the Foundling Hospital have proposed, I rather think, to allow the association the salary and provisions they give an under master, and the association are to pay the overplus.

In what way is the food for those young men provided?—By me.

Have you entirely a separate establishment from the Foundling Hospital within the institution for cooking and providing the food?—No, not entirely; the cooking is done in the Foundling Hospital kitchen.

Does not that produce a confusion of accounts?—No, I am not aware that it does.

Are the dinners dressed by the Foundling Hospital servants?—Yes, by their cook.

Do all these youths sleep in one room?—No, there are two dormitories—fifteen beds in each dormitory.

In case of any of them being ill, are they provided for in the infirmary of the Foundling Hospital?—No.

Have you any separate infirmary?—We have had but one instance of a young man being ill, and that was the other day; the second dormitory was vacant, and he was placed there: I cannot say what arrangement our committee may hereafter make.

What medical attendance will they receive?—I think it is the intention of the association to give the surgeon of the Foundling Hospital a small salary for his attendance.

In what way are the young men instructed?—They are lectured in the Scripture, and taught to examine the Foundling Hospital boys in Scripture, under my superintendence; they are also taught the advanced branches of arithmetic, Pestalozzi's system, English grammar and geography; and half an hour each day is devoted to reading parts of the church liturgy aloud.

Have the goodness to describe the course pursued in any one day in the week?—On Mondays, Wednesdays, and Fridays, it varies from the other days. On those days, from nine o'clock to ten, I lecture them in Scripture, the boys in the training school being also present; from ten to eleven they attend Mr. Murray's lecture.

Do you mean the boys?—Both boys and training pupils. The latter take notes of both our Scripture lectures. From eleven to half-past one they study arithmetic; the school breaks up at half-past one—the dinner is ready at two—they come into school then at half-past four, and prepare their geography and English grammar till six. At six, I lecture them upon geography and English grammar till half-past six; and from half-past six to seven they read the church liturgy aloud; at seven they sup; and from half-past seven to half-past nine prepare exercises for the morning. The younger pupils transcribe certain portions of Bell's system, and the more advanced write questions from Pestalozzi, and answer them.

Have the goodness to describe the course they pursue on the alternate days?—On the alternate days, that is Tuesdays, Thursdays, and Saturdays, from nine till ten they are lectured by me in Bell's system upon what they have transcribed the two preceding evenings—from ten to eleven they are exercised in Pestalozzi—from eleven to half-past one they cypher—at half-past one the school breaks up—the dinner commences at two—and from half-past two to half-past four the music master attends—from half-past four to half-past six they prepare and are lectured in geography and English grammar, and then read the liturgy.

Is there not a class of boys admitted into the Foundling Hospital who are placed under their instruction?—Yes, there are two classes.

What number do they consist of?—One of twelve and the other of thirteen.

Examination of
 Rev. James Aickin,
 20 Dec. 1825.

Have the goodness to describe in what they are instructed, and by whom?—They are instructed, under my superintendence, by the training pupils, in arithmetic and Scripture.

In what way can you contrive to occupy so many young men as teachers of twelve and thirteen boys?—Their time is so limited in the institution they can hardly devote it to those few, they have so much to learn themselves—they have but four months to learn geography and English grammar and arithmetic.

Is four months the limited time?—Yes, except on a special application to the committee, and then if they prolong it, it is considered a favour.

Do the young men take in turns the duty of instructing those two classes?—Yes they do.

Do they instruct them according to Bell's system?—Principally according to Bell's system, there are some little variations.

Are monitors employed?—Yes.

What do they teach to these boys?—Principally writing, arithmetic, and Scripture.

At what age are the boys selected; do you take the boys that are the oldest?—We have taken a class of the oldest, and a class of the youngest.

How long in succession does each youth continue as class master?—One day; they take it alternately, the advanced students take the advanced class, and the junior students the younger class.

Do you find they are good instructors?—Indeed, generally speaking, I do not think they are.

Do you think the boys under their care come on as fast or faster than those who remain in the hospital undergoing the usual course of instruction?—I think they have come on faster.

To what do you attribute that?—It is really hard for me to say.

Do the same boys continue, or do you change them?—I think they will be apprenticed out from our school; we have not changed them as yet.

Do you observe that during the practice of these young they improve in their mode of teaching?—Very much.

Are they slow in acquiring the art of attending to the boys disposition and manner, and the mode of conveying instruction to them?—Some are, and some are not, according to the capacity of the young men.

Have any of those youths that have been admitted been employed as teachers in schools before they came to you?—Yes, the greater number of them have.

Have they any power of punishing the boys during the time they are there?—No.

In what way is that managed?—I punish them whenever it is necessary.

Do you find that the young men conduct themselves to your satisfaction?—Generally they have conducted themselves remarkably well, with the exception of two.

What was the nature of their misconduct?—Insubordination, and not adhering to the rules of the institution.

What became of them?—They were expelled.

What degree of liberty do you allow to these young men while under your care; do they go out into Dublin, and at what hour?—They have hitherto been allowed to go out, on special application to me, for a short time; but that must not be oftener than once a week or once a month. On Sundays they are allowed to go out for two hours, if well behaved; but the committee on Thursday last issued an order, prohibiting them from going outside the walls.

In future they are to continue strictly within the walls of the Foundling Hospital during the four months?—Yes, except on special application to a member of the committee.

Do they appear impatient at that degree of restraint which is imposed upon them?—I think some of them do evince a degree of impatience.

Was there any particular reason for that order abridging their liberty?—One reason might have been, that one of the young men absented himself from the institution without leave.

Had you made any representation to them that you suppose led to it?—I stated that the applications for leave were of late very numerous, and that it was difficult to discriminate to whom I should give leave, and to whom I should not.

Do you think it yourself a desirable order to have made, or the contrary?—There are some advantages and some disadvantages attending it.

State them?—The disadvantage I conceive to be, that such grown young men as they are do not feel easy under restraint, who have been all their life accustomed to liberty; but the advantages attending it more than counterbalance that, for it keeps them from bad company, which young men coming to Dublin would be very apt to run into—indeed their time is so very limited, and they have so very much to do while in the institution, that they ought not to think of any thing else but their business; and to do their duty well, they cannot think of any thing else.

Do you give them any sort of certificate of good conduct, or competence to teach?—Yes, on my recommendation, and a reference to the judgment books, the committee grant them a certificate; of late there has also been an examination, in the presence of the committee, before they receive it.

How many young men have left the institution up to the present time?—Twenty-four altogether.

How many do you expect to be able to supply from it in a year in future?—The committee are in hopes of being able to supply ninety in the course of a year.

Are they intended merely for the schools of the Association for Discountenancing Vice,
 or

or would a young man be received intended for any other?—Yes; for any school in Ireland.

We presume there is some particular recommendation?—Yes, a schoolmaster and parish clerk has the preference; he must be recommended by the clergyman of the parish, as having an actual appointment, and being a moral, well-conducted man, and if appointed as a parish clerk he must have a capacity for singing.

To put an extreme case to illustrate the rule: suppose a respectable gentleman in a parish were to prevail upon a clergyman to recommend a young man who professed himself to be a Roman-catholic, is there any thing in your rules to prevent his being admitted into the institution?—I am not aware of that; but I think the committee would not admit a Roman-catholic.

Have you ever admitted a Protestant dissenter?—I do not know.

Are you aware of there being any rule to prevent a Presbyterian from being admitted into your school, declaring himself to be so, and at the same time declaring himself to be willing to attend the church while with you?—I never heard the committee ask the question of any one, nor that they made any rule respecting it.

You are not aware of any reason to prevent his admission?—No.

Mention what religious books are made use of by the candidate masters in addition to the Scriptures?—Indeed I cannot say there are any religious books made use of except the Scriptures.

No catechism?—No catechism whatever.

Nor any explanation?—No; they merely take down notes of Mr. Murray's and my lectures, and they refer to their note books when they wish to ask a question.

Do you examine them in the Scripture itself?—Yes.

In that sort of extempore examination they cannot know what questions are to be put to them?—They know the chapter in which they are to be lectured and have the book before them.

Are the lectures confined either to the Old or the New Testament?—Hitherto we have lectured them entirely in the New Testament; in fact, whenever Mr. Murray lectures the boys, I lecture the young men.

During the four months of attendance, through what parts of the New Testament do they pass?—I should think they are able to get through one gospel, perhaps two, and that will be a clue to the rest.

That would not be at the rate of more than a fourth part of a chapter per day?—They are lectured on more than that, probably half a chapter; sometimes I am an hour lecturing them on ten or twelve verses, according to the degree of incident.

When your course of lectures begins with a particular part of the gospel, is it your practice to confine yourself to that during the four months that a young man stays with you, or do you take him generally through the New Testament?—We confine him to that generally; at the same time there is such a connection between one part of the New Testament and the other, that we refer them frequently to other parts; and also to the Old Testament.

Have you hitherto confined yourself within the limits of the four gospels?—Yes, and the Acts of the Apostles.

Do you ever intend to go beyond those limits?—I have not made up my mind upon it; it depends upon the will of the committee of the association.

Have they intimated to you any wish upon the subject?—No.

Is there no reference made to any exposition of the Church catechism to those young men?—No.

How are they supposed to become acquainted with it?—They must be acquainted with the Church catechism before they come in.

We speak of expositions; Mann's, Crossman's, and Lewis's, for example?—We have made use of no exposition except the catechism broken into short questions, which the children make use of.

Is any reference made to those expositions of the Church catechism in the course of your lectures?—No, not at all.

In what manner do you suppose those candidate teachers, when they go to their respective schools, will communicate religious instruction to the children under their care; by the same species of scriptural lecture, or teaching them the catechism?—By the same species of scriptural lectures.

From the advantage you presume they receive while with you, do you conceive they are capable of undertaking that duty?—If they were longer in the institution I am confident they could undertake it much better, but at the same time many of them are fully qualified.

Do you find when they begin to attend your lectures they have a pretty clear view of the outlines of the religion of the established church?—I think generally speaking the young men are tolerably acquainted with the Scriptures, for in fact they cannot be admitted unless they have made some tolerable proficiency in the Scriptures; but at the same time they are not acquainted with the mode of questioning, and I may say extracting the spirit of it.

Have they a sufficiently clear view of the nature of the doctrines of the Christian religion—a correct view of them?—I think many have.

You alluded to some regulation that ensured that no young man should be admitted without some knowledge upon the subject of religion; will you explain the nature of that regulation?—They are subject to an examination in the presence of the committee before they are admitted, and the committee have the power of admitting or excluding them.

Have they in fact excluded many?—Yes, several.

On the ground of insufficiency?—Yes.

Examination of
Rev. James Aickin,
20 Dec. 1825.

What should you suppose is the most advanced age of any candidate teachers who have been under your care?—I should think thirty-eight; I think I had one thirty-eight; it is generally from twenty to thirty.

Do you in general find them sufficiently humble in their manner, and sufficiently disposed to receive your instruction with deference.—Generally so.

Do you think it is their general feeling, that they have an opportunity of deriving particular advantages from the situation in which they are placed?—I am sure it is.

Are they at liberty to leave the Foundling Hospital if they should conceive a dislike to the scene around them during the four months?—On a special application to the committee I dare say they would be at liberty, but I should think it must be with the concurrence of the clergyman who recommended.

Has any instance occurred of a candidate teacher desiring to put an end to his instruction?—Yes, some instances.

How were those cases disposed of?—The applicant was permitted to go away with the consent of the clergyman who recommended him.

Was there any resistance made to the gratification of their wish to go away?—I do not think there was on the application of the clergyman.

Has there been any instance of gross misconduct in a candidate teacher while within the walls of the Foundling Hospital?—Not of gross misconduct, with the exception of those two expelled; they were guilty of a degree of insubordination that was contrary to the rules.

How soon is the number to be completed to thirty?—It depends upon the applications we receive from the country.

Have you room prepared for them?—Yes.

Are you aware of any steps having been taken to make it generally known throughout the country that applications may be made?—There are at this moment circulars struck off that will be forwarded to every clergyman in Ireland, stating the rules and regulations.

As yet there have been no such steps taken?—With the exception of an advertisement in the newspapers.

[The witness was directed to furnish a copy of the circular alluded to.]

Are there any gentlemen who act as visitors of the school?—Yes, each member of the training school committee takes it in rotation.

How often do they attend?—Sometimes once or twice a week; there is no regular time.

Will you mention the names of the committee?—Sir Francis Lynch Blosse, Mr. Magee, Mr. Russell, Mr. Foote, Mr. Paulus Emilius Singer, Mr. Dickenson, and Mr. Murray, and the two secretaries of the association.

We understand you to say there has lately been a rule established that the young men shall not go without the walls of the hospital?—Yes.

Will you describe the portion of the hospital they are at liberty to range in?—In the boys court, and occasionally in the field.

In what way are they prevented having communication with the females?—There is a porter between the male and female department, who has orders not to admit any one.

Is the Foundling Hospital so divided by walls, or in any other way, as to make it impossible for the male part of the inmates to communicate with the females?—I should think it would be impossible.

Is there by walls such an effectual separation?—Yes.

Has there been any wall built?—No; but the plan they have adopted at present I think completely precludes the males from communicating with the females.

Describe the plan?—The two doors that form the principal communication with the female court are kept locked, and every avenue that leads to the dining-hall, which is in fact the only way they could communicate with the female court, with the exception of passing the porter.

Is there any thing to prevent their stepping out of the windows into the female court-yard?—Yes, the windows are nailed down.

Are they barred?—I do not know that all of them are; some of them are.

Are not the girls constantly in the eyes of those young men; do not a number of the windows of the building they inhabit look into the court-yard of the girls?—Yes; but there is silk paper pasted on the windows to prevent them seeing them.

You think the means taken are sufficiently effectual?—Yes.

Have the young men in this institution free access to all the parts of the building that the boys inhabit?—They have not access to the dormitories nor to the school-room.

They have to the play-ground?—Yes.

Is there much communication between them?—No, I keep them as separate as possible.

Do you find it a matter of inconvenience to you that these young men are placed in an institution with a number of individuals with whom it is desirable they should not communicate?—No; I think the young men are not fond of associating with the children in the establishment, they do not wish to do so, in fact they are so much occupied they have not time; they have but two hours in a day, and those two hours are only on the alternate days on which they can exercise.

Do the candidate masters live on friendly terms with each other?—Yes, they do in general.

Have you observed any exceptions?—I have had trifling complaints, but not of any consequence.

From what part of Ireland do the young men principally come?—I think we have had more from the north than any other part.

Any particular county?—I do not recollect without referring to the admission book.

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Examination of
Rev. James Aickin,
20 Dec. 1825.

Does any particular individual recommend a large portion of them?—No; there was an individual recommended three as well as I recollect.

Have any of them been Foundlings?—There were two boys from Santry charter school,

Are those the only charter school boys you have had?—Yes, to my knowledge.

Had they been candidate teachers at Santry?—I think they had.

How old were they?—About twenty or twenty-one.

Have they left you?—Yes.

Did you observe that there was any material difference between them and the average of other candidate teachers; were they either better or worse?—They were very well grounded in Scripture and in arithmetic, at least one of them was particularly so, but at the same time I found them rather difficult to manage.

In what respect difficult to manage?—They were very apt to transgress some of the rules.

Did they get certificates?—One did, and one did not he was not the full time in the institution—of course he was not entitled to it.

Was he impatient of restraint that he would not stay?—I do not know the cause of his leaving the institution.

Was his moral conduct to your satisfaction so long as he did stay?—It was tolerably good.

Did you make any observation with respect to his adherence to truth?—With respect to that young man I did not, he was but a month in the institution, I had not so good an opportunity of knowing him.

With respect to the other young man who had been educated in Santry?—I think he was rather addicted to falsehood.

Had you any opportunity of making any observations upon their honesty?—No; they appeared very impatient of restraint; one, particularly, broke through the bounds once or twice.

Did they appear to feel their own previous education as a circumstance to be proud of, or rather to be regretted?—They appeared rather puffed up with it.

Did they consider themselves superior or inferior to the candidate teachers with whom they were associated?—I think they considered themselves superior.

Your fifteen teachers instruct twenty-five boys?—Yes.

Could you not pursue your system of instruction to the teachers nearly as well if they had no boys to instruct?—The great advantage in my mind in having the boys is, that they can practise upon them.

Do they in fact practise upon them to any material extent?—They do, particularly in the mode of questioning and answering.

Do you see it done?—Yes.

Could not they extend their usefulness in practising in the hospital at large?—Yes, if they were in a longer time; but their time is very limited.

Who instructs them in Pestalozzi's arithmetic?—I instruct the head class. I have divided the training pupils into two classes, the head class under my superintendence instruct the junior pupils and the children; I generally stand over the junior class while one of the senior students is instructing it.

Do they read any books whatever while they are within the institution except those you have named?—There have been a few books given to us as the commencement of a library.

By whom?—By Sir Francis Lynch Blosse; but they have had little time to read them.

You have nothing in the nature of a lending library to take to their own sitting places?—No, we have not.

What English grammar do they learn?—Murray's.

What geography?—Sharman's geography.

Appendix, No. 46.

Examination of the Rev. T. P. Magee; Wednesday, 21st December 1825.

YOU have directed your attention particularly, we believe, to the school that has been formed in the Foundling Hospital for the training of candidate masters connected with the Association for Discountenancing Vice?—I have.

Examination of
Rev. T. P. Magee,
21 Dec. 1825.

How long is it since it was opened for the reception of candidate masters?—About twelve months; I think the master was appointed in September, and the first admission was about the second week in January.

The number of candidate masters at present in the institution is about fifteen we understand?—Yes.

And you contemplate carrying that number to about thirty?—Yes.

What is the time it is intended upon the average that the candidate masters should stay in the institution?—Four months.

Is it felt that will be sufficient, or do you contemplate the probability of extending it afterwards to six months, or any other period?—The idea was, that we were so limited as to number that it would not be practicable to accomplish more than a certain number in a certain time; where there is a memorial, requesting longer continuance, sent forward by the clergyman who recommended, we prolong the time.

The expense is to be defrayed out of the funds of the association?—Yes.

Examination of
Rev. T. P. Magee,
21 Dec. 1825.

Vide Estimate at
the end of this Ex-
amination.

Can you state the probable amount of the expense that will be entailed upon the association by this institution?—I cannot.

When you extend the number to thirty can you form any estimate of the amount?—About 1,100 l.; but the estimate is making out.*

[The witness was requested to furnish a copy of the same.]

About ninety masters is the amount you expect to be able to send forth each year?—Yes.

Will you describe the nature and the extent of the instruction which it is proposed these candidate masters should receive?—Our object is to improve upon the machinery of the Kildare-street system, by having Church of England instruction added to it; and as far as parish clerks are concerned, we wish still further to improve upon it by the addition of psalmody.

At Kildare-street the masters have the advantage of a most extensive model school, where they can learn the most improved system of teaching; is it intended there should be a model school in the Foundling Hospital?—The committee have just determined to have a hundred boys selected from the hospital school, on purpose to have a model school for the masters to be trained to teach schools.

The one hundred boys are to form a school separate from the existing school in the hospital?—Certainly.

Are they to be the oldest boys or the cleverest boys?—They are to be selected so as to have a gradation of classes, the best boys in each gradation—suppose five classes.

Is it intended to have a system of instruction that is to be communicated to these boys by the candidate masters, as perfect in the details of its arrangement as is to be witnessed in Kildare-street?—That is the intention.

To try out all the present improvements, whether of Bell's, Pestalozzi's, or any other system?—Yes.

And it is fully expected that this model school will not be behind any model school that can be established?—That is the intention; we hope it will not.

Hitherto you do not profess to have realized that object?—No; it has been merely an experiment.

From the examination of Mr. Aickin, the superintendent of this institution, we have received an impression, that, hitherto at least, almost the entire time of the candidate masters is occupied in receiving instruction, that does not connect itself with the model school, and that their opportunities of learning how to teach children have been extremely limited?—That has not been much attended to as yet; but it is our present intention to enlarge the time still further to three weeks or a month, for the special purpose of training the masters to teach schools.

Is it intended that the candidate masters shall be confined to schools of the Association for Discountenancing Vice?—Certainly not.

Should you give the preference, *ceteris paribus*, to a master intended to belong to one of those schools?—There is no rule upon the subject.

Are we right in our conception that it is intended to limit the admission to Protestants of the Established Church?—There has been no rule laid down upon the subject; but we conceive that no person, who is not a member of the Established Church, will submit himself to our rules.

Do you conceive it improbable that Protestant dissenters, Presbyterians for instance, would adhere to your rules and reconcile themselves to your regulations?—If a Protestant dissenter came forward with a clergyman's certificate, there would be no objection to admit him.

What is the certificate to contain?—His appointment either as parish clerk or school-master.

You do not admit any without one of those destinations?—Not at present.

What is the regulation as to age?—The committee have been divided upon the subject; nineteen and thirty, I believe, are now determined upon as the limits.

Not exceeding thirty?—No.

Is it proposed that the entire expense of these candidate teachers should be defrayed by the association?—Yes.

What regulation is it intended to make as to the travelling expenses?—To be defrayed by the person who recommends the candidate for admission.

Are we to collect that you do not consider that the experiment has had any thing you would consider to be a fair trial?—We are satisfied with the results, as far as they have gone.

But the results you anticipate in future will be more satisfactory?—Yes; particularly in consequence of the model school now contemplated.

About how soon do you calculate upon having the whole of your machinery in active operation?—The committee have empowered Sir Francis Lynch Blosse to procure a competent master from England, and the very moment we hear of his appointment the school will commence.

Do you contemplate discontinuing the service of Mr. Aickin?—No; this other master is intended for the model school of the 100 boys.

Mr. Aickin will continue to have the general superintendence of the institution?—Yes.

Will you describe the extent of instruction in religion, which it is intended to give to the candidate masters?—A thorough knowledge, as far as we can, of the Scriptures, and reading the liturgy; in fact, to qualify them to discharge the duties of parish clerks properly.

Are there any particular books of the nature of commentaries or catechisms, that it has been determined should form a part of their instruction?—Nothing of the kind has been decided upon.

Should

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Should you suppose any particular books will be selected for that purpose, or would you leave it to Mr. Aickin, or others?—No; the books are to be selected by the committee.

It is intended there should be books selected?—Certainly.

Not merely reading the Scriptures?—No.

Is it intended that any particular catechism should be employed in the model school?—The Church of England catechism solely.

That beyond all doubt; but we mean in the nature of explanation, such as Mann's, Stopford's, Crossman's, or Lewis's?—The committee have not taken that subject into consideration.

Do you think it probable that any books of the description alluded to will in some short time be determined upon, in preference to others?—I think so; we have hitherto been contented with the candidate masters attending Mr. Murray's catechetical lectures.

Mr. Murray does not refer to any particular catechism?—No.

Will you describe the nature of the superintendence that the individual gentlemen of the committee give to this institution at present; how often they attend it, and what they do?—The members of the committee, in rotation, visit the institution weekly, but how often each member of the committee may visit in his week I cannot tell.

We may presume it will be once or twice?—Yes.

And during that time he will exercise his judgment as to what ought to be done?—Yes.

Do you anticipate having a very large demand for admissions, such as to keep the institution full?—Yes, we do, from the number of applications for admission we have lately received.

Have you as yet made it known to clergymen and others, that such facilities are to be afforded?—We have just drawn up a prospectus that is to be forwarded to every clergyman in Ireland.*

Vide Prospectus at
Foot.

[A copy of the prospectus was handed in.]

Is there any circumstance connected with the institution as to which we have not inquired, that you would deem it desirable to bring under our view?—I am not aware of any thing.

Are you satisfied with the means that are taken to separate the young men in this institution from the boys and girls in the Foundling Hospital?—From the boys there is no separation; from the girls they are completely secluded.

Is it wished they should communicate much with the boys?—There is no particular wish; the boys are in the same court; it cannot be avoided.

Has it ever become a matter of discussion in the association, whether it would be desirable to have a similar institution for school-mistresses?—Yes, it has; the only point was the expense.

Supposing funds should be supplied, do you think it would be the feeling of the association, with the assistance of ladies, to establish a similar institution for school-mistresses?—

It would be, I conceive, the unanimous wish of the association: there was some intention of trying it at the Foundling Hospital, but we wished to ascertain how far the experiment would succeed as to the masters.

The question was asked particularly in reference to seeing that at Kildare place the two do exist, and that the female department succeeds as well as the other?—The sole objection has been the expense.

ESTIMATE.

PROBABLE EXPENDITURE for Thirty Pupils for Twelve Months.

	£.	s.	d.
Provisions at 1s. 3d. per day for each man	684	7	6
Provisions for two servants	40	—	—
Salary to superintendent	150	—	—
Ditto to master of model school	50	—	—
Ditto to music-master	35	—	—
Ditto to attending physician	10	—	—
Wages to two servants	10	—	—
Coals and candles	25	—	—
Soap, starch and blue	10	—	—
Books, paper, quills, ink, &c. &c.	40	—	—
Incidents	50	—	—
	£. 1,104	7	6

Received the above from the Rev. Mr. Foote, December 15, 1825.

(signed) J. Wilson.

“ PROSPECTUS.

“ Board Room of the Association for discountenancing Vice, and promoting the knowledge and practice of the Christian Religion,

“ 7, Capel-street, December 1, 1825.

“ THE association have now established a training school for the instruction of parish clerks and schoolmasters; and the following are the regulations necessary to be known by all persons who may be desirous of recommending candidates.

“ The principal object in view is to qualify parish clerks and schoolmasters for discharging

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more creditably their respective duties. A clergyman of the Established Church has been placed over the institution, and the entire conduct of the seminary is under the direction of a special committee, whose members, weekly in rotation, undertake a personal superintendence of it. The pupils are lodged and dieted at the expense of the association, and every thing requisite for their education is supplied, but no travelling expenses are in any case defrayed. The time generally allowed for the pupils remaining in the institution is four months, but in particular cases, the committee have a power to extend it, on their observation of the capabilities and progress of the pupil, and having had further communication with the clergyman who recommended him.

"It will be evident that in the space of time contemplated for the pupils generally, it could not be expected that any person should be properly qualified who had not made a considerable progress previous to his being admitted; all candidates therefore for admission, must undergo a strict examination before the committee, and such as are found deficient will be rejected; the singing master deciding upon the capabilities of receiving instruction in music, in all instances of persons who are recommended as parish clerks. An important object with the association is, to improve the psalmody in the parish churches; they have therefore engaged the assistance of an excellent singing master for the institution, and particular attention is paid to this branch of education.

"The general course of instruction in the institution may be stated as follows: In the first place, religious knowledge, comprising an accurate acquaintance with the Holy Scriptures, and with the catechism and liturgy of the Church of England; and in the next place arithmetic in all its branches, on the best modern systems; geometry, with its most useful practical applications, if the pupil be capable of acquiring them; and a course of English grammar, book-keeping, and geography. The pupils are also exercised in reading portions of the liturgy aloud, every evening, to prepare them for a more correct and decorous discharge of their public duties; and they are taught to conduct schools upon the most improved system.

"No applications will be entered upon by the committee where the persons recommended are under nineteen, or above thirty; or where they have not actual appointments as schoolmaster or as parish clerk; and as it is desirable to unite in one person, wherever it may be practicable, the offices of parish clerk and schoolmaster, a preference will be given, in all cases of competition, to candidates who have the double appointment. The form of the applications is given below; they are to be directed to the Rev. James Wilson; and if sent by the post-office, under unsealed envelopes, addressed to "Sir Edward S. Lees; on the business of the Association, 7, Capel-street." The clergyman so recommending will be informed whether his candidate will be admitted to the examination, or otherwise; and in the former case, he will receive notice of the time of the examination.

"The institution has accommodation for thirty pupils; and the committee have it occasionally in their power to recommend well qualified clerks and schoolmasters, to clergymen in want of such persons.

"I, _____ minister (or curate) of the
parish of _____ certify that
_____ is actually engaged to perform the duties of schoolmaster,
(and) parish clerk in this parish. I have every reason to be satisfied with the
testimonials of his moral and religious character, and he appears to me, in every
respect, a proper person to be admitted into the training school of the association,
and likely to derive material improvement from a good course of instruction. He is
about the age of _____ *and has a good
natural capacity for singing.

Signed, _____
minister, or curate."

Appendix, No. 47.

EXTRACT from the Examination of the Rev. Robert Daly; 15th December 1824.

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HAVE you formed any opinion of the comparative effects of education in charity schools in which the children are boarded, and necessarily separated from their parents, with that which is given to children in public schools which they attend daily from their homes?— I have for many years considered that the system of charity boarding-schools was extremely erroneous, and that there was a great deal of evil connected with it: in the first place, there is a much greater expenditure of money; the sum that one of these small boarding-schools costs would give all the means of education to the whole neighbourhood around. My own opinion is, that though the heads of the children there educated are better stored with learning, that there is not that good effect produced upon those children as where you train them up in the scene in which they are afterwards to live; if you can excite any good habits in their houses, it is something accomplished; but you are never sure of any good effect produced by the instruction upon the child trained in a boarding-school, and then thrown open to the wide world afterwards. I have generally found them turn out ill; and my opinion is, that the system of education must be one that will carry it on in their own houses, connected with their families, and with the scenes they are afterwards to be conversant with in the world. I have been asked frequently to preach charity sermons.

* This latter clause may be erased, if the application should be for the pupil to be instructed only as a schoolmaster. It is requested that the post town of the recommender may be always stated in the same line with the date.

sermons for parochial schools here, as St. George's and St. Mary's, and different schools, but I have declined it, from conviction that it was a bad principle. I have said, "You must excuse me."

Have you observed that any of those schools are so much better regulated than others, that you would consider them exceptions?—Yes, some of them are better; but I am sure the principle is a bad one: great care may sometimes overcome the bad tendency of the principle, but I feel assured that the principle is bad.

Have you had any opportunity of observing the effect of the charter school education?—I have not had the same opportunity that I have had with the Foundling Hospital children. Among the charter school children they have friends to go to; but it is a dreadful state of absolute destitution that belongs to the Foundling Hospital children—it is that that makes them so much to be pitied. I have known some of the charter school children got in for three, four, or five years, by their parents, and then they were taken out, and there were their friends to receive them.

Have you known any instances of persons who have got their children into the charter schools, who would have been able to educate them if they had exerted themselves?—Yes; I have known a great many servants, and people of that kind, who have got their children into the charter schools.

* * * * *

Are not a very large number of Foundlings nursed in the county of Wicklow?—Yes, a great number.

Are many of them nursed in the parish of which you are rector?—I should think there are this year not far short of 100; I say this year, because they sent this year a great number of a certain age for the sake of attending school; there are beyond the average number of Foundlings in the parish of Powerscourt this year. I think sixty-five Foundlings attending schools in the parish, but few of them are included in the returns, as they came after the time when the average was struck.

When you say 100, does that number comprehend the whole in the parish of all ages?—Yes.

Are you sufficiently acquainted with the adjoining parishes to know whether there are a great many in them?—Yes; there are a great many farther up in the county towards Rathdrum.

Do the children in your parish fall much under your observation?—Yes, now they do a good deal; those that have been sent of a certain age, with the idea of their attending school, I see every week.

What opinion have you formed of the conduct of their nurses to them, and the treatment they receive from the children of the nurses?—About me they treat them exceedingly well, they treat them in fact as their own.

Do you think in all respects they bring them up equally as well as their own?—Yes; I could hardly state an exception to it.

Do you think they acquire an affection for them at all resembling that which they bear to their own children?—Yes, a very wonderfully strong affection for them.

Is that reciprocal on the part of both?—Yes; the unhappiest scenes I have ever seen were separating the children from those who had taken care of them for eight or nine years.

Does much affection arise among the nurse's own children and the Foundlings?—Yes; they almost always call them by her name, unless they happened to have two or three, and two happen to have the same Christian name, then they are obliged to call them by the surname; but if they have a Tom or a John, they call them by the name of the nurse, and not the Foundling name: sometimes they have a number of them, and then they cannot do that, there would be a jumble in the house; but if they have only one or two, and they have not the same Christian name as their own children, they then call them by the name of the family, and send them to school by the name of the family that nurses them, and not the Foundling names. I can state that almost all the women in my parish that have Foundlings to nurse, if they were sure that the children would be taken from them, they would not go up for the salary—they would lose their 3*l.* or 4*l.* to keep the children; but they take them up, the salary being a great object to them, in the hope that they may get the salary and the child; and they have often said, "We will not take them another year, we will keep them." There are a great number in my parish that they have kept back and not brought up, who are now living along with the families who nursed them; and I know poor women who, although they know it is a crime, and that I could not be a party to it, although inclined to wink at it, when a child has a good parent, have said, "When that child is five years old I will not take it up to the hospital, I will lose the money."

Do they act up to that?—Yes, they do; and when I have said to them, "My poor people, I wonder you can be such fools;" they say, "Oh, sir, you do not know the love we have for a child we have had so long!"

Are those children the objects of reproach or obloquy in the neighbourhood?—I do not think they are when children, till they go into the hospital, but they are most dreadfully so when they go back again. When they are called by the name of the people in the house, nobody knows whether they are their children or not; but when they come down—the boys with a blue coat and a red cape, from the hospital, they are looked at in a very reproachful way.

Do many of the Foundling children attend at the schools?—They do; they attend now since last August, since the new regulation. They took a great many children from some of the other counties, and were anxious to have them sent to places where they would be

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looked after, and they applied to me to know whether I would take care of some of them, and select some persons to whom they might send them. I said I would if they would pay me ten shillings a child for them; that if they came to me and went to the schools they must have a chance of the premiums, and I did not choose to pay that myself, or take it away from the other children that belonged to the place, and therefore if they sent them, they must give five shillings for the schoolmaster, and five shillings to help to clothe them; and for those that they have sent this year, they are to give ten shillings for their clothing and education—on those terms they have sent between forty and fifty children.

Of what ages?—From five to eight the poor people are obliged to feed and clothe them; but if they go to my school, if they attend with certain regularity, they will be entitled to rewards. I said to the governors of the Foundling Hospital, these poor children will have the chance of premiums in my school, and I must either give extra premiums on account of their number or take them from my own children, and therefore you must give me five shillings a child to provide their rewards, and I will give them a great coat, or a pair of shoes, or a little suit of clothes, and the other five shillings shall pay the master.

Do the nurses, who are Roman-catholics, appear to take great pains to educate the children in their own religion?—Yes, they do.

Do they permit them to go on Sunday to church?—Yes, they do now, because the children would be taken from them if they did not do it, but till this year and a half they did not do it; it was a very hard thing to get them to send them to school or to church.

Both with respect to their instruction and sending them to church do they treat them as their own children?—Yes, uniformly as their own children.

Have you ever known any one instance in which a nurse had voluntarily sent a Foundling child to the church when her own children went to chapel?—Yes; there are some Roman-catholics about me whom I have a good opinion of; I have said to them, "Do you think it a wrong thing, when you are intrusted with a child, to send it to school or to church? if you do I would not give you the child, but I think you are honest, and if you say you do not think it a wrong thing to let the child be brought up according to the religion of those who send him to you, I will let you have the child." And they do most scrupulously send the children to church and school.

Was it a condition required of the nurses heretofore that they should as far as possible educate the child in the Protestant religion?—It was required that they should send the child to church and school after a certain age, but they did not do it.

Have they always been desired to do it?—I do not think always; I think there was very little care about it some time ago.

Have you been able to observe what effect has been produced by the system lately introduced of transferring the children from Roman-catholic nurses to Protestant nurses?—I think the effect has been good as far as the desire of the Foundling Hospital has been to bring them up as Protestants and not as Roman-catholics.

You used an expression that great pains were taken to educate them in the Roman-catholic faith—can you point out exactly what course was pursued?—As far as I know they are uniformly taught their prayers according to the forms of the Roman-catholic church; they teach them the prayers at the youngest age, as soon as ever the children can speak, and I know they bring them to the chapel too along with their own children.

Have you ever known any of them taken to the confirmation that is practised in the Roman-catholic church?—I do not know that myself, but there have been instances that I have no doubt I could authenticate of children being taken as early as seven years old to receive the sacrament in the Roman-catholic church, but I cannot speak from my own knowledge—it was told to me by a person that I have every reason fully to believe, but it never came within my knowledge.

Have you ever had occasion at all to consider whether the 3*l.* a year paid for the children, is too little or too much?—I think it too little; the more respectable people, that take good care of their own children, do not like to have them from its being so very low.

Is there a class of persons who could receive them in a rank of life somewhat superior to those who receive them at present, who could be induced by superior pay to take them?—Yes; people who would be very glad to have them if it was not for the small sum; they are very fond of having the Foundling children for this one reason—they are sure to be paid; they know the day they will be paid, and if they have any character at all, any body will advance them goods upon the payment of the Foundling children. A great number of poor people about me endeavour to earn a little by getting servants children from town; they perhaps pay them 5*l.* or 6 guineas a year, and after a time leave them their children. I saw two children the other day in an elderly woman's house, they were promised to be paid 6 guineas a year; but they could not find out where the parents were, and she has them upon her hands; therefore the certainty of payment by the Foundling Hospital makes them more anxious to take them than they would other children.

Will that poor woman keep those two children?—Yes, just as her own; she could not open the door and turn them out, and she could not get any body else to take them. There is a poor woman near me who has two grown up children; after the first two or three years she did not receive a farthing for them, and she has brought them up as her own.

Are many of them nursed by Protestants?—Yes; but the great majority by Roman-catholics.

When the children are not returned to the hospital at the proper time, what steps do the governors take to reclaim them?—They do not take proper steps; I should suspect they are glad to hear no more of them; I have written to them and told them of children sometimes, but in many instances I have not, because I thought the children were just as well there as any

any where they could put them; in other cases, where they were with bad nurses, I have written to them and they have not attended to it.

Are we to understand you, that when the children are not brought up to Dublin, to entitle the person having them to the wages, that no question is asked by the Foundling Hospital?—I can state many instances in which no effectual question was ever asked; no inquiry ever came to my ear, certainly no inquiry that ever took the child out of the hands of the poor people to the hospital, that I can prove; I could bring many children from the parish of Powerscourt, that were not taken up for payment, and are there now at this moment.

Is the only information the governors of the Foundling Hospital receive of the children by the application for payment?—Yes, if the child dies in the mean time, they require a certificate from the clergyman, that it died at such a time, that they may pay up to that time; but if the woman does not choose to go up with the child, they make no inquiry about it. Applications have been made to them about children that they did not attend to—they do not follow them up: there is a child this very year, a boy in my parish, that I wrote to them about, and there has not been any thing done about it.

Does not it sometimes happen that the nurses stay for two years before they go for their pay?—They have one day for paying those who cannot attend upon their proper day; they have a time for paying for children where the nurses may be ill; they have a day in November to pay their regular children, and they state that any nurse that does not come by that day, will not receive any thing for them that year; whether they pay two years I cannot say.

In those instances where you say the board have done nothing effectual, have they answered your letter?—I cannot distinctly state that, because I have written about other things; they may have said they would inquire, but I know they have not done the thing, that I can answer for—I can produce the children. The board now correspond with me, and I have recommended women to them to nurse the children, but I have no control over those who go up, they are not paid through me; and if I write to them that certain people are keeping back their children, or that certain children that had been taken from those people had run out of the hospital, and come back and are with them, I would generally state that they take no notice of it. I will not say they have not answered it, but the children are in the parish of Powerscourt at this moment that I have written about, and they do not send for them.

Do the nurses obtain from you any certificate of good conduct towards the children?—No, they obtain from me a certificate within the last two years of their sending them to church and school after a certain period, without which the governors take the children away.

Do you think that certificates of that kind are signed as matters of form?—I have no doubt they are often; I think the best security is having the whole certificate in the handwriting of the person signing it.

Are the Protestant nurses exactly in the same condition of life as the Roman-catholic nurses?—Yes, generally they are; about me there are more of the poor people Roman-catholics than there are Protestants; if you were to get twenty of each class, the Protestants would be rather in a better line of life than the Roman-catholics.

Do you see any difference in their treatment of the children with respect to kindness?—No, I do not; I think the Roman-catholics are more disposed to keep the children there—they have an extra reason for it.

What do you conceive that extra reason to be?—If they are fond of the child they would be glad to have them in their own faith, they would feel in parting with them an additional pang.

Do you think the system of transferring the children from one nurse to another has a bad effect upon their character; does it break in upon the affection which seems to be substituted for that of parental feeling?—I should think if they were transferred young it would be a very good plan, because persons might be found to nurse them till they are three or four years old who would not be proper persons to have them afterwards, and to transfer them from those to respectable people who take care of their own children was a good plan.

Would it not be a better plan to seek out, in the first instance, a Protestant nurse; the question is put particularly with respect to greater affection subsisting on the part of a woman who has a child to take care of for some years than one who has had it a short time?—You cannot get a sufficient number of Protestant nurses without a much larger sum being paid for them, and therefore you bring into the field a different class of people.

Stating to you that the number of admissions into the Foundling Hospital has been reduced from 2,000 to 500 annually, do you not think that a sufficient number of unexceptionable Protestant nurses might be obtained?—Not at 3*l.* a year.

Do you think 4*l.* a year would be sufficient?—I think 4*l.* would do more; for a young child they pay 2*l.* extra; no woman on the face of the earth would take an infant for 3*l.*; the woman must give up her time entirely to it; in the other case they are no great trouble to them: 4*l.* and 2*l.* make 6*l.* and many decent people would be glad to get that 6*l.*

Have you ever had any opportunity of observing the state and condition of the children when they were about to be removed into the Foundling Hospital, and to see what these same children had become after having undergone the routine of instruction there, and afterwards apprenticed out?—Not the same children. I think I only know one boy whom I knew before; he went into the hospital, and since he came out he is not a favourable specimen certainly, but I have not an opportunity of judging.

Do you know the general character and appearance of the children sent into the hospital, and have you had any opportunity of observing their general character after they came out?—

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No, because I have set my face against receiving any children into my parish who have been in the Foundling Hospital.

What has been the cause of that feeling?—I felt them a charge upon me that I was not able to discharge; I felt there were so many more persons coming into my neighbourhood that I was chargeable for; I considered them coming under peculiarly unfavourable circumstances, and for these last eight years I have given but one recommendation to any family to get an apprentice out of the Foundling Hospital.

What do you mean by “unfavourable circumstances”?—I have remarked that no children turn out so ill as those children.

Have you been led at all to examine the causes of that?—I think it is the degraded state they are in, in society that is unfavourable to them.

What do you mean by turning out ill?—Most of the females that I have known have turned out profligate; and there is one thing that I have remarked, that there is not a Protestant in the parish of Powerscourt, except a Foundling himself, that would have a Foundling girl for his wife; they are looked upon as degraded, and are then either open to prostitution, or are married by Roman-catholics who are some of them lower in society, so that they have not their fair chance of being settled in life as married women.

When they are married to Roman-catholics of the rank you have described, do they become Roman-catholics?—Yes, almost always; I know but one or two exceptions.

How do the boys usually turn out?—I think they have generally turned out better. I cannot speak so much against the boys turning out as against the girls; there are some decent young lads in my neighbourhood that have been in the Foundling Hospital.

Have you known of any instances of girls returning to Dublin for the purpose of prostitution?—Not for that; but I know a great many have ended in that way, from want and different things of that kind.

But who had been previously sent to the country, and had returned to town?—Yes; they have often been destroyed in the very places they were sent to; there is no one to call them to account for it. A profligate fellow feels that a Foundling girl has no friend, and he would not offer her that which is honourable; she is more exposed to vice than any description of woman in the country, and from that circumstance I have not for nine years signed a recommendation for one Foundling girl to be brought as an apprentice to my parish.

Have the children that have remained in the families where they were nursed, received the same protection that the children of the nurse received?—The same affection and the same care.

Have they turned out the same?—Yes, just the same as the rest.

Do you think it would be possible to carry into effect any scheme that should secure in the first instance, that the children should be sent to Protestant nurses, and should then continue in the families of the nurses; their education to be provided for in schools in their immediate neighbourhood, and that a sum of money should be provided to assist the nurses and their family in providing for them?—I should certainly think there could be such a plan, if they were continued in the neighbourhood of good schools, to be as members of the family of the people that brought them up; and if they were apprenticed or disposed of from that, they would always have a family to go back to: if a poor Foundling child is turned out of the place he goes to (and he is as liable to behave ill, or to be used ill, as other children), he has no other place to go to in the wide world.

Do you think if a moderate apprentice fee was given to a child, and an option was afforded to the nurse of taking that child as an apprentice for the term of the apprenticeship, that in most instances it would have the effect of inducing the family in which the child had been reared, to continue to extend their care over it?—I should think the giving the apprentice fee to a poor woman who had reared the child would be throwing it away.

Have you not assumed, in your former answer, the probability of a child being taken away from the care of that nurse to be apprenticed to a stranger?—That is what I would do; I would apprentice them to a stranger, as a poor man would do his own child, and then they have their nurse as a parent to go back to if any thing happens to them; whereas, if you paid the apprentice fee to the nurse, you would not get any thing for it.

The question supposes that the annual payment to the nurse would necessarily cease about the period when the apprenticeship should commence—do you see either any objection or any recommendation to the nurse or her husband becoming the master or mistress of the apprentice, rather than a stranger?—I do; because I think by their being put to a stranger, he would be better qualified to teach them a trade, and then they would have a parental house as a place for them to look to; you would provide in two ways for them by that instead of one; and you might be quite sure, if there was an option with the nurse to get the apprentice fee, they would always strive to retain them, and the child would not be a gainer by it; whereas if you apprentice them, the poor woman must get rid of her children in some way, and you dispose of that child for her, at the same time that there is a retreat to this house for the child if any thing happens to the person it is bound to, or if it runs away or behaves ill, it will run home.

If an apprentice fee were provided for a child so circumstanced, would it not be placed in a situation better than a child of the nurse's?—Yes, it would; if there was proper care taken to have them apprenticed to people who ought to have them, they would have that advantage over the nurse's child.

Do you think it would be practicable for the governors of the Foundling Hospital to establish a correspondence with the clergymen of the respective parishes to ensure a due attention to the education of the children so circumstanced?—It is hard to get people to take responsibility upon themselves.

Examination of
Rev. Robert Daly,
15 Dec. 1824.

Do you consider that the children, before they are returned to the Foundling Hospital, are as fine looking children, in a physical point of view, as the general average of the children of the peasantry of the country?—I should rather think not, generally so; but I have been remarking to some friends near me, that the Foundling children about us are as fine children as I ever saw in my life; but still I have a sort of feeling as if they are not always equal to other children, as if hardship of carriage, or things of that kind, may have injured them; but the children about me are as fine children as I ever saw in my life.

Have you ever had an opportunity of observing whether the Foundling children who have passed through the hospital, are as fine in their physical appearance as those who have not passed through it?—I have not had an opportunity of judging; I only know one boy who has been so circumstanced, they seldom apprentice them in the same county.

Have you any grounds for forming an opinion as to the degree of religious education that Foundlings receive in the Foundling Hospital?—I have reason to think that as far as mere outside instruction, they are very well instructed; but I have no reason to think that they are instructed in a way to have influence upon them; I have not seen it.

Have you had any instance of a child attending your own Sunday school, that had previously passed through the Foundling Hospital?—Yes, I had four or five in it.

Did you observe any thing particular as to their instruction?—No, they knew the Scriptures well; their heads were well stored in general.

Were they all able to read upon leaving the Foundling Hospital?—Yes, all that come out from the Foundling Hospital as apprentices are able to read; there is an exception; there have been two or three who were anxious to keep their children; there are two in my parish that did not pass through the Foundling Hospital; they were only there a few weeks and they could not read, but those who come out at their full time can read very well.

Appendix, No. 48.

EXTRACTS from the Examination of the Rev. James Carlile; 25th November 1824.

Examination of
Rev. James Carlile,
25 Nov. 1824.

HAS the boarding school answered the expectations of the persons who established it?—It is difficult to answer that; certainly it has not answered my expectations, and there are others of the gentlemen in the session quite of the same opinion.

In what way has it not answered your expectations?—The children, in general, have not turned out so well as one should have expected in theory, by removing from intercourse with the world, and educating them exclusively in the school; it has not manifested itself so effective a system as we were led to suppose it would have done. A very large proportion have been withdrawn by their parents, or ran away from the school; and a considerable number of those apprenticed have run away from their masters.

Is it found that by removing the children from their parents and friends, and putting them under the care of masters and mistresses, they are, in point of fact, removed from temptation?—I do not conceive they are, by any means, but very frequently brought into it.

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Do you conceive that the parents would be more likely to prevent or to correct bad habits than the master or mistress?—I do not think there could be one single moment's doubt, when the question is between a respectable parent and a master; the only doubt would be when the children are not of respectable parents; in such cases it may be supposed that a decent master will do more to train up children to decency than a profligate parent; yet this is balanced by several considerations, such as the danger of improper masters, and the difficulty of detecting them; the danger of children of profligate parents corrupting the children of decent parents, among whom they may be introduced. A few instances of the children of decent parents introduced among vicious children, and placed under the care of a worthless master or mistress, is sufficient to counterbalance all the good that any school is likely to do to the children of profligate parents: besides it often happens that a parent, although profligate himself, is at pains to preserve his children from his own vices; and such parents frequently succeed in rearing to ideas and habits of decency. The conductors of such schools have always to choose between evils; namely, either to select only the children of creditable parents, and then to remove such children from their relations, and place them under the exclusive care of a kind teacher; or to select only the children of profligate parents, and thus hold out a premium to vice; or to mix reputable with disreputable children, and thus to run the hazard of rendering the vices of the bad common to all.

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Do you conceive that the effect of separating children from their families and connections, and shutting them up in boarding schools, has the effect of quenching those kind feelings in their hearts, which would otherwise exist there?—Unquestionably, to a great extent. The children who are educated, at least for a considerable time, at boarding schools, and who see little or nothing of the anxieties and labours of parents for their maintenance and their moral tuition, cannot feel the same interest in their parents as those who have witnessed all their solicitude; and I believe that in point of fact it will be found that children who are reared in boarding schools, are very seldom disposed to do much for their parents, or near relations in distress; from what I have seen of the dispositions and habits of children who have left our school, I conceive that they were much more likely to prove burdensome to their parents and relations than to assist them.

Do you think four or five years passed in a boarding school of the description spoken of, have a tendency to qualify or disqualify the children for their future prospects in life?—

Examination of
Rev. James Carlile,
25 Nov. 1824.

I think they get habits of idleness, which they seldom conquer: they have nothing to do but to be taught to read and write, and such other matters as may be done about the school; they have not those habits of industry that are likely to fit them for life.

Do you conceive the condition of the children in such a school is one of greater or less hardship than it would be in a parent's house?—I think it is to the children of the school one of more tedium and less interest, but not so much hard work.

Is it a state of less exertion?—Yes, if the people are in any degree industrious.

Do you conceive it desirable that children from their early youth should be inured to those exertions that have been referred to?—I think it is highly important that they should, but not overworked. There is also a distinction to be made respecting the nature of the exertion in these schools, it is usually of a totally different kind from what they would find in their parents house; they would there be employed in any sort of drudgery—bringing in coals and cleaning out the dirtiest places about the house; and in schools they are rather employed in a genteel sort of occupation, such as learning lessons, writing, &c. and the consequence is, that when they go out into the world, they are usually disgusted with common drudgery.

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Can you state whether the feelings of the children in the school of St. Mary's Abbey are generally those of shame or pride, in consequence of their education in the school?—After they have been for some time in the school, the prospects of their future life get much higher than they were when they entered the school. We had a child the other day whose mother, when she was brought into the school, I visited; I found her a widow woman, who had five or six children in a room full of filth and the most offensive smells; the child has been in the school some years, and there was an application from a very decent man, a shoemaker, to train her to binding ladies boots and shoes, which he represented to be a good trade, and by which I found a woman could earn a good livelihood; but the child was greatly shocked and chagrined at the idea of such an apprenticeship, although at the time she came into the school she would have been delighted to have been taken into any kitchen, or received by such a person to assist in the common work of his family for her food; and such instances are perpetually occurring.

Do you think those projects of ambition salutary, and as being likely to lead to greater exertion, or to lead to disappointment?—They make them dissatisfied with their apprenticeships, and they form one great cause that induces them to leave their apprenticeships.

Are the children ashamed of having been educated at a charity school after they leave it?—I think there is the strongest tendency to be ashamed of it. They seldom return to the congregation in which they were exhibited as charity children; the disposition to get rid of that is one of the effects of their being ambitious.

* * * * *

Do you think, in after life, it is a circumstance they consider an opprobrium to have been educated in the school at Mary's Abbey?—In some few cases we have found them disposed to recognise us again, but from the way they talk of it, they show they consider it an effort; they say, "We are not at all ashamed of it," from which we infer that there is a temptation to be ashamed, and accordingly the greater part of them never do look near us; some of them have turned away from me, and would not recognise me in the street, though they knew me well.

To what number of children do you refer in making these observations?—To the whole of the children who have passed out of it during the last thirteen years.

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Have you found that the minds of the children have been much impressed by the scriptural instruction they have received?—They very readily receive scriptural instruction, so as to be ready to give accurate answers; nothing is more easy than to excite a little competition between them, and you may make them answer admirably; but in very few cases have I seen it have any influence upon their hearts, so as to take it home as a practical matter to themselves, though I have endeavoured to impress upon their minds that religion is a personal and practical thing; I have frequently rivetted their attention to such subjects, but when you come to the point of practical effect upon them, I have observed such effect in but very few instances.

If the children were not removed from their parents, but continued still in the ordinary habits and circumstances of life, do you think they would see that religion was more closely connected with themselves, than they do being confined within the walls of a school?—I think the experience of Sunday and day schools is to that effect; they would then have the parent's sanction for what was taught them at the school—even if the father was not a religious man, he would perhaps give his sanction to the instruction which they received in the school, and if he was a religious man, it would have ten thousand times more effect than any thing that could be said to them at the school; the approbation of it at home would add prodigiously to the effect of any instruction given in the school.

Have many instances occurred to your knowledge in which, from peculiar circumstances, you have been able to make impression upon the minds of the children?—There have been very few instances—some have seemed to be seriously affected, but a very small proportion; there were two that died, and another or two at the utmost that seemed to be under serious impressions. With respect to the superior efficacy of instruction given while the children are staying with their parents, I would make this observation; there is one particular vice of females, that of lewdness, which is a subject we can scarcely touch upon; the consequence is, that the child goes out into the world totally unprepared to guard against that temptation:

Examination of
Rev. James Carlile,
25 Nov. 1824.

temptation: the mistress may, but very few mistresses I apprehend do touch upon it, and if they did, it would have comparatively little effect; whereas a child living with its parents, and probably hearing reference to a woman that has lost her character, and witnessing the horror with which another speaks of that vice, is more impressed with the danger of it, and made better to understand the effect that such a fall would have upon her future life, than she would be by any thing that could be said in the school; and I believe it will be found that that description of vice carries off a very large proportion of the girls that go out of these schools; they are not warned against it; it is a matter upon which the clergyman can say little or nothing, as its coming from him might do more harm than good; the mother and father could say with effect what nobody else could say; and I have reason to believe it would be found, on inquiry, that what I have stated respecting the after lives of girls reared in charity schools is the fact.

Have any facts come to your knowledge that have led you to the opinion you entertain upon this subject?—There are none I could give in evidence, as I received them only at second hand; I have reason to fear some of our own girls have gone upon the streets, and I have strong reasons to entertain the same fears with regard to the children of many of the female charity boarding schools in Dublin. It has been stated to me by persons who had abundant opportunity of knowing the facts, that a very large proportion of the female patients in the Penitentiaries and Lock Hospitals of Dublin, consist of young women who had been inmates of charity boarding schools.

Would you except from that observation the parochial female schools of Dublin?—Not if they are boarding schools.

Does there exist out of doors a prejudice against the children educated in these schools?—Among the lower class of people there does; I think in the upper class of people there is no such prejudice; on the contrary, that they would prefer them if they found them generally to turn out well; in this, however, they are frequently disappointed, so that few are disposed to receive them; they find it difficult to make the other servants agree with them—they are placed in a sort of dilemma with regard to them; if they keep the charity child excluded from the other servants, it excites envy and ill-will, and the child is often rendered proud and unmanageable; or if it is permitted to associate with the servants, it very frequently will be corrupted.

Are they rendered worse than the other servants, or do they only fall to the level of the general class of servants?—If pains are taken to separate them from the other servants, then servants are afraid of their telling tales, and they either annoy them or endeavour to corrupt them, and thus to get them to side with them; and charity children lying under a kind of reproach among servants, if once they are corrupted, they sometimes are led further into vice than other children would be, for the purpose as it were of redeeming their character in the kitchen; just as a young person who has made a serious profession of religion, but who has afterwards fallen into bad company, will often go further in profanity and vice than the other, as if it were purposely to convince them, that although he once seemed to be religious, he is now as bad as themselves, and may safely be received into their fraternity.

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You have said that fifty-seven children have passed through the school?—Yes, up to August 1822, and a few more since that time.

Can you state exactly what has become of those children, dividing them into classes most convenient for the purposes of statement?—Not precisely; I can give a sketch of them; of those fifty-seven up to 1822, there were apprenticed or provided for by the governors thirty-two, eloped from the schools eighteen, four were withdrawn by their relations, and there have died in the schools three, making a total of fifty-seven.

In the first place, what became of the eighteen that eloped, so far as you can state?—I can state but with regard to a very few of them; we have reason to believe some proportion of them were removed in consequence of being Roman-catholics, and by the influence of the Roman-catholics—I traced some of them to Roman-catholic institutions.

What is your impression as to what became of the remainder?—My impression is that they have not turned out well; some went back to their relations, and their relations were exceedingly anxious to bring them back to the school; sometimes they have not been admitted, at other times they have, if they have not staid away any length of time.

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Speaking of the thirty-two that were apprenticed, have you any means of knowing how many eloped from their masters?—There were sixteen of them eloped from their apprenticeships.

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Do you conceive, upon the whole, as much pains have been taken with the religious instruction of the children in St. Mary's Abbey, as in other charity boarding schools in the city of Dublin?—I do conceive so.

Have you felt it particularly your duty to attend to them in that respect?—Yes, I have.

In how many instances have you had reason to be satisfied with the result of your care?—In point of knowledge the progress of the children has been satisfactory in many instances, but in practical religion in very few.

Can you state how many out of fifty-seven?—It is difficult to judge of the heart; there may be more seriousness in a child than you are led to imagine. I should not think out of the fifty-seven, so long as they remained in the school, there were more than four or five of them that were seriously impressed, and even of some of them I had some doubt.

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Would the same sum that is now applied to the maintenance of one of these children

Examination of
Rev. James Carlile,
25 Nov. 1824.

in the school, if distributed in a different manner, produce greater relief and more beneficial effects upon the children of the poor?—Decidedly so. I consider that in any family if the same sum now expended upon the education and maintenance of one child was expended upon the whole family, it would be much more judicious for the relief and instruction of the family. Suppose a family of four or five children, according to the present system, you pick one out of the rest, and educate that one in a style much superior to the rest, whereas you might for the same sum educate the whole, and leave something for the support of the family, they would be kept together, and they would all be educated, and in all respects the 13*l.* or 14*l.* a year would be incomparably better distributed among them.

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Assuming the probability of a moderate degree of neglect and inattention on the part of the nurse, is it your impression upon the whole that a given number of children, suppose 700, distributed under the care of 2 or 300 Protestant nurses, are more likely to become efficient members of society than if they were drafted into the Foundling Hospital, in which there are usually 1,200 children?—I should think much more likely to become useful members of society by being connected with a family where they form domestic affections.

It being also understood that the governors of the Foundling Hospital are in very particular correspondence with the clergymen of the parishes in which such children are situated, and who undertake to exercise over their education peculiar superintendence?—I should think the children were much more favourably circumstanced for turning out good members of society by being in those families, than by being in the hospital.

Appendix, No. 49.

EXTRACTS from the Examination of *James Digges La Touche, Esq.*;
14th December 1824.

Examination of
J. D. La Touche,
Esq.
14 Dec. 1824.

HAVE you paid much attention to the system of education pursued in schools, in which the children are boarded as well as educated, and in which they are necessarily separated from their parents and friends?—I have long had my mind turned towards it; and though I cannot say I have much experience upon the subject, yet the strong impression upon my mind has for a long time been, that there was something exceedingly futile in the expectation of good from boarding schools, where the children are received early and shut out from all intercourse with society, and then, just at the most dangerous age, cast upon the ocean of life without any friend and without any experience of life, and shipwreck, I conceive, must too often follow; it is a wonder it is ever avoided. It strikes me that a child educated in a cabin really enters life, as far as circumstances are concerned, with more advantages than a child educated in a boarding school—and circumstances will operate more or less with respect to common life.

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Have any instances of the kind (infanticide or abandonment of children), come to your knowledge?—There was an instance of a Foundling that occurred last year in the parish I belong to; I do not know for what reason it was not admitted into the Foundling Hospital; there were different stories about it; but she is living in right good health; there was a poor woman took her, and she has continued to support her literally without any payment. I do not approve of boarding schools, at the same time really it is a hard thing to know what to do in the state of society that exists in Ireland at present, where there is no legal provision for the poor, nor do I desire there ever should be where there is such an immense mass of poverty; it really sometimes does occur, when every thing about one is imperfect, whether the adoption of a perfect system will work well. I do not think there is an animal on the face of the earth that excites more my commiseration than one of those children going out to any place; I think a gentleman's house the last place I would wish to see them in.

Why do you think they are particularly ill calculated to be servants in gentlemen's houses?—I think gentlemen's servant are very bad company for them, and I think gentlemen and ladies are very bad masters and mistresses for them. They come out of those schools overgrown children, with many of the pettish tempers and manners of children; therefore, supposing they got a stubborn fit, you have one of those children quartered upon you for two or three years; what are you to do with them? you cannot give them a beating, every feeling of your mind would revolt against that; you do not like to get one of your servants to beat them, that is very unpleasant too; what can you do? you cannot get rid of them. At the same time, I have known of young persons educated in charter schools, and the orphan house, that have been completely blessings to the families which received them, they have been the most excellent that could be conceived; but at the same time that is only what we see continually, that Divine Providence counteracts the evils of human systems.

Are the cases of failures more frequent than those of success?—I have not experience enough to answer that. I have heard it said by those who have been chaplains to penitentiaries, that it is a very hard thing to do good to people that are locked up, who are excluded from all intercourse with the world; I think there is a reason for it that satisfies my own mind, that the temptations that occur tend to the formation of principle, although they also frequently tend to the destruction of it; the person gradually becomes accustomed to wield the instruction that he requires, and when they are locked up it sinks merely as a kind of science into their mind, and is not an operative principle; at the same time I would state, that I believe that the generality of persons that have been dismissed from

from the penitentiaries have turned out well, to which, however, we may suppose their experience of the miseries of vice much contributes.

Do you think, from the observations you have been able to make upon the subject, that the character of the children from those schools is decidedly different from those of the children who are educated in cabins and cottages, and day schools?—I am inclined to think it is; they are overgrown children and totally unacquainted with the world, and totally unfit to deal with others; that is the impression on my own mind; I would not speak as having very large experience upon the subject, but as rather expressing an opinion grounded on my own reasoning and the opinions of others. I never had any in my own family.

Examination of
J. D. La Touche,
Esq.
14 Dec. 1824.

Appendix, No. 50.

EXTRACT from the Examination of *Paulus Æmilius Singer, Esq.*;

Monday, 29th November 1824.

IN your superintendence of those establishments (penitentiaries), have you had any opportunities of forming an opinion as to the effects of the different descriptions of education of females which are pursued in this country, upon the character and conduct of the women?—In those various institutions we have had many, very many instances indeed, of characters coming forward, that have been educated in various institutions in and about Dublin, from the Foundling Hospital, and the various parochial charities; but the numbers contrasted with the great aggregate of the individuals passing through, do not admit of comparison; but this I will say, without hesitation, that with regard to moral feelings, we have not discovered those from the schools to be possessed of one particle more than those who have never been in them.

Examination of
P. Æ. Singer, Esq.
29 Nov. 1824.

Do the girls appear to have lost the effect of the religious instruction they have received in those schools?—Entirely; I never saw a trace of it in any of them.

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Of the women now in the house, what number have been educated at different schools in which they have been separated from their parents?—There are eight at present in the Lock Hospital out of 150.

Does it appear at what schools they were educated?—Yes; there are six of them from the Foundling Hospital, and I understand one from a Roman-catholic establishment on George's Hill, and one from the Arklow charter school. In our penitentiary on the Circular road, from April 1813 to November 1824, the number received into the house was 284, of whom thirty-eight passed through different charity boarding schools; of those that have passed through the penitentiary, some have gone from the house, whom we knew had been in schools, but were not able to ascertain the exact school they came from, but the thirty-eight are persons from many schools in Dublin and its vicinity.

Can you state what number of patients pass through the Lock Hospital in the course of a year?—From the 4th of March 1820 to the 4th of March 1821, 593; for the same period to 1822, 813; to 1823, 775; to 1824, 673; and from March 1824 to 27th November, 619.

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You have stated that there are eight out of 150 now in the Lock Hospital, who have received their education in charity boarding schools?—Yes.

Is it your impression that there is the same proportion in the total number that pass through it in the course of each year?—As a matter of opinion, I should say yes.

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Have you been able in your own mind to account at all for the fact you have stated, of so many of those girls falling into vicious habits?—I will state what my opinion is: it appears to me, from the best view I can take of the subject, that the reason why girls educated in these schools fall into vicious habits afterwards, arises from this circumstance—that they are removed in the first place from their natural protectors, whoever they may be, whether parents or other relations, and they are taken into the school and placed among strangers, the consequence of which is, that the natural feeling or tie that first bound them is broken; and they are educated in a way superior to what that particular class of individuals ought to be educated in, being nursed, if I may use the phrase, in a sort of delicacy, which when they are put out from the schools, either as apprentices or as servants, they do not meet with, and having no prior parental or relative tie to bind them (while the persons that put them out are naturally more attentive to the school than to those that have gone from it), it is natural to foresee, that without any protecting friend, such as a parent or relative to watch over them, and unfitted for the situations they go to, from the education received, they become the victims of the first temptation that falls in their way. Separation from friends seems to be a fundamental error in parochial education, together with the particular system generally pursued in such boarding schools.

Have you been able to observe what effect is produced upon the characters of the women by the system of instruction pursued in day schools, which does not produce the necessity of separating the children from their parents; have you been able to observe whether the number of persons who pass through those institutions that have not been in the boarding school are wholly uneducated, or whether any of them have received the education alluded to?—With respect to day education, it prevails very generally at present; and I have no hesitation whatever in giving my personal opinion that those educated in the day schools are by far the better educated class, and that their moral principles and conduct through life, are infinitely better than those who have passed through boarding schools. There is a school very near where I reside, superintended by young persons, and the conduct of

Examination of
P. Æ. Singer, Esq.
26 Nov. 1824.

the individual is superior to any thing I have ever been able to trace from those who have been educated in the boarding schools.

Does it appear that a large proportion of the women that fall under your notice in those institutions have been entirely uneducated?—A great proportion of them, by far the greater proportion. With respect to the Penitentiary I can speak more distinctly, the greater part of them are forced to commence with their letters, to teach them to read—it is the first thing done with them on entering the house.

Of those who have been instructed, and know how to read and write, do you think as great a number come from the boarding schools as from the day schools?—I am not aware that from my own knowledge I can fix my eye upon any individuals from the day schools, so that I am not able to draw a comparison; for those I have mentioned here are from the boarding schools. I am not aware of any that have been educated in the day schools; there may be some.

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You have mentioned that 284 persons have passed through the Penitentiary in a given time, and that 38 of those have been educated in charity boarding schools, what is your present impression as to the proportion of the remaining 250 who have been educated at all, and those who have been totally uneducated?—By far the greater proportion were totally uneducated.

Would you say three-fourths or four-fifths of the balance were uneducated?—I should say four-fifths of the 250 were uneducated.

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From what class of schools had the greater number of the thirty-eight in the Penitentiary come?—I think certainly from the Foundling Hospital; but there is not so great a proportion from the Foundling Hospital in the Penitentiary as appears upon the eight of the Lock Hospital; for of the number from the Penitentiary that have been in schools, several of them we have not been able to ascertain what schools they were in, not being at present in the institution; they stated upon admission that they had been in schools, but the majority were certainly of the Foundling Hospital, and I think the reason is obvious why it should be the case, if the system I was given to understand was that which prevailed, but in this I am informed a change has lately taken place; the fact was this—the demand upon the hospital was extremely great, and the extent of the establishment in Dublin not at all commensurate to the demand upon it; they were therefore under the necessity of having a vast proportion of the children nursed out of the house, and I understand that the children were allowed to remain with the nurses till they arrived at a tolerably old age; a girl passed before me some short time ago, that told me she was near ten before she was brought in from nurse; when they are brought in from nurse, they are sent, as soon as possible, out as apprentices, having been with their nurses for such a length of time, not doing any thing, but acquiring habits of idleness; upon coming to apprenticeships in town, many of them have left their places, and returned back to their nurses, who not receiving further payment for their support, would not of course receive them, and several of the individuals told me that they had no remedy but to come to Dublin, and try what they could earn upon the streets.

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Speaking upon general recollection of the thirty-eight who passed through the Penitentiary, that appeared to have been educated in charity schools, what is your opinion of the age at which they become addicted to vicious pursuits?—All young; we have had an instance in the Penitentiary so young as thirteen; that was a solitary instance.

Mention the next to that?—The average age was from fifteen to sixteen; there are at present in the Penitentiary five who have been educated in different charity boarding schools, and I should apprehend that sixteen or seventeen is the outside age of either of those five.

We have collected from you that of 150 cases at present in the Lock Hospital, there were eight individuals who had passed through charity boarding schools; that would be in the proportion of fifty-three in each thousand that pass through charity boarding schools; in your opinion would that be an exaggerated calculation?—I do not think it would.

Have you any reason to suppose that the actual proportion upon each thousand, that passes through the Lock Hospital, is less than what that calculation would point out?—No; I think the number in the house is the mean number.

* * * * *

Do you consider the instruction that might be dispensed under proper regulations, in well regulated day schools, is more or less likely to lead to subsequent good conduct, than the education administered, under all the circumstances you have described, in a boarding school?—Certainly, I have not a doubt of it; and that the day education will have not merely an influence upon the children, but those connected with them: the education the children get in a boarding school is confined to the children alone, and has no moral effect upon the family; when children are sent to day schools, there is attention paid to their cleanliness, and the children will bring home an influence upon the domestic arrangements that cannot but be ultimately serviceable; the lessons they are forced to get at home, will, to a certain degree, have that effect, and the books they bring home will have a similar result; it will also bring the teacher in contact with the family; if, for example, a child comes to school, and swears an oath, it is very likely he has heard his father swear it before he came to the school; the very fact, therefore, of an individual going to point out the error to the parent, and saying, “do not swear before your child,” must produce good; I am quite satisfied that general day school education is one of the great means that will be productive of the greatest moral results to the country.

Appendix, No. 51.

Examination of the Rev. *John Beasley*; Tuesday, 7th December 1824.

ARE you chaplain to the Magdalen Asylum in Leeson-street?—I am.

What number of women are supported in that institution?—The numbers vary, the average I may say is between thirty-eight and forty-two, generally about forty.

Is it the largest establishment of the kind in Dublin?—I do not know.

Is it supported by private funds?—By voluntary contributions; the Sunday collections in the chapel are the main support of the institution.

Are the women admitted upon their own applications, or upon recommendations?—Sometimes on their own applications, most generally on recommendation; there are no women received after the age of twenty, and if they present themselves before that age, they are generally received, if they seem to be inclined to turn from a course of vice, on their own application, but most frequently on recommendation.

What is the average length of their stay in the institution?—The regular time prescribed by the rules of the house is two years, but they are seldom dismissed at the end of that period, unless they have situations provided for them; sometimes they are taken by their friends.

Do many of them relapse into the course of life from which they have been taken?—The persons connected with the institution have no means of following them out into the world, generally speaking; but in many instances, where they have been able to do so, they have found many turned out quite well, and others of them not so, but the majority have turned out to our satisfaction.

Are many of them admitted very young?—Some of them very young, at an age it would shock you to see them; I am almost afraid to say what we have had them at; we have had them under fourteen.

Have you any means of knowing whether a large proportion of the unfortunate persons admitted into the Magdalen has been without education?—I think so, a very large proportion without education; when I say that, I would not be understood as meaning that they have not received the common education given in this unfortunate country, the ability to read; but I will say they are uniformly uneducated in that which can alone make education valuable; I think many of them can read and write, but I think few of them, scarcely any I may say, have received a religious education; they have not "the fear of God before their eyes," in Scripture language. A city is a peculiar hotbed of vice.

Have you an opportunity of knowing what description of schools the people have been educated in, who have received any education at all?—There is a very large proportion I think of our inmates, certainly I must say a large proportion, come from parochial schools and the Foundling Hospital. When I say large proportion, I would not be understood to say that the proportion is large according to the numbers that leave those schools, but the numbers that come to us from those schools, I think quite embrace between a third and a fourth; but whether that is an overwhelming majority, considering the numbers that leave those schools, or not, I do not know.

Must not the proportion of a third or fourth to the whole number received, be infinitely greater than the proportion that the girls educated in those schools bear to the lower orders in Dublin?—Yes; but then I should say, that their coming to us may not be a fair mode of ascertaining it, and for this reason, that the education they have received in those schools may possibly, I do not say it does, but may possibly bring the odiousness of vice before them in a shorter time, and those persons so educated may sooner come voluntarily to offer themselves to us, than young women who have received no education.

Does it appear in the communications you have with them, that they are more strongly impressed with the odiousness of vice than others?—Their subsequent conduct may differ widely from the first impression—their first impression, after receiving a moral and religious education, may be that of starting from a course of life in which they have embarked; that may be different from their subsequent conduct, it may not be sufficiently strong to guide their subsequent conduct, although it might be to give them a first impression. I do not think their subsequent conduct would authorize any body to say that they are better, and I think I may say, taking the advantages they have had into consideration, they are worse. I made particular inquiries on that point; my duty is necessarily confined to that of lecturing them; I know of nothing except what I hear from the matrons of the institution, and they do say, that the preponderance of evil is on the side of those persons who have received education, considering their advantages; they are found to be proud, and subject to many other evil passions, that are perhaps more nourished in a school than in the world at large.

When you say schools, you mean those schools in which the children are boarded and educated and separated from their parents?—Yes; such as the Foundling Hospital and the parochial schools. I am not exactly acquainted with the details of the parochial schools in Dublin, but I believe in the majority of instances they are boarded, dieted, and clothed.

Do you know enough of the particulars of each individual, to be able to say what number of those at present in the asylum have been educated at such schools?—No; that was a point I wished to ascertain, but the matron of the institution is alone acquainted with the history of these poor creatures (for it is buried in oblivion when they go, they are known by a number and not by name), and she is at this present moment ill, and could not furnish

Examination of
Rev. *John Beasley*,
7 Dec. 1824.

Examination of
Rev. John Beasley,
7 Dec. 1824.

me with it. I can send it in a few days. I asked the work mistress to day, and she told me the proportion at present in the asylum from those schools is not so large as it is generally; at present not more than eight. I believe there are two from the charter schools she told me. When I was a minister of a parish within fourteen miles of Dublin, so great was the evil which I saw arising from the children from the Foundling Hospital, I never gave but a single note to bring a child from the Foundling Hospital; there are two particularly that just now cross my mind: one of them died in circumstances the most melancholy from the Foundling Hospital; they are kept by their nurses to such an age that they almost invariably fall into vice.

Appendix, No. 52.

EXTRACT from the Examination of *Daniel Kinahan, jun. Esq.*;
Wednesday, 1st December 1824.

Examination of
Dan. Kinahan, jun.
Esq.
1 Dec. 1824.

WHAT situation do you hold connected with the Mendicity Association?—I am secretary to that association.

Are your services gratuitous?—They are.

Is there any school connected with that establishment?—There is.

What persons are put to the school?—The children of our mendicants.

What number of children attend it?—The number of boys at present upon our books is sixty-five, and the number of girls fifty-one.

Is there any house in which they live in the nature of a poor house?—In our institution we only give them shelter during the daytime, but their mothers take lodgings for them in the night, and we afford them a sufficient sum of money for their lodgings weekly, which we give them as far as possible in the character of wages.

The children are not separated from their parents, if they have parents living?—No, except at school; they are sent home to their parents at night.

In what way are those children ultimately able to get their livelihood?—Some leave the institution with their parents, others go out as servants to people in a very low class of life, and some have left our schools to support themselves by their earnings as lace makers. In our female schools we teach them the straw plaiting and lace making; some of our lace makers are able to support themselves, but the straw plaiters are not; it only supports them in the summer months. Our chief object is to teach them to read and write, so as to fit them for servants.

What number of persons are there now dependent upon the Mendicity Association?—I have an abstract of the last week; males 111, females 986, these are adults—that makes 1097; male children 127, female children 132—making a total of 259; the grand total is 1356.

Of those what number attends the schools?—There are forty-six females and sixty boys.

Are any persons admitted to receive the benefits of the institution except such as have been found begging in the streets?—Every person is admitted who has been an inhabitant of Dublin; they acquire a sort of residency by being here about six months, and they are all admitted, if they have no other means of support, we do not require them to have been actually begging in the street.

Do they apply personally?—Yes, the police of Dublin send out twelve constables every day to take up beggars, they are brought to the magistrate's office, and he discharges or detains them according to his discretion; if he detains them, he sends them to the house of Industry: he has a power of confining them.

Have you been able at all to ascertain whether the greater proportion of the persons who receive relief have been wholly uneducated?—I think from general observation I would say that two-thirds of those on our books can read and write. In the various questions put to them they are asked, can they read or write, and they give an answer accordingly, whether they can or cannot; I know upon one occasion, two or three years ago, I inspected one class of our institution, the spinners, and I know more than half of them could read and write.

Did you inquire in what school they had received their education?—No, unless they came from a charity school.

Are you able to discriminate those that have been educated in any boarding charity school from those that have not?—If they tell the truth, we have their names down in a book as having been so educated.

If the truth is not told, in which way do you think the falsehood is most frequent, that of those who have been educated in charity schools and say they have not, or those that have not been educated there, and say they have?—Those that have been educated there conceal it.

Can you tell at all from what motive?—Those that come from the Foundling Hospital conceal it, because it would be thrown out against them afterwards by their fellow mendicants as a circumstance of degradation, for even these poor people have their feelings.

Do they retain those feelings when they are receiving relief from you?—Yes, they do.

Would they consider it a disgrace to have been educated in the Foundling Hospital?—Yes, they would; a fellow mendicant sometimes finds it out after their admission, and discloses it; in the Foundling Hospital they are all branded on the arm.

Does the same feeling prevail as to other institutions?—Not so much, I believe.

Appendix, No. 53.

A STATEMENT of the total Number of Children at Nurse, in the Country, on the 10th October 1825, specifying the Number of each Age ; also, the Number of Grown Children sent to the Country for Health.

Appendix,
No. 53.

Infants under 1 year old	-	-	-	287
1 year	-	-	-	257
2	-	-	-	268
3	-	-	-	226
4	-	-	-	416
5	-	-	-	659
6	-	-	-	717
7	-	-	-	547
8	-	-	-	647
9	-	-	-	267
10	-	-	-	360
11	-	-	-	49
Grown Children in the Country for health				333
				5,033

(Errors excepted.)

Foundling Hospital, Dublin, }
January 17th, 1826.

T. Finlay, Registrar.

Appendix, No. 54.

A STATEMENT of the Number of Children transferred from Roman Catholic to Protestant Nurses, in the year 1823.

Appendix,
No. 54.

1823 - - - - - 612

Foundling Hospital, Dublin, }
November 27th, 1826.

T. Finlay, Registrar.

Appendix, No. 55.

A RETURN of the Number of Children transferred from Roman Catholic to Protestant Nurses; the Number sent to the respective Parishes, and the

REMOVED FROM ROMAN CATHOLIC NURSES.				TRANSFERRED TO PROTESTANT NURSES.			
Date.	Number.	Date.	Number.	Date.	Number.	Date.	Number.
1824:		1825:		1824:		1825:	
June 17 - - 4		Jan. 18 - - 1		June 18 - - 2		Jan. 10 - - 1	
		- 20 - - 1		- 21 - - 1		- 27 - - 3	
July 12 - - 1		- 29 - - 24		July 2 - - 3		Feb. 5 - - 8	
- 14 - - 1				- 7 - - 4		- 17 - - 5	
- 19 - - 13		April 13 - - 1		- 9 - - 1		Mar. 26 - - 1	
- 20 - - 10		- 20 - - 2		- 13 - - 1		April 5 - - 3	
- 21 - - 23		- 26 - - 3		- 15 - - 3		May 4 - - 2	
- 22 - - 3		May 5 - - 8		- 17 - - 1		- 13 - - 3	
- 23 - - 25		- 10 - - 5		- 19 - - 3		June 16 - - 2	
- 26 - - 33		- 28 - - 2		- 20 - - 2		- 21 - - 1	
- 27 - - 23		June 8 - - 2		- 21 - - 8		July 19 - - 46	
- 28 - - 29		- 29 - - 5		- 23 - - 6		- 20 - - 36	
- 29 - - 23				- 24 - - 14		- 21 - - 44	
- 30 - - 27		July 18 - - 79		- 26 - - 26		- 22 - - 28	
August 2 - - 40		- 19 - - 37		- 27 - - 30		- 23 - - 29	
- 3 - - 42		- 20 - - 48		- 28 - - 30		- 25 - - 20	
- 4 - - 41		- 21 - - 3		- 29 - - 30		- 26 - - 16	
- 5 - - 28		- 22 - - 34		- 30 - - 35		- 27 - - 35	
- 6 - - 37		- 23 - - 47		- 31 - - 20		- 28 - - 36	
- 9 - - 37		- 25 - - 57		Aug. 4 - - 37		- 29 - - 55	
- 10 - - 18		- 26 - - 61		- 5 - - 65		- 30 - - 40	
- 11 - - 34		- 27 - - 53		- 6 - - 30		Aug. 1 - - 75	
- 12 - - 25		- 29 - - 90		- 7 - - 36		- 2 - - 52	
- 13 - - 17		- 30 - - 53		- 11 - - 37		- 3 - - 54	
- 16 - - 18		Aug. 1 - - 53		- 12 - - 2		- 4 - - 38	
- 17 - - 26		- 2 - - 19		- 13 - - 1		- 5 - - 32	
- 18 - - 7		- 3 - - 41		- 14 - - 76		- 6 - - 54	
- 19 - - 20		- 5 - - 52		- 16 - - 17		- 8 - - 26	
- 20 - - 81		- 6 - - 22		- 18 - - 16		- 9 - - 65	
- 21 - - 10		- 8 - - 75		- 19 - - 28		- 10 - - 67	
- 23 - - 12		- 9 - - 66		- 20 - - 2		- 11 - - 34	
- 24 - - 3		- 10 - - 25		- 21 - - 50		- 12 - - 13	
- 25 - - 2		- 12 - - 49		- 23 - - 32		- 13 - - 27	
- 26 - - 1		- 13 - - 37		- 24 - - 30		- 15 - - 52	
- 30 - - 1		- 15 - - 40		- 25 - - 18		- 16 - - 47	
Sept. 7 - - 6		- 16 - - 95		- 26 - - 5		- 17 - - 36	
- 25 - - 2		- 17 - - 43		- 31 - - 13		- 18 - - 64	
Nov. 1 - - 1		- 18 - - 40		Sept. 9 - - 3		- 19 - - 49	
- 10 - - 1		- 19 - - 43		- 20 - - 1		- 20 - - 36	
- 11 - - 1		- 22 - - 52		- 30 - - 1		- 22 - - 44	
Dec. 6 - - 1		- 23 - - 3		Oct. 5 - - 5		- 23 - - 35	
Jan. } 4 - - 12		Sept. 9 - - 7		- 6 - - 8		- 24 - - 29	
1825 }		- 28 - - 4		Nov. 11 - - 2		- 25 - - 19	
		Oct. 14 - - 5		- 16 - - 1		- 27 - - 17	
		Nov. 5 - - 6		Dec. 2 - - 2		- 29 - - 16	
		- 21 - - 8		- 13 - - 1		Sept. 6 - - 3	
		Dec. 7 - - 10				Oct. 6 - - 4	
						Nov. 21 - - 8	
						Jan. } 2 - - 1	
						1826 }	
-	739	-	1,411	-	739	-	1,411

Foundling Hospital, Dublin, }
17th January 1826.

Appendix, No. 55.

the Number removed and transferred each Day in each Year, from the 10th June 1824 to the 5th January 1826;
Names of the Clergymen who recommended the Nurses.

PARISHES.	Num- ber, 1824.	Num- ber, 1825.	CLERGYMEN'S NAMES.	PARISHES.	Num- ber, 1824.	Number, 1825.	CLERGYMEN'S NAMES.
Arklow - - -	29	51	Rev. Henry L. Bayley.	Brought forward	369	858	
Aghade - - -	2	6	- Henry St. George.	Kilcomb - - -	4	4	Rev. Roger Owen.
Aghold - - -	50	88	- James M'Ghee.	Kilnehue - - -	2	5	- Edw. Medlicott.
Athy - - -	44	45	- Charles Bristow.	Kilpipe - - -	29	13	- Ralph Cummins.
Blessington - - -	5	19	- Thomas Tucker.	Kilcommon - - -	26	35	- William Barber.
Baltinglass - - -	10	8	- Edward Grogan.	Kilraelagh - - -	-	1	- William Scott.
Ballyadams - - -	-	9	- Jeremiah Marsh.	Kiltennell - - -	5	5	- William Pasley.
Ballysonnon - - -	-	3	- Joseph Wilson.	Kilcock - - -	-	4	- Arch. Douglass.
Barragh - - -	-	4	- Edward Pepper.	Killeigh - - -	1	-	- John Digby.
Ballymore Eustace	-	2	- R. H. Dolier.	Killegan - - -	3	16	- William Scott.
Ballyburley - - -	-	2	- William Wakely.	Killcullen - - -	2	8	- John Hardy.
Braban - - -	-	2	- William Barber.	Killeshee - - -	-	5	- John Harrison.
Carlow - - -	1	7	- Joseph Jameson.	Killaban - - -	2	14	- Arch. Weldon.
Crosspatrick - - -	2	9	- William Barber.	Killeshen - - -	3	-	- John Faulkner.
Carnalaway - - -	1	4	- Archibald Douglas.	Lea - - -	29	55	- John Powell.
Castlepollard - - -	-	2	- John Hare.	Lynally - - -	1	9	- Richard Turpin.
Clonegal - - -	9	10	- John Bredin.	Leighlinbridge	-	2	- R. B. Bernard.
Clonmore - - -	-	18	Hon. & Rev. H. Stopford.	Maryborough - - -	13	22	- Thomas Harpur.
Carah - - -	1	2	Rev. James Slator.	M ^t Mellick - - -	1	8	- Thomas Pigott.
Clane - - -	-	11	- Henry Boyd.	Moyne - - -	10	20	- Thomas Dooly.
Clonsast - - -	10	19	- H. E. Jolly.	Mothill - - -	5	3	- John Robinson.
Castle Dermott - - -	4	7	- Richard Fitzgibbon.	Myshall - - -	1	14	- James Morton.
Castle M'Adam - - -	11	9	- John Overend.	Monasterevan - - -	29	27	- Charles Moore.
Cloydah - - -	10	19	- B. Thomas.	Minart - - -	4	3	- Thomas Harpur.
Coolbanagher - - -	15	88	- Robert Vicars.	Newcastle - - -	-	8	- William Archer.
Carberry - - -	1	11	- Nicholas Lockwood.	Narraghmore - - -	4	1	- Richard Ardell.
Clough - - -	-	1	- Thomas Moore.	Old Leighlin - - -	-	6	- John Fitzgerald.
Carnew - - -	31	38	- Henry Moore.	Old Connell - - -	-	3	- M. Crowley.
Celbridge - - -	-	1	- William Burgh.	Powerscourt - - -	45	32	- Robert Daly.
Clonenagh - - -	1	6	- James Morton.	Rathangan - - -	-	3	- Henry Bayley.
Coolkenno - - -	-	1	- James M'Ghee.	Rathesbuck - - -	2	9	- J. J. C. Saunders.
Cloneyhurk - - -	4	9	- Robert B. Jelly.	Rosenallis - - -	-	26	- Francis Short.
Derralossory - - -	9	13	- L. W. Hempenstall.	Rathmore - - -	1	8	- George C. Baker.
Donadea - - -	29	17	- Newcom ⁿ Whitelaw.	Rathvilly - - -	-	8	- William Whitty.
Delgany - - -	8	79	- William Cleaver.	Rathdrum - - -	46	64	- James Currie.
Donard - - -	5	36	- Paul Dennis.	Staplestown - - -	-	2	- A. St. George.
Dysart - - -	-	9	- Ham ^l Morgan.	Stradbally - - -	-	4	- Hunt Johnston.
Donoghmore - - -	6	31	- Thomas Greene.	Straffan - - -	-	6	- N. Whitelaw.
Dunganstown - - -	-	3	- Thomas Acton.	Stillorgan - - -	1	-	- R. G. Greene.
Downings - - -	-	2	- Arch. Douglass.	Stratford - - -	1	9	- Mark Lysser.
Dunlavan - - -	1	13	- Moore Morgan.	Tullamoy - - -	-	1	- Joseph Cassan.
Edenderry - - -	17	7	- John Jones.	Tallaght - - -	45	-	Mrs. Magee.
Fontstown - - -	2	9	- John Bagott.	Tulow - - -	3	15	Rev. Charles Doyne.
Ferns - - -	1	1	- Mark Charters.	Tomb - - -	1	-	- Roger Owen.
Fenagh - - -	15	25	- Samuel Downing.	Temple Shambo - - -	5	13	- B. Waller.
G ^t Connell - - -	1	3	- M. Crowley.	Timolin - - -	7	3	- L. Coddington.
Geashill - - -	1	1	- John Digby.	Tullamore - - -	1	-	- Pon ^y Gooldsberry.
Gorey - - -	3	4	- Henry Webb.	Tubber - - -	3	7	- John R. Walsh.
Holywood - - -	3	15	- Edward O'Brien.	Wicklow - - -	33	52	- Robert Porter.
Hackelstown - - -	27	79	- James H. Roe.	Wexford - - -	2	-	- Roger Owen.
-	369	858	-	-	739	1,411	-

(Errors excepted.)

N. Madgett,
Regist^r of Infants.

Appendix, No. 56.

Circular LETTER to the Clergy of the Diocese of Dublin, &c.

Foundling Hospital, Dublin, of 1824.

Appendix,
No. 56.

Rev. Sir,

THE Governors of the Foundling Hospital having taken the liberty of submitting to his Grace the Lord Archbishop of Dublin the following Plan, for securing due attention to the Foundling children, both at nurse and during their apprenticeships, humbly presuming that it falls entirely within the range of pastoral superintendence to promote the education and welfare of these poor children, and to further the endeavours of the Institution, to rear them up as useful members of the Protestant community; and his Grace having been pleased to signify that he fully concurs with the Governors in the feeling that it is proper, and an important part of the duty of the parish minister to assist in promoting the welfare, both temporal and spiritual, of such poor children belonging to this valuable institution as are placed within the reach of his superintendence; they have been authorized by his Grace to communicate the following Plan to the clergy, within the Dioceses of Dublin and Glandelagh, expressing his earnest desire that they will afford their cordial co-operation in carrying it into effect.

“ Resolved, 1st. That every clergyman within the Dioceses of Dublin and Glandelagh be requested to seek out in his parish proper Protestant nurses for the Foundling infants, and to recommend the same in writing.

“ 2d. That each clergyman be requested to require, at least once in six months, all the Foundling children at nurse in his parish to be brought to him for inspection, and to report to the Governors, by letter, should he see any cause for blame.

“ 3d. That the children at nurse, of sufficient age, be required to attend the parochial daily and Sunday schools, or such other Protestant schools as may be a substitute, where the children may be taught reading, the Church Catechism, and knowledge of the Scriptures; and, if not at too great a distance, be frequently brought to church.

“ 4th. That the children who are apprenticed shall be made to attend the church, according to the condition of their indentures; and also the Sunday school, if there be one; and that it be seen, upon the whole, that justice is done them by their masters and mistresses.

“ 5th. That upon these two latter points the clergy be requested to favour the Board of Governors with a report, at least once in every year.”

The Governors most earnestly and respectfully entreat your attention to the foregoing Resolutions, and your compliance with the substance of them, as far as your convenience will admit.

(By Order.)

Registrar.

Appendix, No. 57.

EXTRACTS from the Governess's Report Book, Foundling Hospital.

11th December 1823.—Attending Governess, Mrs. Magee.

Appendix,
No. 57.

IT is of great importance that the attention of the Governors should be directed to the existing state of instruction in the female school. With a few exceptions, children who have been three and four years in the house have not made the progress which is generally made in one third of the time in the national schools, the Kildare-street school (as reported), or even in a well superintended Sunday school. The majority of the children who are at present the best taught are the drafts of this year, who have been in schools in

in the country. These observations are the result of careful and repeated examinations, and are in unison with the remarks of several of the governesses in their private report book.

Appendix,
No. 57.

That which the children have acquired, they have acquired superficially. Of the meaning of the words in their Scripture lessons, and of the practical application of them, the children are very ignorant. There is apparently a want of discipline and subordination in the conduct of both the under mistresses and the children.

Mrs. Innes acknowledges the justice of the above statement, as it regards the circumstances of the children, and desires it to be understood that she is most willing to adopt any plans which the governess shall order to put the school into a better condition.

January 5, 1824.—Attending Governess, Mrs. Magee.

Observations.

The want of arrangement, the want of discipline, the want of proper instruction, the indolence, and the insubordination which prevails at this period in the female department, cannot be expressed in language too strong; and the plausible surface which the institution is made to assume to the eye of a visitor, is but a system of confirmed dissimulation.

Much of these evils have arisen from the plan of continuing the Foundling children in the house, and placing them in the situation of mistresses, which situations, under the best combination of circumstances, they must be incompetent to fill as they should be filled. But at present the case is still worse, for the majority of these persons now employed have the additional incapacity attached to bodily deformity, or a sickly constitution, so as to be considered unfit to earn their bread elsewhere.

Appendix, No. 58.

AN ACCOUNT of the Number of Dead Certificates claimed and paid for,
for Seven Years, ending 5th January 1826.

Appendix,
No. 58.

DATE.	Number paid for.	Amount of Wages paid.	
		£. s. d.	
Year ending 5th January 1820	503	909 1 1	
D° - - 1821	457	807 4 10	
D° - - 1822	286	599 5 7	
D° - - 1823	254	493 17 1	
D° - - 1824	156	243 18 2	
D° - - 1825	211	328 13 5	
D - - 18 26	158	257 11 6	
	2,025	3,639 11 8	Average - - £.1. 10s.

Foundling Hospital, Dublin, }
January 31st, 1826.

T. Finlay, Registrar.

Appendix,
No. 59.

Appendix, No. 59.

AN ACCOUNT of the Expense of the FOUNDLING HOSPITAL at Dublin, for Seven Years, ending the 5th January 1826.

	Year ending 5th January 1820.	Year ending 5th January 1821.	Year ending 5th January 1822.	Year ending 5th January 1823.	Year ending 5th January 1824.	Year ending 5th January 1825.	Year ending 5th January 1826.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
Provisions - - - - -	7,958 6 8½	6,000 12 5½	5,282 17 7	4,785 10 5	4,984 16 10	6,365 13 6½	7,061 16 3
Clothing and manufactures - - - - -	4,876 13 4½	3,136 9 3	2,578 12 2	2,503 5 7½	2,535 2 4	2,927 18 -½	2,904 2 -
Miscellaneous and house expenses for coals, candles, soap, lamp oil, bibles, stationery, medicines, bedding, ironmongery, &c. - - - - -	2,930 - 9½	2,339 12 8½	2,192 11 8½	2,084 15 7	2,802 17 10	2,470 6 8	2,442 11 1
Salaries, wages and annuities - - - - -	2,575 16 9	2,588 - 10	2,534 14 4	2,644 4 10½	2,679 1 11	2,656 7 8	2,844 13 11
Nursing children in the country - - - - -	28,052 1 7	28,511 13 7	28,931 12 11	28,421 16 5	20,517 - 1	19,015 19 9	15,731 2 1
Repairs of buildings - - - - -	269 11 -	188 - 9	30 12 7	95 17 4	358 18 -	1,011 - 1	1,878 13 11
Apprentice fees - - - - -	1,232 - -	567 10 -	617 - -	1,520 - -	1,291 - -	1,275 5 -	866 10 7½
Collection of the tax - - - - -	377 15 6	340 17 9	331 8 5	331 4 -	297 5 7	93 14 4	- -
Parliamentary expenses for new Act - - - - -	- - -	- - -	184 14 3	244 16 2	- - -	- - -	- -
TOTAL - - - - £.	48,272 5 8½	43,672 17 4	42,684 3 11½	42,631 10 5	35,466 2 7	35,816 5 1	33,729 9 10½

Foundling Hospital, Dublin,
the 21st day of January 1826.

J. Hendrick, Audr.

Appendix, No. 6o.

A General STATEMENT of the Receipts of the FOUNDLING HOSPITAL in Dublin, from the 25th December 1796 to the 5th January 1826.

DATE S.	Grant from Parliament.	House Tax.	Rent of Estate.	Donations and Bequests.	Casual Receipts.	Received with Infants admitted.	Total Receipts.	
1 year ending 25th Dec. 1797	£. 4,850	£. 4,964	£. 64 10	-	£. 81	-	£. 9,959	(a) The tax levied upon the inhabitants of Dublin ceased to be chargeable after 4th January 1823, pursuant to the Act of 3d Geo. IV.
1 1/2 24th June 1798	-	2,868	-	-	11 1/2	-	15 2 1/2	
1 24th June 1799	-	8,604	89 15	-	25 1	-	5 3 1/2	
1 25th Mar. 1800	-	6,878	72 17	-	208 6	-	7 5	
1 31st Dec.	-	4,258	142 7	100	131 12	-	13 4 1/2	
1 5th Jan. 1802	£. 13,554	7,992	68 7	-	23 6	-	17 -	
1 1803	£. 18,571	7,964	212 7	-	857 12	-	6 10	
1 1804	£. 16,975	6,049	45 -	-	296 14	-	14 1 1/2	
1 1805	£. 21,825	8,343	69 16	-	449 1	-	5 1 1/2	
1 1806	£. 21,825	8,569	74 10	-	909 13	-	15 10	
1 1807	£. 21,825	7,069	159 6	-	446 1	-	12 9	
1 1808	£. 21,825	8,873	122 2	-	360 -	-	16 8	
1 1809	£. 21,825	8,242	115 2	-	393 3	-	9 4	
1 1810	£. 21,825	8,489	115 2	5 -	243 3	-	18 6 1/2	
1 1811	£. 37,575	7,551	115 2	-	249 5	-	8 8	
1 1812	£. 38,839	6,179	115 2	-	360 16	-	5 2	
1 1813	£. 30,250	8,158	115 2	1 10	161 14	-	3 8 1/2	
1 1814	£. 33,175	8,854	115 2	50 -	214 1	-	4 2 1/2	
1 1815	£. 28,725	8,412	115 2	-	257 4	-	18 2	
1 1816	£. 30,225	8,127	115 2	-	372 -	-	11 11 1/2	
1 1817	£. 32,725	7,796	115 2	-	138 2	-	1 3 2 1/2	
1 1818	£. 35,225	7,182	115 2	-	129 18	-	13 6 1/2	
1 1819	£. 35,224	6,517	113 15	-	8 4	-	5 -	
1 1820	£. 32,500	8,139	96 9	-	19 11	-	11 10 1/4	
1 1821	£. 32,500	7,538	135 2	-	78 12	-	3 4	
1 1822	£. 32,500	7,398	115 2	-	137 8	-	15 3 1/2	
1 1823	£. 32,500	7,373	104 10	-	777 15	-	8 10 1/2	
1 1824	£. 29,972	6,657	100 15	-	264 15	540 -	18 8	
1 1825	£. 29,972	1,492	136 -	-	143 3	2,430 -	10 5	
1 1826	£. 37,350	131 15	113 15	-	1,127 16	2,550 -	13 9 1/2	
					106 17	2,245 -	5 -	
Total - - - £.	753,685 3 4	206,677 18 6 1/2	(a) 3,187 6 -	156 10 -	8,972 5 8 1/2	(b) 7,765 - -	980,444 3 6 1/2	

(a) The tax levied upon the inhabitants of Dublin ceased to be chargeable after 4th January 1823, pursuant to the Act of 3d Geo. IV.

(b) The receipt of these funds commenced on the 1st November 1822, pursuant to the Act of 3d Geo. IV.

J. Hendrick, Audr.

Foundling Hospital, Dublin, }
14th January 1826.

Appendix, No. 61.

The NUMBER of CHILDREN admitted into the FOUNDLING HOSPITAL from the different Counties of Ireland,

	YEAR ENDING 24th JUNE								Six Months ending 31st Dec. 1807.	1808.	1809.
	1800.	1801.	1802.	1803.	1804.	1805.	1806.	1807.			
County and City of Dublin	696	552	469	590	532	535	577	606	274	676	640
Carlow	29	37	17	40	32	30	44	34	17	28	17
Kilkenny	38	31	15	42	40	31	33	26	15	33	30
Kildare	56	50	33	53	57	62	63	62	25	80	76
King's County	29	37	27	40	31	35	40	39	11	56	36
Queen's County	38	26	22	42	32	32	43	31	16	46	47
Louth	55	44	29	55	52	42	39	51	20	49	30
Longford	12	14	15	23	13	22	24	24	10	26	26
Meath	68	43	42	58	52	56	42	50	32	59	66
Westmeath	30	32	15	24	24	26	26	16	16	25	28
Wexford	46	35	38	50	46	52	60	47	18	39	38
Wicklow	50	53	39	60	58	60	57	61	24	62	52
Antrim	90	72	59	73	81	89	88	89	38	100	106
Armagh	106	65	54	90	70	63	89	90	39	89	98
Cavan	52	63	44	97	70	83	89	109	50	95	81
Down	124	131	85	143	174	122	159	137	89	156	147
Donegal	47	50	35	59	37	52	53	42	21	48	41
Derry	61	48	28	46	37	55	49	62	17	54	46
Fermanagh	68	50	51	53	52	60	45	58	20	75	71
Monaghan	78	88	40	59	71	65	63	64	32	78	71
Tyrone	113	144	57	130	123	113	117	123	55	125	102
Galway	36	30	27	42	46	31	43	36	12	40	68
Leitrim	3	6	9	18	10	17	21	19	5	20	26
Mayo	9	7	4	9	9	8	6	11	8	16	15
Roscommon	12	14	11	25	18	21	24	27	11	32	37
Sligo	3	6	4	6	8	13	23	19	9	13	19
Cork	11	4	3	7	5	6	15	7	4	8	5
Clare	10	7	14	13	19	29	15	12	2	7	7
Limerick	5	19	77	119	58	130	134	104	43	129	102
Tipperary	39	42	42	63	50	48	51	60	36	75	44
Waterford	27	50	27	49	49	32	36	48	27	51	33
Kerry	-	-	-	-	-	-	-	-	-	-	-
Total	2,041	1,850	1,432	2,178	1,956	2,020	2,168	2,164	996	2,390	2,205
Of the above 2,041 children admitted into the hospital there were											
Males	970	862	696	1,003	923	949	1,048	972	467	1,081	1,015
Females	1,071	988	736	1,175	1,033	1,071	1,120	1,192	529	1,309	1,190
Total	2,041	1,850	1,432	2,178	1,956	2,020	2,168	2,164	996	2,390	2,205
Of the aforesaid number admitted there were, children left in by their mothers	712	578	475	592	547	614	630	661	307	760	701
Children that were exposed	1,095	985	701	1,267	1,119	1,178	1,269	1,301	574	1,430	1,270
D ^o - sent in by their father	234	287	256	319	290	228	269	202	115	200	234
Total	2,041	1,850	1,432	2,178	1,956	2,020	2,168	2,164	996	2,390	2,205

Foundling Hospital, Dublin, }
 17th January 1826. }

Appendix, No. 61.

distinguishing the Number from each County in each Year, from 25th June 1800 to 31st December 1825.

YEAR ENDING 31st DECEMBER

1810.	1811.	1812.	1813.	1814.	1815.	1816.	1817.	1818.	1819.	1820.	1821.	1822.	1823.	1824.	1825.
661	624	707	626	677	664	696	826	694	682	561	360	312	170	211	208
26	44	29	22	30	14	18	20	16	18	16	13	3	5	5	2
29	25	38	16	23	20	31	18	22	23	23	10	1	6	12	5
53	70	51	52	71	25	43	34	28	33	26	15	3	4	12	11
43	41	61	61	36	34	33	36	86	36	25	17	4	15	6	13
42	34	50	37	46	28	33	34	22	32	31	28	7	10	16	13
50	35	50	56	50	33	28	33	16	20	24	9	4	10	4	4
36	27	25	37	29	23	28	31	15	12	13	5	1	5	5	1
67	72	60	56	64	27	40	48	26	36	20	8	-	5	10	5
20	24	38	27	26	9	17	30	12	10	13	5	-	-	6	1
59	40	53	38	37	25	26	39	30	21	21	13	-	7	7	5
73	80	69	48	60	22	26	31	22	18	19	12	2	6	13	8
110	104	122	118	113	92	64	87	69	92	90	41	20	42	27	21
106	98	117	86	95	85	89	84	49	77	79	36	8	33	13	9
82	83	121	95	94	68	76	80	41	60	68	20	2	11	13	13
160	201	193	164	169	126	147	150	106	137	124	48	10	31	21	14
48	53	70	49	41	42	25	32	22	28	46	27	7	12	12	14
47	55	64	48	47	45	42	63	31	35	49	15	1	12	11	10
68	71	89	68	67	63	52	56	32	33	35	17	2	7	9	4
65	75	81	63	66	58	57	81	29	47	41	10	7	9	14	12
104	126	146	129	108	83	90	105	53	99	92	40	8	21	26	26
50	53	55	36	36	35	18	41	28	27	29	15	-	8	9	5
19	14	26	21	21	25	26	18	10	19	17	5	1	6	4	4
14	15	16	15	18	22	20	13	13	9	6	3	2	2	5	5
35	36	40	38	23	22	14	22	17	12	14	3	-	4	6	6
12	19	22	25	19	14	14	28	13	12	10	3	2	7	9	1
8	5	3	10	5	3	6	12	23	16	14	7	3	6	5	5
13	5	16	6	11	4	8	7	7	10	5	-	-	-	-	-
117	130	114	119	68	54	55	68	46	64	64	49	-	1	-	-
64	61	89	53	56	54	65	61	42	50	55	31	6	20	10	19
45	39	55	38	22	23	25	22	32	20	18	9	2	13	10	4
-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	2
2,326	2,359	2,670	2,257	2,229	1,842	1,912	2,210	1,602	1,788	1,648	874	418	489	511	450

1,084	1,170	1,217	1,086	1,043	867	868	1,071	747	841	797	399	198	242	234	230
1,242	1,189	1,453	1,171	1,186	975	1,044	1,139	855	947	851	475	220	247	277	220
2,326	2,359	2,670	2,257	2,229	1,842	1,912	2,210	1,602	1,788	1,648	874	418	489	511	450

695	680	744	678	746	460	576	637	596	631	602	184	53	1	-	-
1,390	1,395	1,614	1,316	1,202	1,371	1,336	1,573	1,006	1,157	1,046	690	365	488	511	450
241	284	312	263	281	11	-	-	-	-	-	-	-	-	-	-
2,326	2,359	2,670	2,257	2,229	1,842	1,912	2,210	1,602	1,788	1,648	874	418	489	511	450

(Errors excepted.)

N. Madgett, Registrar of Infants.

Appendix, No. 62.

A STATEMENT showing the Number of Infants admitted into the FOUNDLING HOSPITAL at Dublin,
and how disposed of, in each Year; from the

INFANT DEPARTMENT.													
DATE.	D ^r .				C ^r .								TOTAL.
	Number of Infants remaining in the Nursery commencement of each Year.	Number of Infants admitted into the Hospital each Year.	Number of Children returned from Nurse.	TOTAL.	Died in the Infant Nursery.	Sent to Nurse.	Given to Parents.	Sent to Infirmary.	Eloped from Nursery.	Number of Children returned from Nurse, and drafted into the Grown Department.	Remained in the Nursery.	TOTAL.	
From 25th June 1796 to 24th June	1797 - -	45	1,929	30	2,004	1,438	478	45	-	-	-	43	2,004
	1798 - -	43	1,780	60	1,883	934	727	48	-	-	-	174	1,883
	1799 - -	174	1,453	234	1,861	662	1,016	44	-	-	128	11	1,861
	1800 - -	11	2,041	289	2,341	479	1,593	29	-	-	208	32	2,341
From 25th June to 5th January	1801 - -	32	933	76	1,041	296	685	13	-	-	4	43	1,041
	1802 - -	43	1,656	124	1,823	441	1,303	26	-	-	-	53	1,823
	1803 - -	53	1,697	99	1,849	561	1,163	50	-	-	5	70	1,849
	1804 - -	70	2,140	75	2,285	752	1,440	46	-	-	2	45	2,285
	1805 - -	45	1,934	118	2,097	359	1,662	31	-	-	1	44	2,097
	1806 - -	44	2,094	107	2,245	470	1,697	40	-	-	-	38	2,245
	1807 - -	38	2,148	93	2,279	486	1,733	34	-	-	3	23	2,279
	1808 - -	23	2,191	76	2,290	537	1,660	49	-	-	-	44	2,290
	1809 - -	44	2,385	146	2,575	597	1,880	59	-	-	7	32	2,575
	1810 - -	32	2,207	114	2,353	565	1,697	37	15	-	-	39	2,353
	1811 - -	39	2,332	125	2,496	721	1,637	56	-	-	12	70	2,496
	1812 - -	70	2,368	94	2,532	870	1,528	59	-	-	4	71	2,532
	1813 - -	71	2,664	143	2,878	964	1,796	54	-	-	6	58	2,878
	1814 - -	58	2,257	117	2,432	843	1,474	51	-	-	4	60	2,432
	1815 - -	60	2,216	126	2,402	771	1,531	67	-	-	4	29	2,402
	1816 - -	29	1,831	115	1,975	264	1,659	29	-	-	4	19	1,975
	1817 - -	19	1,915	111	2,045	266	1,725	33	-	-	6	15	2,045
	1818 - -	15	2,210	111	2,336	350	1,919	44	-	-	5	18	2,336
	1819 - -	18	1,598	103	1,719	243	1,426	32	-	-	1	17	1,719
	1820 - -	17	1,792	118	1,927	222	1,652	34	-	-	2	17	1,927
	1821 - -	17	1,640	230	1,887	230	1,609	24	-	-	10	14	1,887
	1822 - -	14	873	230	1,117	113	963	21	-	3	4	13	1,117
	1823 - -	13	419	413	845	48	758	14	-	-	18	7	845
	1824 - -	7	486	643	1,136	20	1,092	7	-	-	9	8	1,136
	1825 - -	8	511	1,078	1,597	59	1,241	9	-	-	273	15	1,597
	1826 - -	15	450	1,466	1,931	52	1,825	8	-	-	34	12	1,931
	-	52,150	6,864	-	-	14,613	42,569	1,093	15	3	754	-	-

Appendix, No. 62.

and of Children at Nurse in the Country, and of Grown Children drafted into the Hospital for Education,
25th June 1796 to the 5th January 1826.

COUNTRY ACCOUNT.

COUNTRY ACCOUNT.													
Dr.				Cr.									
Number of Children at Nurse in the Country at the commencement of each Year.	Sent to Nurse.	Grown Children sent to the Country for Health.	TOTAL.	Children returned from Nurse.	Grown Children in the Country for Health :			Died in the Country.	Drafted into the Hospital.	Re-maining in the Country.	TOTAL.	DATE.	
					Re-turned.	Eloped.	Died.						
2,865	478	19	3,362	30	92	-	-	253	126	2,861	3,362	- 1797	
2,861	727	16	3,604	59	5	-	-	270	302	2,968	3,604	- 1798	
2,968	1,016	33	4,017	106	18	-	-	315	133	3,445	4,017	- 1799	
3,445	1,593	47	5,085	83	39	-	-	477	210	4,276	5,085	- 1800	
4,276	685	12	4,973	72	30	-	-	1,298	180	3,393	4,973	- 1801	
3,393	1,303	40	4,736	124	49	-	5	562	34	3,962	4,736	- 1802	
3,962	1,163	39	5,164	99	29	-	-	1,524	239	3,273	5,164	- 1803	
3,273	1,440	34	4,747	75	29	-	-	727	91	3,825	4,747	- 1804	
3,825	1,662	18	5,505	118	43	1	18	923	146	4,256	5,505	- 1805	
4,256	1,697	42	5,995	107	11	-	-	1,093	325	4,459	5,995	- 1806	
4,459	1,733	136	6,328	93	35	-	5	1,292	380	4,523	6,328	- 1807	
4,523	1,660	62	6,245	76	24	-	6	892	13	5,134	6,245	- 1808	
5,134	1,880	42	7,056	144	71	-	5	1,286	340	5,210	7,056	- 1809	
5,210	1,697	53	6,960	114	5	-	2	1,391	17	5,431	6,960	- 1810	
5,431	1,637	67	7,135	125	12	-	21	1,093	421	5,463	7,135	- 1811	
5,463	1,528	78	7,069	94	4	-	15	1,063	196	5,697	7,069	- 1812	
5,697	1,796	82	7,575	143	57	-	18	1,098	356	5,903	7,575	- 1813	
5,903	1,474	85	7,462	116	32	-	10	1,327	204	5,773	7,462	- 1814	
5,773	1,531	79	7,383	122	64	-	14	1,075	336	5,772	7,383	- 1815	
5,772	1,659	93	7,524	111	45	1	22	1,081	349	5,915	7,524	- 1816	
5,915	1,725	99	7,739	105	57	-	26	1,328	206	6,017	7,739	- 1817	
6,017	1,919	182	8,118	106	33	8	3	954	237	6,777	8,118	- 1818	
6,777	1,426	130	8,333	102	206	-	23	1,108	35	6,859	8,333	- 1819	
6,859	1,652	154	8,665	116	92	-	14	816	675	6,952	8,665	- 1820	
6,952	1,609	179	8,740	220	132	-	14	823	366	7,185	8,740	- 1821	
7,185	963	106	8,254	228	153	-	28	455	206	7,184	8,254	- 1822	
7,184	758	37	7,979	413	118	-	10	386	248	6,804	7,979	- 1823	
6,804	1,092	93	7,989	640	54	-	6	288	695	6,306	7,989	- 1824	
6,306	1,241	172	7,719	805	43	-	29	300	1,016	5,526	7,719	- 1825	
5,526	1,825	192	7,543	1,432	116	-	28	361	584	5,022	7,543	- 1826	
-	42,569	2,421	-	6,173	1,798	10	322	25,859	8,666	-	-	-	
From 25th June 1796 to 24th June													
From 25th June to 5th January													

From 25th
June 1796 to
24th June

From 25th June to 5th January

Appendix, No. 62.—Statement of the Number of Infants admitted into the

DATE.						GROWN DEPARTMENT.					
						Dr.					TOTAL.
						Grown Children in the Hospital commencement of each Year.	Returned from the Country, being out for Health.	Drafted.	Returned from Apprenticeship.	Returned from Elopement.	
From 25th June 1796 to 24th June	1797	-	-	-	-	500	92	126	-	-	718
	1798	-	-	-	-	437	9	302	-	-	748
	1799	-	-	-	-	559	18	133	-	-	710
	1800	-	-	-	-	496	39	210	-	-	745
From 25th June to 5th January	1801	-	-	-	-	569	30	180	-	-	779
	1802	-	-	-	-	718	49	34	-	-	801
	1803	-	-	-	-	646	33	239	-	-	918
	1804	-	-	-	-	665	32	91	-	-	788
	1805	-	-	-	-	555	43	146	-	-	744
	1806	-	-	-	-	500	22	325	-	-	847
	1807	-	-	-	-	584	52	380	-	-	1,016
	1808	-	-	-	-	676	127	13	-	-	816
	1809	-	-	-	-	659	68	340	-	-	1,067
	1810	-	-	-	-	877	27	17	-	-	921
	1811	-	-	-	-	676	17	421	-	-	1,114
	1812	-	-	-	-	865	11	196	-	-	1,072
	1813	-	-	-	-	799	73	356	-	-	1,228
	1814	-	-	-	-	1,010	38	204	2	-	1,254
	1815	-	-	-	-	997	68	336	1	-	1,402
	1816	-	-	-	-	1,089	48	349	1	-	1,487
	1817	-	-	-	-	1,172	61	206	5	2	1,446
	1818	-	-	-	-	1,190	33	237	7	-	1,467
	1819	-	-	-	-	1,174	211	35	4	-	1,424
	1820	-	-	-	-	1,146	93	675	-	-	1,914
	1821	-	-	-	-	1,072	133	366	2	5	1,578
	1822	-	-	-	-	1,073	152	206	-	-	1,431
	1823	-	-	-	-	1,021	119	248	3	1	1,392
	1824	-	-	-	-	1,023	57	695	4	-	1,779
	1825	-	-	-	-	1,240	43	1,016	10	-	2,309
	1826	-	-	-	-	1,080	116	584	9	1	1,790
						-	1,914	8,666	48	9	-

Foundling Hospital, Dublin, }
January 17th, 1826.

Foundling Hospital at Dublin, and of Children at Nurse in the Country, &c.—*continued.*

GROWN DEPARTMENT.

Cr.

Appren- ticed.	Died in the Infir- mary.	Sent to the Country for Health.	Eloped.	Put off the Estab- lish- ment as Appren- tices to School Masters and Mis- tresses, &c.	Re- turned to Parents.	Trans- ferred to Charter Schools.	Remaining in the Hospital.	TOTAL.	DATE.			
226	8	19	7	19	2	—	437	718	-	-	-	- 1797
68	14	52	45	9	1	—	559	748	-	-	-	- 1798
134	13	33	28	4	2	—	496	710	-	-	-	- 1799
79	26	47	10	11	3	—	569	745	-	-	-	- 1800
37	6	12	2	3	1	—	718	779	-	-	-	- 1801
53	22	41	32	7	—	—	646	801	-	-	-	- 1802
186	17	39	4	6	1	—	665	918	-	-	-	- 1803
191	2	34	2	4	—	—	555	788	-	-	-	- 1804
217	2	18	2	4	1	—	500	744	-	-	-	- 1805
169	21	42	19	10	2	—	584	847	-	-	-	- 1806
103	75	136	7	18	1	—	676	1,016	-	-	-	- 1807
60	15	63	11	8	—	—	659	816	-	-	-	- 1808
79	56	42	5	5	3	—	877	1,067	-	-	-	- 1809
141	33	53	10	8	—	—	676	921	-	-	-	- 1810
132	29	67	10	10	1	—	865	1,114	-	-	-	- 1811
145	31	78	10	7	2	—	799	1,072	-	-	-	- 1812
100	20	82	7	9	—	—	1,010	1,228	-	-	-	- 1813
137	26	85	6	2	1	—	997	1,254	-	-	-	- 1814
211	17	79	3	3	—	—	1,089	1,402	-	-	-	- 1815
182	24	93	11	2	3	—	1,172	1,487	-	-	-	- 1816
133	16	99	1	7	—	—	1,190	1,446	-	-	-	- 1817
74	19	182	8	10	—	—	1,174	1,467	-	-	-	- 1818
93	14	130	34	7	—	—	1,146	1,424	-	-	-	- 1819
632	21	154	30	4	1	—	1,072	1,914	-	-	-	- 1820
264	17	179	39	6	—	—	1,073	1,578	-	-	-	- 1821
272	17	106	12	3	—	—	1,021	1,431	-	-	-	- 1822
289	15	37	22	6	—	—	1,023	1,392	-	-	-	- 1823
387	43	93	7	7	2	—	1,240	1,779	-	-	-	- 1824
470	64	172	19	3	1	500	1,080	2,309	-	-	-	- 1825
202	47	192	10	2	6	26	1,305	1,790	-	-	-	- 1826
5,466	730	2,459	413	204	34	526	—	—	-	-	-	-

From 25th
June 1796 to
24th June

From 25th June to 5th January

(Errors excepted.)

Tho' Finlay, Registrar.

Appendix, No. 63.

Appendix,
No. 63.

A RETURN of the Number of Children who died in the Country, and whose Deaths have been reported to the Hospital; from the 25th June 1796, to the 31st December 1825.

From 25 June } to 31 Dec. }	1796	-	-	166	From 25 June } to 31 Dec. }	1811	-	-	596
-	1797	-	-	187	-	1812	-	-	709
-	1798	-	-	301	-	1813	-	-	667
-	1799	-	-	434	-	1814	-	-	617
-	1800	-	-	524	-	1815	-	-	666
-	1801	-	-	563	-	1816	-	-	819
-	1802	-	-	368	-	1817	-	-	800
-	1803	-	-	576	-	1818	-	-	753
-	1804	-	-	670	-	1819	-	-	646
-	1805	-	-	630	-	1820	-	-	620
-	1806	-	-	758	-	1821	-	-	345
-	1807	-	-	699	-	1822	-	-	273
-	1808	-	-	841	-	1823	-	-	167
-	1809	-	-	803	-	1824	-	-	209
-	1810	-	-	653	-	1825	-	-	177
									16,237

(Errors excepted.)

Foundling Hospital, Dublin, }
17th January 1826.N. Madgett, Reg^r of Infants.

Appendix, No. 64.

Appendix,
No. 64.

A STATEMENT of the Number of Children apprenticed in the Country and in Dublin, respectively, for three Years, ending 5th January 1826.

	Number apprenticed in the Country.	Number apprenticed in Dublin.	TOTAL.	Returned from Buncrana Factory, and apprenticed again.
Quarter ending 5th Jan. 1823	90	9	99	—
- 5th April	120	7	127	—
- 5th July	86	7	93	—
- 10th Oct.	77	11	88	—
- 5th Jan. 1824	79	—	79	—
- 5th April	131	4	135	—
- 5th July	110	5	115	—
- 10th Oct.	158	11	169	—
- 5th Jan. 1825	50	1	51	—
- 5th April	47	5	52	—
- 5th July	67	8	75	28
- 10th Oct.	66	3	69	—
- 5th Jan. 1826	6	—	6	—
	1,087	71	1,158	28

Number of Children Apprenticed to Mr. James Wilson, Buncrana Factory :

27 May 1814	-	-	-	-	-	19
19 D ^o 1815	-	-	-	-	-	21
21 Nov.	-	-	-	-	-	9
8 D ^o 1816	-	-	-	-	-	11
19 May 1819	-	-	-	-	-	51

Total - - 111

(Errors excepted.)

Foundling Hospital, Dublin, }
January 17th, 1826.

T. Finlay, Registrar.

Appendix, No. 65.

WEEKLY REPORT of Children admitted into the Infirmary, of those discharged cured, and of those sent to the Country for Health, and of those that died in the Infirmary; from the 1st January 1823, to 31st December 1825.

GROWN DEPARTMENT:

DATE.	Re- mained in Infir- mary.	Ad- mitted.	Dis- charged cured.	Sent to Country for Health.	Died.	DATE.	Re- mained in Infir- mary.	Ad- mitted.	Dis- charged cured.	Sent to Country for Health.	Died.
1823:						1824:					
Jan. 2 - -	59					Jan. 7 - -	86	37	29	-	1
- 8 - -	50	9	18			- 14 - -	98	44	29	1	2
- 15 - -	48	16	16	-	2	- 21 - -	86	33	44	-	1
- 22 - -	49	12	11			- 28 - -	96	35	24	-	1
- 29 - -	61	33	20	-	1						
Feb. 5 - -	82	38	16	-	1	Feb. 4 - -	108	49	34	-	3
- 12 - -	92	33	21	-	2	- 11 - -	95	40	46	6	1
- 19 - -	96	39	34	-	1	- 18 - -	87	29	37		
- 26 - -	97	38	37			- 25 - -	100	35	13	9	
Mar. 5 - -	143	70	24			Mar. 3 - -	90	44	52	1	1
- 12 - -	121	39	58	2	1	- 10 - -	84	29	35		
- 19 - -	147	91	64	-	1	- 17 - -	85	28	22	4	1
- 26 - -	121	41	66	-	1	- 24 - -	83	36	38		
April 2 - -	103	25	41	-	2	- 31 - -	80	20	21	1	1
- 9 - -	109	38	31	-	1	April 7 - -	85	39	26	5	3
- 16 - -	82	27	32	21	1	- 14 - -	82	40	39	2	2
- 23 - -	79	30	30	-	3	- 21 - -	80	28	21	8	1
- 30 - -	59	20	38	2		- 28 - -	84	37	24	7	2
May 7 - -	50	27	26	10		May 5 - -	89	43	35	2	1
- 14 - -	53	31	25	2	1	- 12 - -	69	22	33	8	1
- 21 - -	43	20	29	-	1	- 19 - -	78	44	30	3	2
- 28 - -	43	11	11			- 26 - -	79	39	36	1	1
June 4 - -	35	17	24	-	1	June 2 - -	78	50	51		
- 11 - -	38	18	15			- 9 - -	58	23	43		
- 18 - -	45	29	22	-	1	- 16 - -	59	19	17	1	
- 25 - -	42	18	20	-	1	- 23 - -	42	16	30	3	
July 2 - -	33	18	26	-	1	- 30 - -	42	22	16	5	
- 9 - -	41	32	20	3	1	July 7 - -	45	19	12	3	1
- 16 - -	41	28	28			- 14 - -	40	17	18	4	1
- 23 - -	50	25	16			- 21 - -	59	36	16	1	
- 30 - -	64	57	43			- 28 - -	83	61	37		
Aug. 6 - -	57	33	40			Aug. 4 - -	97	76	54	7	1
- 13 - -	59	60	56	-	2	- 11 - -	161	120	55	1	
- 20 - -	57	45	47			- 18 - -	265	190	85	-	1
- 27 - -	66	43	32	2		- 25 - -	290	160	130	4	1
Sept. 3 - -	58	49	45	11	1	Sept. 1 - -	385	157	54	8	
- 10 - -	64	34	28			- 8 - -	317	90	156	-	2
- 17 - -	77	48	35			- 15 - -	286	90	119	-	2
- 24 - -	71	31	37			- 22 - -	264	81	100	-	3
Oct. 1 - -	68	29	32			- 29 - -	214	72	113	4	5
- 8 - -	63	51	54	-	2	Oct. 6 - -	196	70	85	-	3
- 15 - -	70	47	39	-	1	- 13 - -	181	68	80	-	3
- 22 - -	72	37	35			- 20 - -	153	54	81	-	1
- 29 - -	72	34	34			- 27 - -	143	44	54		
Nov. 5 - -	80	40	31	-	1	Nov. 3 - -	153	46	36		
- 12 - -	72	29	34	2	1	- 10 - -	166	54	34	6	1
- 19 - -	70	35	37			- 17 - -	167	35	28	5	1
- 26 - -	71	41	39	-	1	- 24 - -	142	25	48	-	2
Dec. 3 - -	63	30	36	2		Dec. 1 - -	134	41	49		
- 10 - -	78	34	19			- 8 - -	110	34	58		
- 17 - -	94	44	28			- 15 - -	119	33	23	1	
- 24 - -	88	34	36	-	4	- 22 - -	121	47	44	-	1
- 31 - -	79	31	39	-	1	- 29 - -	100	28	48	-	1

Appendix, No. 65.—Weekly Report of Children admitted into the Infirmary, &c.—*continued.*GROWN DEPARTMENT—*continued.*

DATE.	Re- mained in Infir- mary.	Ad- mitted.	Dis- charged cured.	Sent to Country for Health.	Died.	DATE.	Re- mained in Infir- mary.	Ad- mitted.	Dis- charged cured.	Sent to Country for Health.	Died.
1825:						1825:					
Jan. 5 - -	118	31	12	-	1	Aug. 3 - -	123	63	40	-	
- 12 - -	103	14	29	-		- 10 - -	184	115	52	-	2
- 19 - -	128	37	9	3		- 17 - -	213	88	56	2	1
- 26 - -	120	49	56	1		- 24 - -	197	56	68	3	1
Feb. 2 - -	128	48	37	-	3	- 31 - -	171	47	56	17	
- 9 - -	124	50	49	4	1	Sept. 7 - -	165	53	57	2	
- 16 - -	96	35	62	-	1	- 14 - -	149	49	63	-	2
- 23 - -	92	50	53	1		- 21 - -	141	43	47	2	2
Mar. 2 - -	97	31	25	-	1	- 28 - -	109	27	59		
- 9 - -	86	23	27	7		Oct. 5 - -	116	49	41	1	
- 16 - -	104	43	23	2		- 12 - -	110	40	46		
- 23 - -	104	32	29	2	1	- 19 - -	76	23	55	-	2
- 30 - -	82	28	32	14	4	- 26 - -	70	22	27	-	1
April 6 - -	84	27	22	2	1	Nov. 2 - -	68	24	24	-	2
- 13 - -	82	27	27	2		- 9 - -	66	26	27	-	1
- 20 - -	95	36	20	3		- 16 - -	88	36	13	-	1
May 4 - -	86	16	19	-		- 23 - -	94	45	39		
- 11 - -	89	20	16	-	1	- 30 - -	90	40	44		
- 18 - -	92	32	19	8	2	Dec. 7 - -	87	30	32	-	1
- 25 - -	91	25	24	-	2	- 14 - -	86	28	28	-	1
June 1 - -	80	19	11	17	2	- 21 - -	80	23	26	-	3
- 8 - -	75	21	22	3	1	- 28 - -	80	19	19		
- 15 - -	66	22	29	2		1826:					
- 22 - -	61	22	26	-	1	Jan. 4 - -	102	45	23		
- 29 - -	64	25	19	3		Total - -	-	6,304	5,846	274	131
July 6 - -	81	25	8	-							
- 13 - -	66	14	28	-	1						
- 20 - -	91	48	18	5							
- 27 - -	100	45	36								

PREPARATORY DEPARTMENT:

DATE.	Re- mained in Infir- mary.	Ad- mitted.	Dis- charged cured.	Sent to Country for Health.	Died.	DATE.	Re- mained in Infir- mary.	Ad- mitted.	Dis- charged cured.	Sent to Country for Health.	Died.
1823:						1823:					
Aug. 6 - -	-	40	16			Dec. 3 - -	40	8	21		
- 13 - -	24	45	48			- 10 - -	27	3	7		
- 20 - -	21	21	23			- 17 - -	23	7	8	-	1
- 27 - -	19	23	19	7		- 24 - -	21	19	9		
Sept. 3 - -	16	66	24			- 31 - -	31	34	20	-	1
- 10 - -	58	55	27			1824:					
- 17 - -	86	34	24			Jan. 7 - -	44	13	25		
- 24 - -	96	28	28			- 14 - -	32	11	13	-	1
Oct. 1 - -	96	20	39	-	2	- 21 - -	29	10	11		
- 8 - -	75	9	20			- 28 - -	28	15	11		
- 15 - -	64	6	19			Feb. 4 - -	32	9	9		
- 22 - -	51	12	13			- 11 - -	32	8	17	2	1
- 29 - -	50	23	13			- 18 - -	20	8	8		
Nov. 5 - -	60	10	10	-	1	- 25 - -	20	13	10		
- 12 - -	59	11	25	2		Mar. 3 - -	23	10	4		
- 19 - -	43	9	15	-	1	- 10 - -	29	19	17		
- 26 - -	36	20	15	-	1	- 17 - -	31	10	18		
						- 24 - -	23	11	6	7	1
						- 31 - -	20	12	9	2	

Appendix, No. 65.—Weekly Report of Children admitted into the Infirmary, &c.—*continued.*PREPARATORY DEPARTMENT—*continued.*

DATE.	Re- mained in Infir- mary.	Ad- mitted.	Dis- charged cured.	Sent to Country for Health.	Died.	DATE.	Re- mained in Infir- mary.	Ad- mitted.	Dis- charged Cured.	Sent to Country for Health.	Died.
1824:						1825:					
April 7 - -	21	5	6	1		Mar. 2 - -	38	14	18		
- 14 - -	19	11	9			- 9 - -	34	15	13	3	
- 21 - -	21	16	11			- 16 - -	33	12	13	2	
- 28 - -	26	21	16	2		- 23 - -	30	9	7		
May 5 - -	29	15	17			- 30 - -	32	7	9		
- 12 - -	27	11	17			April 6 - -	30	18	5	1	1
- 19 - -	21	16	4	2		- 13 - -	41	3	10		
- 26 - -	31	13	17			- 20 - -	34	6	11		
June 2 - -	27	12	17			- 27 - -	29	4	8	4	1
- 9 - -	22	12	14	-	1	May 4 - -	20	7	8		
- 16 - -	19	5	9	1		- 11 - -	19	2	5		
- 23 - -	14	9	14			- 18 - -	16	5			
- 30 - -	9	6	4	1		- 25 - -	21	9	6		
July 7 - -	10	29	25			June 1 - -	24	15	11	6	
- 14 - -	14	10	13	1		- 8 - -	22	11	14	3	
- 21 - -	10	9	8			- 15 - -	16	10	8		
- 28 - -	11	8	9			- 22 - -	18	3	9		
Aug. 4 - -	10	22	6			- 29 - -	12	11	6	1	
- 11 - -	26	26	8			July 6 - -	16	9	10		
- 18 - -	44	53	20			- 13 - -	15	6	4		
- 25 - -	77	30	49	-	1	- 20 - -	17	6	9	1	
Sep. 1 - -	57	10	26	5		- 27 - -	13	9	3		
- 8 - -	36	10	17	-	1	Aug. 3 - -	19	2	11		
- 15 - -	28	13	8	5	1	- 10 - -	10	14	5	1	
- 22 - -	27	10	8			- 17 - -	18	8	10		
- 29 - -	29	18	10			- 24 - -	16	12	10	1	
Oct. 6 - -	37	12	20			- 31 - -	17	7	5	1	
- 13 - -	29	19	15			Sep. 7 - -	18	5	6		
- 20 - -	33	1	18			- 14 - -	17	9	7		
- 27 - -	16	9	6	-	1	- 21 - -	19	4	8		
Nov. 3 - -	18	12	6			- 28 - -	15	11	5	-	1
- 10 - -	24	10	4	1		Oct. 5 - -	20	5	13		
- 17 - -	29	9	6			- 12 - -	12	8	7		
- 24 - -	32	10	10			- 19 - -	16	12	9		
Dec. 1 - -	32	8	12			- 26 - -	16	4	7		
- 8 - -	28	19	8			Nov. 2 - -	13	13	13		
- 15 - -	39	16	6			- 9 - -	13	9	10		
- 22 - -	49	11	17	2		- 16 - -	12	5	7	-	1
- 29 - -	41	10	10			- 23 - -	9	7	5		
1825:						- 30 - -	11	6	5		
Jan. 5 - -	41	17	15			Dec. 7 - -	12	2	4		
- 12 - -	43	11	13			- 14 - -	10	3	1		
- 19 - -	41	21	13	3		- 21 - -	12	2			
- 26 - -	46	7	16			- 28 - -	14	3	7		
Feb. 2 - -	37	21	21			1826:					
- 9 - -	37	9	13	2		Jan. 4 - -	10	6	1		
- 16 - -	31	20	13			Total - -	-	1,661	1,556	71	19
- 23 - -	38	9	8	1							

(Errors excepted.)

Foundling Hospital,
18th January 1826.

J. Creighton, Surgeon.

Appendix, No. 66.

EXTRACT from the Minutes of the Board.

Appendix,
No. 66.

“ Foundling Hospital, Dublin, June 10th 1824.

“ *Ordered,*

“ THAT at the ensuing pay, all the children above the age of four years, and who are now with Roman Catholic nurses, be transferred to Protestant nurses.”

June 17th 1824.

With reference to the Order made last Board-day, respecting the removal of children above four years old from Roman Catholic Nurses, a Return having been made of 4,200 children on the books above the age of four years;—

“ *Resolved,*

“ That said Order be amended, by adding to it the words, “ so far as may be practicable.”

(By Order.)

Thos^s Finlay, Sec^y,

END OF THIRD REPORT.

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FOURTH REPORT
FOURTH REPORT

THE COMMISSIONERS
OF THE

COMMISSIONERS

MAY IT PLEASE YOUR MAJESTY

Irish Education Inquiry.

Belfast Academical Institution

Dated *Dublin*, 27th January 1827.

Ordered, by The House of Commons, to be Printed,
26 February 1827.

FOURTH REPORT

THE COMMISSIONERS

OF THE

IRISH COMMISSIONERS

THE REPORT p. 3

THE APPENDIX p. 32

Irish Education Inquiry.

Belfast: Andrew & Co. 1857.

Printed and Sold by Andrew & Co., 27th January 1857. In the words of the Charter, "to be printed by the Stationer to the Commission."

A STATEMENT of the Progress and Proceedings of the Commission.

The Commission of Inquiry into the State of the Education of the People of Ireland, was appointed by the House of Commons, in the month of June 1851, and has since that time been engaged in a most arduous and important task. It has held numerous public and private sittings, and has received the assistance of many able and experienced gentlemen, who have been appointed as members of the Commission. It has also held many public and private sittings, and has received the assistance of many able and experienced gentlemen, who have been appointed as members of the Commission. It has also held many public and private sittings, and has received the assistance of many able and experienced gentlemen, who have been appointed as members of the Commission.

It was the duty of the Commission to inquire into the state of the education of the people of Ireland, and to report thereon to the House of Commons. It has now the honor to present to the House of Commons its report, which contains a full and complete statement of the progress and proceedings of the Commission, and of the results of its inquiries.

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FOURTH REPORT

OF

THE COMMISSIONERS

OF

IRISH EDUCATION INQUIRY.

MAY IT PLEASE YOUR MAJESTY:

WE, the undersigned Commissioners, nominated and appointed by a Commission under the Great Seal, bearing date the Fourteenth day of June, One thousand eight hundred and twenty-four, humbly beg leave further to report, as follows:—

Belfast Academical Institution.

THE Plan and Objects of this Institution cannot be more clearly set forth than in the words of a Circular Address, issued by a Committee of Subscribers in December 1808, entitled—

“ A STATEMENT of the Origin and Proceedings of the BELFAST
“ ACADEMICAL INSTITUTION since its commencement.

“ The formation of literary Institutions in various parts of the United
“ Kingdom having been found highly conducive to the dissemination of useful
“ knowledge, a desire has been for some time very generally expressed, that this
“ part of the kingdom should partake of these advantages by means of an Insti-
“ tution founded on similar principles. The want of such a Seminary has long
“ been felt in the north of Ireland, and is still demonstrated by the annual resort
“ of Irish Students to the Scotch Colleges. Notwithstanding the expenses
“ attending such a journey, they have been found much less than those attending
“ one to the capital of this part of the kingdom. The children of the wealthier
“ classes alone in Ulster have been able to avail themselves of the advantage of
“ a liberal education in the Dublin University, while no mode whatsoever has
“ been provided for disseminating that species of knowledge so necessary for the
“ lower classes, who are engaged in manufactures, mechanics, or agriculture.
“ While the province was thus unprovided with the means of attaining the
“ higher branches of science, the increasing population of the country made the
“ want of primary Schools be as severely felt.

“ It was therefore thought by the friends of literature, that an Establishment,
“ comprising both, would be highly useful, as well to the immediate neighbour-
“ hood of Belfast, as to the Province at large. By this combination the progress
“ of science would be extended among the higher ranks, and a number of
“ teachers would also be brought forward at a cheap rate, who would diffuse
“ knowledge among the lower classes.

“ In pursuance of these intentions, an application was made by a number of the most respectable inhabitants of Belfast, and its vicinity, to the Marquess of Donegall for his approbation, and a grant in perpetuity of a suitable lot of ground for the necessary buildings. This application was immediately acceded to in the fullest manner, and a lot of more than four acres, in a central and advantageous situation, was assigned by his Lordship to trustees for the uses of the Institution.

“ In consequence, a meeting of its friends was held on the 1st of August 1807, at which a Committee was appointed to draw up a Plan for the future regulation of all its departments. This Plan was laid before a second meeting held on the 22d of September following, and after some discussion adopted and published.

“ In this Plan, it is proposed to form two Schools, one for the Education of Children intended for the learned Professions; the other for those whose future pursuits do not necessarily require a knowledge of the learned languages; also, to found Lectureships, to which young men might be admitted, after having finished the common course of school learning, either in the Seminaries of the Institution, or elsewhere, and in which they might proceed through a regular series of studies, at the termination of which, they might be furnished with a stock of knowledge equal to what is generally deemed necessary for engaging in any of the professions to which they may have been destined. In addition to those lectures that require a previous regular course of studies, it is proposed to have others of a general and popular kind, in the sciences more intimately connected with agriculture, manufactures, and the arts, from which persons wishing to gain information on any of these subjects may derive instruction, though they had not received the rudiments of a liberal education.

“ Although the prospectus takes no notice of the religious part of education, it is the intention of the Institution to admit professors of Divinity, and to afford them suitable accommodations, on an application from any Ecclesiastical Body.

“ With respect to the internal economy of the Society, the amount of the subscription requisite to entitle a subscriber to interfere in the management, or to hold any of the places of trust, was finally fixed, so as to preclude the possibility of the management falling into the hands of a few individuals; and to guard more effectually against this evil, the privileges of subscribers were made hereditary.

“ The government of the Institution is entrusted to a President, four Vice Presidents, twenty Managers, and eight Visitors, the whole chosen by the proprietors at large; one-fourth of the Vice Presidents, Managers and Visitors, vacating their seats annually. The President and Managers, with the assistance of the Visitors, appoint Masters and Professors, and regulate the whole of the internal economy of the Institution.

“ At this meeting, the Marquess of Donegall was chosen President for life, and a Committee appointed for collecting subscriptions. The universal wish for the establishment of such a Seminary now became manifest; upwards of £.10,000 was subscribed in fourteen days, principally in the town and its immediate vicinity. The subscribers, though not including every individual whose circumstances authorized them to devote part of their property to useful public purposes, yet comprised a great majority, and was supported with equal liberality by persons of every rank and description.

“ The Committee at the same time employed themselves in circulating prospectuses, and in endeavouring to procure the patronage of persons of rank and influence through the country. The result has been almost universally favourable.

“ The subscriptions having now amounted to upwards of £.14,000, a sum deemed sufficient to commence the execution of the design, a General Meeting of the Subscribers was held on the 4th of February 1808, for the election of the officers in whom the direction of its affairs was to be invested. As, since the publication of the prospectus, several persons of high rank and literary talents had subscribed, it was then resolved, that the Archbishop of Armagh, and

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“ and the Bishops of Dromore and Down, should be elected Honorary Visitors,
 “ admissible to all the privileges vested in that Board by the rules of the
 “ Institution.”

The Institution may be considered as having been established from the date of the above-mentioned meeting, 4th February 1808, as the subscribers then invested the officers elected with full power to act as they thought most advantageous. A copy of the proceedings was forwarded to the Irish Government, and to several members of the Legislature, who were locally connected with Ireland, and more particularly with the province of Ulster; and a letter was written by the Vice President to Sir Arthur Wellesley, then Secretary for Ireland, expressing the intention of the Managers to present a petition to the House of Commons, during the next session of Parliament, for a charter of incorporation, and a grant of money in aid of their funds; and calling the attention of Government to the very liberal private contributions, and to the sentiments of many persons of rank and fortune, fully and unequivocally expressed in favour of the Establishment.

The further progress of the Institution was delayed until suitable buildings could be erected, and the Managers and Visitors in the mean time were employed in digesting the arrangements for commencing the course of Education.

In the year 1810, an Act of Parliament was passed for the incorporation and regulation of the Institution, the objects of which were declared to be, to afford to youth a classical and mercantile education, and to teach mathematics, natural philosophy, logic, metaphysics, belles lettres, moral philosophy, chemistry, botany, agriculture, and other branches of science.

Vide Act, sect. 1.

By the provisions of this Act, his Grace the Lord Primate, the Marquess of Donegall, the Marquess of Downshire, the Bishop of Down and Connor, the Bishop of Dromore, and upwards of 70 of the principal subscribers by name, together with all such other persons as had subscribed, and all who should at any time thereafter subscribe 20 guineas for the purposes of the Institution, were made a corporation, capable to take land, not exceeding £. 2,500 per annum, with the usual powers to sue in their corporate name, to use a common seal, and receive subscriptions and donations.

By the same Act, the proprietors for the time being, or any 21 of them, were enabled to make bye-laws for the government of the Institution, subject to the approbation of the Lord Lieutenant and Privy Council of Ireland, and for the election of a President, Vice President, Managers, Visitors, Treasurer, Secretary and Auditors. The Act of Parliament nominated the persons who should first hold those respective offices; and it was declared that they and all subsequent officers should continue for such time as might be fixed at the first meeting of the Proprietors; or in case of death, or removal by absence, or impropriety of conduct, that they should be supplied according to the provisions of the Act.

The Statute further provides, that the acts of the Proprietors, duly assembled, or the major part of them, shall be deemed the acts of the Corporation, provided 21 or more be present, and that the election of the officers shall be made in the manner appointed by the Proprietors, and that the officers so to be elected shall not exceed the following numbers, viz. four Vice Presidents, twenty Managers, eight Visitors, and three Auditors, who shall exercise such powers as shall be given them by the bye-laws, and no other.

The officers are to be elected from and by the corporate body only; subscribers of fifty guineas and upwards, to be eligible to the offices of President and Vice President, and of twenty guineas and upwards to the office of Manager.

The Act further provides, that in addition to the aforesaid eight elective Visitors, the Primate of all Ireland for the time being, the Marquess of Donegall, and the Marquesses of Donegall in succession, the Bishop of Dromore and his successors, the Bishop of Down and Connor and his successors, the Provost of Trinity College, Dublin, the Moderator of the General Assembly of the Synod of Ulster, the Representatives in Parliament of the Town of Belfast, and of the Counties of Down and Antrim, and the Sovereign of the said Town of Belfast, all for the time being, shall be Visitors of the Institution, with the same powers, authority and jurisdiction, that should hereafter be given to the eight Visitors to be elected as aforesaid.

By the 11th and 12th sections of the Act, every member of the corporate body, subscribing 100 guineas or upwards, has the privilege of appointing one boy to be educated as a day scholar, or extra student, in the Institution, free of all expense, and every member has the power, during his life, of transferring to any person, (subject to the approbation of the managers,) all the rights and privileges which he may hold and enjoy as a member thereof.

At a general meeting of the Proprietors, held on the 4th September 1810, certain bye-laws were made, which were afterwards ratified by the Lord Lieutenant and Privy Council.

These bye-laws will be found in the Appendix to this Report. They relate chiefly to the duties of the respective officers, the mode of their election, and duration in office. The Managers are directed to meet every month, to superintend the economy of the Institution. The Visitors assist and vote with the Managers in the appointment of Masters and Professors. They also are directed to meet at least once a month, and to report annually, either to the Board of Managers, or to a General Court of Proprietors, as they think best; which Court any three Visitors may convene, on giving eight days notice to the Managers. The Board of Managers and Board of Visitors, when summoned for that especial purpose, form a joint Board, with authority to make Rules for the Establishment and Regulation of the College and Schools, in the manner in the bye-law particularly specified.

For the establishment of this Institution upwards of £16,000 was subscribed by the resident inhabitants of the town and neighbourhood of Belfast, liberally aided by the nobility, gentry, and dignified clergy of the province, before the Act of Incorporation was obtained. Subscriptions were also received from other parts of Ireland and from England. Nearly £5,000 was obtained from India, under the patronage of the Marquess of Hastings, and other sums have been since received, amounting together with the former, to upwards of £25,000. A Parliamentary grant of £1,500 was made to the Institution in the years 1814, 1815, and 1816, and was then discontinued. These sums were added to the general account, and the whole has been expended in the buildings, purchase of furniture for the dormitories and school rooms, books, apparatus, and in salaries to the Professors. On the 10th of October, 1825, when we visited it, the Institution was indebted to the Treasurer nearly £300, without possessing any funds from which that sum could be repaid, except £50 deposited in a savings bank, and £200 stock in the new 4 per cents, the interest of which is subject to the payment of a gold medal annually, of about five pounds value.

The Establishment is possessed of an annual income of 43 *l.* 14 *s.* 5 *d.* arising from the rent of houses bequeathed to them during a lease for a term of years, of which about 40 are unexpired. It should also be stated, that the proprietors of the White Linen Hall, in Belfast, have agreed to give to the Institution £100 per annum, on condition that a course of popular lectures should be delivered every Summer in the Institution, for the use of the artizans and mechanics of the town and neighbourhood of Belfast. Owing to the depressed state of the funds of the Establishment, several of the Professors have temporarily relinquished the emoluments of their offices, and the Assistant Secretary has given up half of his annual salary.

The Establishment was opened in February 1814, and, on that occasion, an Address of the joint Boards of Managers and Visitors was read to the Proprietors, explaining "the objects and design of those who first conceived this plan of popular Education." The object of the Academical Institution, to use the words of the Address, was shortly and simply this: "To diffuse as widely as possible throughout the province and population of Ulster, the benefits of Education, both useful and liberal; and by that means, to prevent the hard and disgraceful necessity, in such a great and prosperous community, of sending their children to seek in other countries, with much risk to their health and morals, for that instruction, and those literary qualifications and honours, which might be equally well attained at home, with evident advantage to the public interest as well as to that of individuals."

The Directors also, amongst other things, expressed a wish for the countenance of Government, and for Parliamentary encouragement, and stated, that they wished

wished to supply to the youth of Ireland “ the advantages of a complete course of Education, and they doubted not, that the liberality of many public bodies, as well as individuals, would supply a fund for the endowment of different Professors, until the justice of Parliament should extend the same encouragement to literature in the north, as it had already done in the south of Ireland.” They further stated, that the primary object of the Institution was to make learning popular, “ and to diffuse useful knowledge, particularly among the middling orders of society.” And they stated their intention, “ that the rates of tuition and boarding should be as low as possible, and that students should be admitted gratuitously on the recommendation of liberal subscribers.” The Address then proceeds thus: “ The Directors in their choice of Masters, and in their admission of Scholars are perfectly unbiassed by religious distinctions. They have sought for teachers, either in this or the other kingdom, wherever best recommended by their merits and experience in their professional departments, and by their morals and manners in their personal characters. Of nothing are the Boards more desirous, than that pupils of all religious denominations should communicate by frequent and friendly intercourse in the common business of Education, by which means a new turn might be given to the national character and habits, and all the children of Ireland should know and love each other.”

At the period of delivering the above Address, a Lecturer on Natural Philosophy and Chemistry was engaged, and was to commence a course of lectures in the month of May following; and five schools were then open for teaching Classics, English, Mathematics, Writing, and French. Other Professorships have been added from time to time, and additional schools opened.

The Institution is at present divided into two branches, the Collegiate and the School Departments. The Collegiate Department is under the direction of the following Professors, who are appointed by the joint Boards of Managers and Visitors :—

James Thomson, A. M. Mathematics.
 Rev. W^m Cairns, A. M. Logic and Belle Lettres.
 John Young, LL. D. Moral Philosophy.
 Rev. W^m Bruce, A. B. Latin and Greek.
 Rev. Tho^s Dix Hincks, Hebrew.
 James L. Drummond, M. D. Anatomy and Physiology.
 John Stevelly, A. B. Natural Philosophy.

In addition to these, there are two Professors of Divinity and Church History, viz. : The Rev. Samuel Hanna, D. D., appointed by the General Synod of Ulster, and the Rev. Samuel Edgar, D. D., appointed by the Presbyterian Synod of Ireland, distinguished by the name of Seceders.

The Professors appointed by the Institution, and the two Professors of Divinity, form a Board of Faculty, to superintend the literary concerns of the Collegiate department, and each Professor is, in his turn, President for one year.

Appendix,
N^o 36.

This Board is empowered to take cognizance of every thing connected with the literary pursuits and moral discipline of the Collegiate department of the Institution, to regulate the course of studies to be pursued, and to direct the formation of new classes when necessary, with the concurrence of the joint Boards of Managers and Visitors; to appoint the hours for the meeting of the several classes, and the time and order of public examinations; and finally to adjudge premiums, sign the testimonials given to students at the close of the Collegiate course, in the presence of the Managers and Visitors, specially summoned for that purpose; and to enforce discipline, by such fines and punishments as they may deem proper.

The Board meets in the Institution once a week during the College session, and as often during vacation as may be necessary.

The Masters in the School department form a similar Board, called the Board of Masters, with power to make and enforce such regulations as they may deem necessary for maintaining order, discipline, and propriety of conduct among the pupils in the schools; to fix the time and order of their public examinations; and,

N^o 36.

in general, to take such measures respecting internal management and regulation as they may deem proper.

In case any difference of opinion should arise, either in the Board of Faculty or Board of Masters, reference is to be made to the joint Boards of Managers and Visitors, specially summoned for that purpose.

The Professors and Masters hold their situations under the following Resolution, adopted by the joint Boards of Managers and Visitors on the 20th of January 1818, and confirmed by a General Court of Proprietors on the 22d of the same month:—

“ Resolved unanimously, That every Professor or Teacher in this Institution, who has been or may be elected to fill those offices, be deemed permanently appointed to his situation, unless he shall forfeit his claim to public confidence by misconduct, neglect of duty, or incapacity; and that his dismissal shall take place only after the charges of misconduct, neglect of duty, or incapacity shall have been fully proved, to the satisfaction of the Board of Managers, assembled for that purpose, agreeably to the tenth section of the bye-laws; and farther, that the investigation shall take place in the presence of the person accused, provided he requires it.”

We will now shortly advert to the general character of the Lectures, as delivered by each of the Professors at present in the Collegiate department, referring to their several examinations for a more detailed statement.

Appendix,
N° 3.

Mr. James Thomson was appointed Professor of Mathematics in 1815. At his appointment, Mr. Thomson received £.50 a year salary as Professor, but in consequence of the low state of the funds of the Institution, he has for the present voluntarily relinquished it, and for the last two years has only received the fees of the students, which in this, as in all other cases in the Institution, are regulated by the Managers and Visitors.

In this class, the fees are two guineas from each student for the winter session, which commences in November and ends in the May following; and if the student attends a second session he only pays half that sum. The number of students attending in the session 1824-5 was sixty-one, and the utmost sum received from students by Mr. Thomson, in any one year, was fifty-three guineas. The students are divided into two classes. The course for the junior class commences with arithmetic, then proceeds with algebra and geometry; the senior class with the arithmetic of sines, spherical trigonometry, conic sections, analytic geometry, and the differential and integral calculus. A considerable portion of the students in the mathematical class are preparing for the Presbyterian ministry; but there are several schoolmasters and others who study for general improvement. Several students attend this course free of expense, under the provision of the 11th section of the Act of Incorporation, before-mentioned.

Appendix,
N° 6.

The Rev. William Cairns, A.M. was appointed Professor of Logic and Belles Lettres, in September 1815. The lectures delivered by him embrace a full account of the elements of modern intellectual Philosophy.

Mr. Cairns receives a salary of £.150, besides the class fees, which have varied from £.70 to £.100. The number of students attending during the session 1824-5 was 42.

In addition to the regular College class, Mr. Cairns has read several courses of lectures of a more popular character, which were attended by the inhabitants of Belfast, as well as by the students of the Institution.

Appendix,
N° 14.

Dr. John Young (LL. D.) Professor of Metaphysics and Moral Philosophy was appointed in September 1815. His course of lectures is occupied in explaining intellectual philosophy, and the general phenomena of the human mind, adverting to the various theories, antient and modern, which have been advanced upon that subject.

The salary is £.150 per annum, and the fee paid by each public student is two guineas, and by each private student one guinea for the session. The number attending this class in the session ended May 1825, was 38.

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The Rev. William Bruce, A. B. was appointed Professor of the Greek and Latin languages in October 1821. He receives a salary of £. 50 yearly, and the fees of the students. The fee for the Greek class alone is two guineas for the session; for Greek and Latin jointly, three guineas. The average annual amount of fees received during four years has been about £. 70. The number of students attending in the session ended May 1825 was, Latin, 15; Greek, 32. Mr. Bruce is a member of the Presbytery of Antrim, and minister of one of the congregations in Belfast. All students intended for the Presbyterian ministry, are obliged to attend the lectures of this Professor.

The Rev. Thomas Dix Hincks, Professor of Hebrew, was appointed to the situation in June 1822. There is no salary attached to this professorship, as Mr. Hincks holds also the situation of head master of the classical school, from which he derives considerable emolument. On the death of the late Professor, Mr. Bruce was appointed to the Professorship of Hebrew, as well as to that of Greek and Latin, but he subsequently resigned the former to Mr. Hincks, who was peculiarly qualified for that situation, and who, by the appointment, acquired a seat in the Board of Faculty. Mr. Hincks receives two guineas per session from each student; the amount received does not exceed 40 guineas. The number attending the session of 1824-5, was 45, and 48 were entered for the course 1825-6. The divinity students are obliged by order of the Synods to attend the Hebrew lecture. Several of the pupils of Mr. Hincks have obtained the first premium in Trinity College, Dublin, for proficiency in the knowledge of the Hebrew language.

Appendix,
N^o 10.

Dr. James Lawson Drummond, M. D. was appointed Professor of Anatomy and Physiology in December 1818. The salary was £. 50 a year, but for the last two years, owing to the reduced state of the funds, Dr. Drummond has declined receiving it. The admission fee is one guinea. The number of students attending the session 1824-5, was 11, and 15 in the session ended May 1826. The course of lectures is not confined to the course of anatomy taught in medical schools, but embraces a wide field of natural history and of natural theology.

Appendix,
N^o 13.

Mr. John Stevelly, A. B. of Trinity College, Dublin, was appointed Professor of Natural Philosophy in August 1823. The annual salary paid by the Institution is £. 150. The fees are two guineas per session. This Professor is also engaged to give a popular course of lectures in the Summer in Chemistry and Mechanics. The fee for the chemical class is seven shillings and sixpence, and five shillings for the lectures on Mechanics. This latter course was established by the Linen Hall Company. A society called the Mechanics Institute, in Belfast, gave the sum of sixty-five pounds for permission for the members of their body to attend this lecture, and the Professor received about the same sum for tickets. About 400 mechanics attended the introductory lectures for the first fortnight, but they gradually fell off, and the Mechanics Institute itself is very much diminished.

Appendix,
N^o 12.

The want of a Laboratory and sufficient apparatus for lecturing, both in natural philosophy and chemistry, is a great impediment to the advancement of these sciences, and the course of anatomical lectures suffers equally, from the want of preparations and drawings. The funds of the Institution have not been hitherto sufficient to supply the several requisites that are indispensable for these objects.

The seven Professors above mentioned were appointed by the Institution. Several of them were natives of Scotland, or of distant parts of Ireland; and when they offered themselves as candidates, personally unknown to the Managers and Visitors, and were chosen solely on account of the satisfactory testimonials they produced.

The Professors of Divinity and Church History for the Synods of Ulster and the Seceding Synod are, as before stated, respectively appointed by those bodies.

The Presbyterians in Ireland may be considered as consisting of four principal bodies.—1st. The Synod of Ulster, comprising 15 Presbyteries, and about 202 ministers.—2d. The Seceding Synod, which separated from the Synod of Ulster in the year 1726, on a difference as to points of discipline. It comprises 10 Presbyteries and 108 ministers.—3d. The Presbytery of Antrim, which originally was comprised in the Synod of Ulster, but was separated from it in 1726, on account of Arian opinions, which they were supposed to entertain. It comprehends 10 ministers.—4th. The Presbytery, or (as it has latterly been called) the Synod of Munster, comprising 9 or 10 ministers.

There is also in the north of Ireland a small body of Presbyterians, called the Reformed Presbytery, usually known by the name of Covenanters or Cameronians. It comprises about 20 congregations; of which, however, only about half are at present supplied with ministers.

We have already seen, that in the Circular Address issued by the Committee of Management in 1808, it was declared to be the intention of the Institution to admit Professors of Divinity, and to afford them suitable accommodations, on an application from any ecclesiastical body.

It will also be observed, that in the Act of Incorporation, the Moderator of the Synod of Ulster (an annual officer who presides over that body) was appointed one of the official Visitors, and in that character he is invested with the right of voting on all elections of Professors.

With a view to connect the Institution still more closely with the Presbyterian body, a negotiation was for some time carried on between them; and it was resolved in August 1813, at a joint meeting of the Managers and Visitors, "that the General Synod of Ulster could promote the interest of the Belfast Academical Institution, by paying the same respect to its certificates of the attendance and progress of the students in learning, as to the certificates from foreign universities, and by founding a Professorship of Divinity and Hebrew, for which purpose the Institution would afford suitable accommodation within its walls."

A few days after the passing of the above resolution, a deputation from the Synod met the joint Boards, and stated, "that they were disposed to recommend to the Synod that the certificates alluded to should be sustained by them, as soon as adequate Professors should be appointed to lecture on the different branches of science, which the Synod pointed out to students under their care."

A grant of £. 1,500 having been made by Parliament to the Institution in 1814, the Synod of Ulster in 1815, unanimously agreed to establish a Professorship of Divinity and Church History; and it is stated, that the connexion between the Synod and the Institution was not completed until there was a Parliamentary grant; because that circumstance afforded a pledge to the Synod, that the Institution would obtain the countenance of Government.

Appendix,
N^o 7, 8.

Dr. Hanna was appointed Professor by the Synod of Ulster in 1817; he lectures in the Institution, by the direction of the Synod. He receives no salary from the Institution. The Synod attempted to raise a fund for the endowment of the Professorship, but not finding this plan succeed, it was ordered, that each student should pay a fee of two guineas for the session, and the Treasurer of the Synod is directed to supply the sum required to make up the salary £.100 per annum.

Appendix,
N^o 7, 8.

The course of Divinity Lectures occupies two years, and is minutely described by Dr. Hanna in his Evidence, to which we beg to refer. The number of students who attended Dr. Hanna's lecture in the session 1824-5 was 23, and in the session 1825-6 the number in attendance was 25.

A similar application was made by the Managers to the Seceding Synod in 1814, and that Synod resolved to recommend to their students to attend the Belfast Academical Institution, and engaged to pay every respect to the certificates which young men might obtain for their progress and proficiency in literature.

Appendix,
N^o 15.

Dr. Edgar was thereupon appointed Professor of Divinity by the Seceding Synod in 1815. He receives £. 50 yearly, which sum is directed by the Synod to be paid by the students; the annual fee paid by each being more or less in proportion to the number attending each session. No addition is made by the Synod to the fees received from the students. The number attending Dr. Edgar's lectures in the session ended in May 1825 was 32, and 25 students were entered for the session 1825-6.*

The other Presbyterian bodies do not appoint any Professors, but the students intended for the ministries connected with them, resort for their instruction to either of the Professors appointed by the two Synods above mentioned.

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* Dr. Edgar has died since the period of our examination, and his son has been appointed to succeed him.

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We have already stated, that this Institution was founded professedly for the Education of all descriptions of students, without distinction of sect or profession, and that in the appointment to Professorships not theological, the selection was to be determined solely by the moral character and literary acquirements of the candidates, without reference to their peculiar religious opinions. The adherence to this principle in the election of Professors, necessarily brought together persons of different religious tenets, and the Board of Faculty thought it expedient that an explicit declaration should be made in their Minutes as to the line of conduct which the Professors had pursued, and were determined to pursue, with respect to the religious opinions of their pupils. On the 8th of February 1822, the following declaration was adopted and signed by the then existing members of the Board of Faculty, and it has also been subscribed by those Professors who have been appointed since that period.

“ Although the Faculty have hitherto confined themselves to the strict and avowed duties of their respective situations, without interfering in the least degree with the peculiar religious opinions of any denomination of Christians, (excepting in so far as the Theological Professors may have found it to be their duty to do so in the professional instructions which they have given to the students of their own communions while attending their own classes), yet considering that the Professors are members of different religious communions, and that there are students of various denominations of Christians attending the College, they deem it an indispensable duty, which, as instructors of youth, they owe to the public, to pledge themselves, as they hereby do, that they will continue to exercise the same strict impartiality which they have hitherto observed, and never interfere, directly or indirectly, with the religious faith of any of their pupils of whatever denomination, and that in particular they will always treat with deference and respect the religious establishments of the empire.”

The object of this declaration, and the feelings in which it originated, are stated in the Evidence of Professor Cairns, and will be found in the Appendix.

Appendix,
N^o 6.

This declaration was communicated in June in the same year to the Synod of Ulster, and the Seceding Synod, by a deputation from the Board; and in the interview which took place with the latter body, it was stated by Dr. Young and Mr. Cairns, as the understood import of the declaration, “ that whilst in teaching the languages, science and literature, the Professors will carefully avoid all interference with the distinguishing peculiarities of the various denominations of Christians, yet in all their instructions, and in conducting the discipline of the College, they will invariably recognise the truth and authority of natural and revealed religion, and will inculcate the general principles of Christian piety and morality.”

In addition to the nine Professors above described, there is a Lecturer on Elocution, the Rev. W. D. H. M'Ewen. He is not a member of the Board of Faculty, and has never received any salary from the Institution, with which in fact he appears to have no other connection than what arises from a permission to give lectures to the students within the College. His sole emolument is derived from the fees of the students who attend his class, which amount to about 60 guineas per annum. His class (including the sons of clergymen who are admitted free of expense) amounted to about 80 students in 1824-5.

The system which has been adopted, with regard to the Lecturer on Elocution, is in all respects similar to that pursued in the Scottish Universities. We think it desirable, however, that any person who has a permanent permission to give lectures in the College, should be subject to the same general regulations, and therefore sign the same declaration as the other Professors. We observe also, that Mr. M'Ewen has, by the proprietors, been appointed one of the Visitors of the Institution, a situation which we think incompatible with any office subject to the authority of a Visitor.

The yearly examination, which, according to the regulations of the College, takes place at the end of each session, appears to have produced considerable effect. These examinations are open to the public at large, and are attended by the parents and connections of the pupils, and by the Moderators of the Synod of Ulster, and of the Seceding Synod, together with a committee deputed for

that purpose by each of those bodies. The examination takes place in the common hall, and it relates to the business done during the session; and those who acquit themselves well receive a certificate. Prizes are also voted by the pupils of each class. The classes assemble the day previous to the examination, and the students themselves vote premiums to the most deserving among their number.

At the end of three years, if a student acquits himself respectably at the examination, he receives a general certificate, signed by the Professors. There are also three prizes given at the general certificate examination, for those who answer best;—one in classics; one in moral philosophy, logic, and belles lettres; and the third in mathematics and natural philosophy. These general certificates, when signed by the Moderators of the respective Synods, and when the students have also attended the Divinity Professors, are received on the examination of candidates for the Presbyterian Church, as of equal value with the degree of M.A. conferred by a Scottish University.

The benefit of a three years course of lectures may thus be obtained for about 12 guineas, but a more extended course would cost about 18 guineas, or 6 guineas per annum.

The total number of the students who have entered the Collegiate department since November 1815 is 519. Of this number 118 have obtained the general certificates above referred to.

In order to show how far the Presbyterian Church in Ireland has been supplied with ministers from the Belfast Institution, we have obtained the following statements:—In the Synod of Ulster 23 ministers, wholly or in part educated in the Institution, have been ordained, who are now settled with congregations; of these, 19 are settled in Ulster, 2 in Munster, 1 in America, and 1 in England; and 26 other students have been licensed to preach, though they have not yet obtained congregations. These students were all under the care of Dr. Hanna.

In the Seceding Synod, under the care of Dr. Edgar, 21 ministers, educated wholly or in part in the Institution, have obtained congregations in Ireland, 9 have gone to America, and 21 have been licensed to preach.

Having thus stated the general course pursued in the Collegiate department, we proceed shortly to advert to that of the schools, with respect to which it is to be observed, that though an integral branch of the Institution, held within its walls, and subject to the general controul of the Board of Managers and Visitors, they have in fact no necessary connexion with the Collegiate department, and are under the immediate jurisdiction of the Board of Masters. They are not particularly connected with the education of the Presbyterian ministry, and very few of the persons who have been admitted into that body have passed through the schools; they have at all times been well attended, and have fully supported themselves, without any pecuniary aid from the general funds of the Institution; the use of the buildings, rent-free, being the only advantage which they derive from it. These consist of school-rooms (which, for want of space, are also used as college lecture-rooms) and two dwelling-houses, for the accommodation of the head Masters of the English and classical schools, and their boarders.

The schools are under separate Masters, who are independent of each other. There is a public weekly meeting in the common hall, when various specimens of writing, maps, accounts and drawings are exhibited, and examined by those who attend; and select passages from authors in different languages, with original essays, are read and recited.

All the pupils undergo also a public annual examination previous to the Summer vacation, and those who have been most distinguished for diligence, proficiency, and propriety of conduct, in the different schools, receive medals given by the Managers, which are publicly distributed.

The religious Education of the boys in the schools is left to their parents, or to the clergyman of whose congregation they are members, with every disposition to facilitate the means of attendance at the time which may be appointed. The boarders are regularly conducted to their respective places of worship, and either attend catechetical lectures, or are taught such catechisms as their parents may desire.

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desire. Under these regulations, the differences which exist in the religious persuasions of the children, who meet together in the schools of the Institution, are not found to lead to any inconvenience, all being educated together in perfect harmony.

The union of so many schools in the same building, under distinct teachers of co-ordinate authority, each responsible for his own department, and paid according to his exertions and his services, has been found highly advantageous. The pupils thus have access to a variety of classes, suited to their degrees of proficiency or capacity, and as each school is conducted in a separate place, under a master devoting himself exclusively to a particular kind of study, a greater security is afforded, that no one part of Education shall be sacrificed to another, and the pupil, while he is instructed in languages or in composition, may also with equal advantage attend to the mathematical or mercantile part of his education.

We shall now briefly describe the several Schools in their order :—

English School.

THE Reverend Henry Montgomery, A. M. was appointed head master in 1817. In this school the pupils are instructed in spelling, reading, grammar, parsing, exercises in composition, recitation, history, chronology, and any other subjects calculated to produce a knowledge and proper application of the English language.

Appendix,
N^o 4.

Mr. Montgomery is a member of the Synod of Ulster; he has a congregation in the neighbourhood of Belfast. On entering upon the duties of his office, he found in the school six boarders and sixty-six day pupils. For the last four years the number has fluctuated from 35 to 45 boarders, and from 150 to 200 day scholars. Of the day pupils several have received gratuitous instruction on the nomination of subscribers of one hundred guineas, agreeably to the provision in the Act of Incorporation; and besides these, the sons of professors and masters, and likewise several others, under peculiar circumstances, have by the liberality of the master been educated free of expense. The number of pupils (including boarders and free scholars) in September 1824, was 186, of whom 5 were free, being on the foundation, and 11 from other causes. Of these 186, 52 were of the Established Church, 117 Presbyterians, 4 Protestants of other denominations, and 13 Roman Catholics. There are seldom more than from 70 to 110 pupils in the school at any one time, the others being divided amongst the different masters, and only coming to the English school at regular intervals. The head master teaches occasionally every class in the school, and also regularly instructs the senior classes in the ordinary routine. He has four assistants, of whom three are resident, and have the superintendence and instruction of the boarders before and after the usual hours of teaching.

The boarders read the New Testament, without note or comment, in the evening school. The senior pupils have the benefit of the Institution library.

In the English department, the terms are two guineas per annum for day scholars, and thirty guineas for boarders.

Classical School.

THE Reverend Thomas Dix Hincks was, in the year 1821, chosen to preside over the classical school. Mr. Hincks was educated in the University of Dublin, and had been engaged for many years in preparing students for their entrance into College; he is also, as before stated, the Professor of Hebrew in the Collegiate department. Mr. Hincks resided in Cork for 25 years, and during that period was minister of a Presbyterian congregation in that city. He is a member of the Presbytery of Antrim, but has no charge of a congregation.

Appendix,
N^o 10.

The object of this school is the preparation of boys in Latin and Greek, either for entering at the Universities, or for becoming members of those professions which require a competent knowledge of these languages. As the Provost and Senior Fellows of Trinity College, Dublin, have appointed a number of books, in

which all students who enter are previously examined, those books are always read by such of the scholars as are sufficiently advanced, whilst the elementary books and others read in addition to the above, are selected by the head-master for the time being.

The number of pupils in September, 1824, was 118, 9 of whom were free on nominations, and 6 from other causes. Of these, 43 were members of the Established Church, 64 Presbyterians, 4 Protestants of other denominations, and 7 Roman Catholics. The head master has three and occasionally four assistants, who are appointed by the joint Boards of Managers and Visitors.

The number of boarders in this school has varied from 25 to 33, which latter is the highest number since Mr. Hincks became master. A great proportion of these are from the south of Ireland.

Mathematical and Mercantile School.

THIS School, in which pupils are instructed in arithmetic, geography, and mathematics, was opened in February 1814, under the care of Mr. James Thomson, A.M. of the University of Glasgow, the present master, and who is also, as before stated, Professor of Mathematics in the Collegiate department.

Appendix,
N° 3.

The pupils have access to a library belonging to the mathematical classes of the Institution, containing many of the most valuable English and foreign books on mathematical subjects.

There were 145 pupils in attendance in the different branches of science taught at this school, in September 1824. Two assistants are constantly employed, and sometimes three.

The terms per quarter are, for arithmetic and geography, each half a guinea, and for mathematics one guinea.

The Writing School.

Appendix,
N° 5.

THIS School was opened in February 1814, under the present master, Mr. Thomas Spence.

The master and an assistant attend daily from 10 in the morning till 3 in the afternoon, except on Saturdays, when the school closes at noon. The whole hours of attendance are divided into four equal portions, in each of which, as nearly as the business of the other schools will permit, one-fourth of the writing pupils attend.

The terms are half a guinea per quarter. The number of pupils attending in September 1824 was 160, of whom 4 were free on the foundation, and 6 free from other causes.

The French School.

THE present master, Mr. Adelbert d'Oisy, was appointed to the management of this school on the 26th of January, 1819. The number of pupils in September 1824 was 45. Of the above, one was free on the foundation, and four from other causes.

The terms in this school are one guinea per quarter.

Italian School.

THE Italian School is taught by the same master, and is usually composed of those scholars who have attained considerable proficiency in French. The number of pupils in September 1824 was three.

Terms: By the regulations, one guinea and a half per quarter, reduced to one guinea per quarter by the present master, with the approbation of the managers.

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The Drawing School.

THE present master is Mr. Ferdinand Besancele.

The number of pupils in September 1824 was 6. The terms one guinea and half per quarter.

The Spanish School.

Mr. Ferdinand Besancele was appointed in January 1821 teacher of the Spanish language.

In September 1824 there were 8 pupils. The terms one guinea and half per quarter.

IN the preceding statements we have detailed the principal circumstances connected with the two branches of the Institution.

The following Lists will show the number of students in the Collegiate department, and the number of pupils in the Schools.

THE total number of students in the Collegiate department attending in the session ending May 1825, was 146. The following summary will show the Counties from which they came, and the several Ecclesiastical bodies to which they belonged.

County of	Synod of Ulster.	Seceding Synod.	Reformed Presbytery, or Covenanters.	Presbytery of Antrim.	Others.	Lay.
ANTRIM - - 31 ; viz.	14	3	3	2	-	9
ARMAGH - - 6 -	1	5	-	-	-	-
CAVAN - - 1 -	1	-	-	-	-	-
DONEGAL - - 7 -	5	2	-	-	-	-
DOWN - - 51 -	21	15	1	-	-	14
LONDONDERRY, 21 -	12	4	1	-	-	4
MONAGHAN - 12 -	2	10	-	-	-	-
TYRONE - - 11 -	5	5	-	-	1	-
LOUTH - - 1 -	1	-	-	-	-	-
CORK - - - 3 -	-	-	-	-	1	2
ENGLAND - - 1 -	-	-	-	-	1	-
JAMAICA - - 1 -	-	-	-	-	-	1
146	62	44	5	2	3	30

The total number of students entered for the session 1825-6, is 160. Of these there are—

Belonging to the Synod of Ulster	-	-	-	-	64
to the Seceding Synod	-	-	-	-	40
to the Presbytery of Antrim	-	-	-	-	4
to the Reformed Presbytery	-	-	-	-	8
Students not intended for the Presbyterian ministry	-	-	-	-	44
					160

Of the 44 students described as not intended for the Presbyterian ministry, the greater number are members of the Established Church. There are, however, in the number several Roman Catholics, and one or two of the Society of Friends.

Although this establishment is open to all classes of the community, without distinction of sect, yet considering the great mass of the population in Belfast and the adjoining districts, the Institution must be viewed as essentially Presbyterian; all the Professors, except one, and the masters of the two boarding schools, are in fact Presbyterians.

THE following Table shows in one view the number of Students attending each lecture for the session 1825-6 :—

	*	Public Pupils.	Private Pupils.
Divinity Lecture, under Dr. Hanna - -	-	25	-
Ditto - - - - Dr. Edgar - -	-	25	-
Hebrew - - - - - - - -	-	48	-
Natural Philosophy - - - -	-	29	5
Moral Philosophy - - - -	-	22	13
Senior Mathematical Class - - - -	-	12	2
Junior - - - D ^o - - - - -	-	59	-
Logic and Belles Lettres - - - -	-	30	18
Greek - - - - - - - -	-	25	7
Latin - - - - - - - -	-	15	7
Anatomy and Physiology - - - -	-	15	-

THE following Table shows the state of Attendance in the Schools on the 10th of October 1825 :—

SCHOOLS.	Entire Number of Pupils.	Day Scholars.	Boarders.	Free Scholars, [included in the preceding Columns.]		OBSERVATIONS.
				On the Foundation.	Free from other Causes.	
English School - -	191	150	41	7	12	Besides these, 4 boys board with the Classical Master, who do not learn Classics, but attend the other Schools.
Classical School - -	143	119	24	9	9	
Mathematical and Mercantile School - - }	217	-	-	11	11	Of the entire number, 57 learn Mathematics, 167 Arithmetic, 49 Geography, and 11 Book-keeping. The same pupil in many instances attending two or more of these branches. Of the Free Scholars on the Foundation, 3 learn Mathematics, 8 Arithmetic, and 2 Geography; and of the Free Scholars on other accounts, 4 learn Mathematics, 7 Arithmetic, and 1 Geography.
Writing School - -	174	-	-	6	5	
French School - -	34	-	-	-	2	
Drawing School - -	16	-	-	-	1	
Spanish School - -	4	-	-	-	-	

The number of distinct Pupils in all the Schools is 302.

* *Public Students*—are those who not only attend the Lectures delivered by the Professor to all his pupils, but who also attend daily at a *separate* and *additional* hour, when they are regularly examined on the substance of the Lectures, &c. They have also to submit to certain public examinations on entering the class, and at the close of the session.

Private Students—are those who attend only the daily Prelections of the Professor, and who are not required to submit to the separate examinations above-mentioned.

Besides

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Besides the pupils of the town of Belfast and its immediate neighbourhood, who may be reckoned as amounting to about 114, the schools contained during the year ended October 1825, 188 scholars from 19 counties in Ireland, according to the following list:—

Down - - - -	70	Tipperary - - -	1
Antrim - - - -	32	Queen's County - - -	2
Derry - - - -	19	Kilkenny - - - -	1
Armagh - - - -	9	Louth - - - -	1
Tyrone - - - -	8	Wicklow - - - -	1
Clare - - - -	1	Carlow - - - -	1
Sligo - - - -	2	Cork - - - -	9
Donegal - - - -	4	Other places - - -	12
Cavan - - - -	4		
Fermanagh - - -	3	Total - - -	188
Monaghan - - -	1		
Dublin - - - -	7		

This list includes about 20 students of the Collegiate department, who have availed themselves of the opportunity afforded by the connexion of the school and college, of improving themselves in such preparatory studies as they thought necessary. In like manner, several of the scholars not intended for learned professions, have attended one or more of the College classes, to acquire a higher kind of Education than the mere ordinary course of instruction which the schools could supply.

From a statement (which will be found in the Appendix,) containing an account of the number of pupils who have passed through the several schools, it will appear that 1,368 pupils have received, or are in the course of receiving instruction in the mathematical and mercantile school, since the year 1814, when the school was first opened; and it is ascertained, that 189 individuals, who have received instruction from Mr. Thomson, either in his school or in his college classes, have acted as teachers in different schools throughout the kingdom. This number is, however, supposed to fall far short of the actual number of teachers trained up in the schools.

Nº 37.

Under the system of instruction and management which we have attempted to describe, the Institution stands high in public estimation. Those persons, who, from their intelligence, rank and station in society, are best qualified to judge of its merits, express themselves in the strongest terms, as to the benefits which it has conferred upon the north of Ireland. This approbation is not confined to any particular class or party. The Lord Bishop of Down and Connor, the Right Reverend Dr. Crolly, Bishop of the Roman Catholic Church, resident at Belfast, the several persons whom we examined, connected with the Presbyterian body, and the resident nobility and gentry, all agree on this subject. For the words in which their sentiments are recorded, we beg leave to refer to the Appendix.

Appendix,
Nos 28, 29, 26, 27,
30, 31, 32, 33, 34,
35, &c.

We should, perhaps, have been contented to rest upon the weight of these authorities, if, in the course of our investigations we had not been led to perceive, that the Institution had assumed, during its progress, a different and more important character than that which it had obtained at its outset. It had been originally established as a seminary for general instruction; and though a wish appears to have been entertained at its foundation, that it should be connected with the Presbyterian Synods, we found, that it was only of late years that it had become a college for the education of the Presbyterian clergy of Ireland. With reference, therefore, to that important object, we thought it our duty to examine, whether the long established Universities of Scotland might not possess advantages more than sufficient to counterbalance the benefits which, under the most favourable circumstances, could be expected to result from an Institution so recently established as that at Belfast.

The Reverend James Carlile, a native of Scotland, educated in the University of Glasgow, who, at the time of his examination, was Moderator of the Synod of Ulster, gave his opinion, as follows:—" I consider a home education a thing of very great importance. I consider, from what I have seen at Glasgow, and

Appendix,
Nº 19.

“ what I have seen here, of those who have returned from Glasgow, that it is
 “ highly desirable that our students should be educated in Ireland; and from
 “ what I have seen of the effects of the Institution, I do conceive it is of great
 “ importance.”

With respect to the Irish students at Glasgow, Mr. Carlile added,—“ They
 “ were left with little check or controul over them; they seldom brought letters
 “ of introduction; they had no acquaintance, and they kept almost entirely by
 “ themselves; even in the divinity hall they generally sat in a back place
 “ by themselves, and formed little acquaintance among the other students. Be-
 “ sides, what they did there was unknown to their parents or guardians here;
 “ and from what I have heard, I have no doubt many of them fell into practices
 “ that were very dangerous to them.”—He adds, “ that the characters of the
 “ students and their education are highly advanced in respectability since he
 “ came to this country, which he attributes, in a great measure, to their home
 “ education.”

Appendix,
 N^o 21.

Mr. Porter, clerk of the Synod of Ulster, says,—“ I wish to maintain our con-
 “ nection with the Institution, still more for the moral, than even for the literary
 “ advantages which it affords to our young men. These moral advantages arise
 “ from students being placed under the eyes of ministers and other persons, who
 “ take an interest in their well being. Thoughtless boys are exposed to great
 “ moral danger, by being sent to a place in which they are utterly unknown, and
 “ where they may practise every species of folly with comparative secrecy. With
 “ respect to literary advantages, the students in the Institution are so few, that it
 “ is in the power of each professor to pay attention to every boy in his class,
 “ and to examine him every day.”

Appendix,
 N^{os} 23, 24, 25.

Mr. Cooke, late Moderator of the Synod of Ulster, thus expresses his opinion
 on this point:—“ I think Education in Ireland is greatly preferable to Education
 “ abroad, on account of the young men being nearer the eye of their spiritual
 “ guardians. Scotland I consider most favourable to discipline for Scotch
 “ students, Ireland for Irish students.”

Appendix,
 N^{os} 7, 8.

The following Extract from the evidence of Doctor Hanna, the Divinity Pro-
 fessor, will show his opinion of the benefit to be derived from having the can-
 didates for the ministry educated at Belfast:—

“ I am of opinion, that the Irish students in Scotland laboured under consider-
 “ able disadvantages; and from the mode of Education here, I am also of
 “ opinion, that a great spirit of emulation is excited among the young men.
 “ Even this is not all; it is now impossible for a young man to pass through our
 “ classes without attending to his business. I would wish not to speak disrespect-
 “ fully of the Scotch colleges; but when I attended, a student might go through
 “ a class and not know much of the business of the class, and leave it before the
 “ close of the session. There is one advantage the divinity students have here,
 “ which they have not in Scotland: there are no students that come here to study,
 “ that have not friends who are acquainted with some people at Belfast, and they
 “ are invited to the houses of private families. I am of opinion, that our young men
 “ are much improved in their manners and appearance, in consequence of their
 “ studying here. I believe that will be acknowledged to be a fact, by those who
 “ knew what the young men were from the Scotch colleges, and what they now
 “ are from our Institution. From my connections through the different parts of
 “ the town, I can, whenever I choose to do it, make myself intimately acquainted
 “ with the private conduct of every student belonging to my class.” Other
 testimony, to the same general effect, will be found in the Appendix.

To the opinions in favour of the Education given at Belfast, there appeared to
 be a prominent exception, resting upon a point of considerable importance. Mr.
 Cooke, when Moderator of the Synod, had publicly expressed his opinion, in an
 examination before a Committee of the House of Lords, in 1825, “ That he enter-
 “ tained very great fear, that the Institution, as at present constituted, would finally
 “ become, as it had already in some degree, a great seminary of Arianism.”

Apprehensions, similar to those expressed by Mr. Cooke, had been manifested
 by the Synod of Ulster. In the Seceding Synod (which requires from all its clergy
 subscription to the Westminster Confession of Faith) the alarm had been less felt.

The

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The attention of that body appeared, nevertheless, to have been drawn to the consideration of the subject, as, at their annual general meeting in 1823, a motion was made and unanimously adopted, "That the Synod deeply regretted the introduction of Professors reputed to be of Arian principles into the Institution, and that they strongly detested such principles."

Under these circumstances, we thought it our duty to examine particularly into the origin and ground of these apprehensions. We were informed, that one of the four Vice Presidents, and several of the gentlemen appointed by the Proprietors, as Managers and Visitors of the Institution, professed Arian principles; that, in addition to these, Mr. Bruce, the Professor of Latin and Greek; Mr. Hincks, the Professor of Hebrew, and head Master of the classical school; Mr. M'Ewen, the Lecturer on Elocution; and Mr. Montgomery, the Master of the English school, were also Arians.

It was with reference to their appointments, that Mr. Cooke, who is favourably disposed towards home education, on general grounds, stated to us, that as the Institution is at present constituted, he should, with all its inconveniences, prefer Glasgow to the Belfast Institution, as a resort for the students of the Presbyterian ministry. "There are," he adds, "some of those who exercise considerable influence over the Belfast Institution, of whose religious opinions and practical piety I do not entertain a favourable opinion. These persons become prominent, while better men keep in the back ground. The strain of public preaching is also in Glasgow almost universally evangelical—so is the tone of public conversation. Preaching and conversation of another character hold a public and eminent station in Belfast. Hence I apprehend, ultimately, a dangerous influence and injurious effect, as the Belfast Institution is at present constituted. Were the Institution thoroughly reformed, my scruples concerning the Education for the Ministry in Belfast would be removed."

Though the fears thus expressed pointed to ultimate danger and indirect influence, rather than to the existence of any immediate evil, we proceeded to inquire, whether Arian principles were in fact taught in the Institution, and whether they could be shown to prevail amongst those who had been educated there.

Upon these points we examined a variety of witnesses. By their concurrent testimony we have been led to believe, that whatever may be apprehended from the countenance and support indirectly given to Arian principles in the College, the whole tendency of the instruction, both in the divinity and other classes, is, to use the expression of one of the witnesses, to "lead away from Arianism." We believe also, that whatever may be the religious tenets of the different Professors, they have strictly conformed to the engagement respectively entered into by them, not to interfere, directly or indirectly, with the religious opinions of the students under their charge; and that they have not availed themselves of such opportunities as their situation in the college might be supposed to have afforded them, of inculcating or disseminating their own peculiar opinions.

On this head, the strongest assurances were given to us by all the persons connected with the Institution, whom we examined. It appeared, that as soon as the opinion expressed by Mr. Cooke was known at Belfast, the students had voluntarily assembled, for the purpose of meeting the assertion with a decided contradiction; and they resolved to record their conviction, that "the pledge given by the several Professors, not to interfere, directly or indirectly, with the religious opinions of the students, had been so faithfully adhered to, that there had not occurred to their knowledge a single instance of its being violated."

The Board of Faculty had also on the same occasion declared,—"That if the words used by Mr. Cooke meant to convey the impression, that the doctrines of Arianism had been taught by them in the Institution, (farther than it might have been necessary for the two Professors of Theology, who were avowed Trinitarians, to expound the views of various sectaries), or that any individual of all the Professors had, in the least degree, promulgated those doctrines in the Institution, or had in any way whatever tampered with the peculiar religious opinions of his pupils, that they contained a gross and scandalous libel on the Professors, not only unsupported by facts, but in direct and known opposition to them."

The joint Boards of Managers and Visitors also published a declaration on the same subject, wherein they stated—"that such representation of the present state and future tendency of the Belfast Academical Institution was altogether groundless and imaginary, and that the Boards had full assurance, that no attempt had ever been made by the Professors, to inculcate on the minds of the students, directly or indirectly, the peculiar tenets of any denomination of Christians."

The Proprietors, at their annual meeting in July 1825, passed a vote of thanks to the joint Boards of Managers and Visitors, for their prompt, temperate and firm declaration, that the Belfast Academical Institution never was a seminary of Arianism, nor likely to become so.

These declarations appear to be strictly true, with respect to all the Professors who have subscribed the declaration before alluded to. It must be observed, however, with respect to Mr. M'Ewen, the Lecturer on Elocution, by whom, as we have already noticed, that engagement has never been signed, that an infringement of the principle laid down in it has taken place.

Amongst the prize books distributed by him on one occasion to the pupils of his class, some were included which were decidedly of an Arian character, and which ought not to have been put into the hands of the students. Mr. M'Ewen admits it was an inconsiderate act; he states, that he had no intention of making proselytes; that the moment it became the subject of remark he regretted it, and has since avoided doing any thing of the kind. The Board of Faculty subsequently ordered, that no books shall be distributed as prizes, which have not been previously submitted to inspection, a regulation which it is to be hoped will prevent for the future any similar breach of the rules or principles of the Institution.

It is stated by Mr. Cooke, that "he never knew the Belfast Academical Institution to be so free of anti-evangelical students as at present;" and with respect to the persons who have received their academical instruction there, Dr. Hanna stated, that there were 19 or 20 ordained ministers in the Synod of Ulster, who had been in his class; of these he has no doubt that all but one are orthodox. Of twenty-eight probationers, who had been also in his class, one only had professed Arian opinions, which it is probable he had adopted before he came into the college.

Appendix,
N^o 15,

Appendix,
N^{os} 14, 19, 17, 18,
22.

Appendix,
N^o 19.

Dr. Edgar, who belongs to the Seceding Synod, and whose doctrines are therefore in strict conformity with those of the Church of Scotland, expressed his conviction, that the Institution in its present state is not calculated to promote Arianism. To the evidence of these gentlemen, as well as to that of Dr. Young, Mr. Carlile, Mr. Barnett, and Mr. Heron, the Moderator of the Seceding Synod, we beg leave particularly to refer.

Mr. Carlile informed us generally, with regard to the prevalence of Arian principles in the north of Ireland, that "Arianism when it was introduced, was the fashionable philosophy of the day." He states "that it came into Scotland from Dr. Samuel Clarke and his party in England, and it came from Scotland into Ireland from some of the Professors there; it then became fashionable for a time in this country also, and those who held orthodox sentiments were looked upon as men of little science or talent; but true religion is from its nature, and from the circumstances of the poor, always most acceptable to them; the rich have many temptations to reject it, which the poor have not."

Appendix,
N^{os} 23, 24, 25.

Mr. Cooke also confirmed this view; he states—"that Arianism is very much on the decrease; it was the greatest perhaps about 100 years ago. At the time the Presbytery of Antrim was separated from the Synod of Ulster, it made very considerable progress under the patronage of high names; as Abernethy, the author of a very excellent work upon the attributes, who gave it a great deal of eclat. It afterwards declined for a time, but there was subsequently a revival. Forty or fifty years ago it might be at its height, and remained stationary for a time, or was even upon the increase, but latterly it has decidedly declined."

THE extent to which Arian principles are understood at present to exist in the several Presbyterian bodies in Ireland, may be stated as follows:—

In the Synod of Ulster, in which there are at present 197 congregations, and about 200 ministers, it has been stated to us, that there are 34 or 35 who hold
Arian

Arian doctrines. In the Seceding Synod there is no Minister of Arian principles. The Presbytery of Antrim and Synod of Munster contain altogether about 16 congregations, and 19 or 20 Ministers, of whom 17 are reputed to be Arians.

In all the Presbyteries composing the Synod of Ulster, it was required, in conformity with the practice of the Scotch church, till a period comparatively recent, that every Minister should before ordination, sign the Westminster Confession of Faith, to which it was generally considered that no Arian could sincerely subscribe.

In some Presbyteries of that Synod, however, the practice of insisting on the subscription has been relinquished, and by a late regulation of the Synod, the necessity of signing this test has been dispensed with, and the Presbyteries are left to their own choice in this respect, some requiring the signature, others not.

It is important however to remark, that the circumstance of a particular Presbytery not requiring subscription as indispensable, by no means proves that the Ministers composing that Presbytery dissent from the standard doctrines of the Scotch Church. The candidate for the ministry is in all cases subject to examination on every point of his religious opinions and belief, before receiving his licence. Some of the Presbyteries which dispense with subscription are, according to the evidence of Dr. Hanna, as orthodox as those which require it.

Although by the general tenor of the evidence to which we have alluded, we were led to believe that the Education given at Belfast had not hitherto inculcated or tended to disseminate Arianism;—that out of the number of Ministers admitted of late years into the Synod of Ulster, a diminished rather than an increased proportion held those opinions, and that generally Arian principles had been for many years decreasing, it appeared that the Synod of Ulster regarded the subject with such anxiety, and entertained such lively apprehensions, that an injurious effect would be ultimately produced by the example of those individuals connected with the Institution, whose religious principles we have already alluded to, that they had thought it their duty to suggest to the Proprietors and Managers of the Institution, such an arrangement as would in their view guard against the danger they apprehended.

At a Meeting of the General Synod of Ulster in 1824, it was proposed, and unanimously agreed to, that—"Whenever the Moderator of this Synod shall be called on to vote at the election of a Professor in the Belfast Institution, he shall in due time convene the General Synod's fixed Committee, and cause to be laid before them the names of the several candidates, with their commendatory testimonials, and shall afterwards communicate to the electors the opinion of the Committee."

The proposition of the Synod was taken into consideration by the Managers of the Institution in June 1825, who thereupon expressed their desire to meet as far possible the wishes of the Synod, and resolved as follows:—

"That the names and testimonials of the several candidates for professorships, which may hereafter become vacant in the Institution, shall be submitted to the Moderator of the General Synod of Ulster, on his applying for the same, for the purposes mentioned in said Overture. The original documents, being the property of the candidates, are not to be taken out of the Institution."

This Resolution was communicated by letter to the Synod at their annual meeting in 1825, at which the consideration of the subject was renewed, and the following, among other Overtures or Proposals, were agreed to:—

III. "Overtured and agreed to, That so soon as the Moderator of this Synod shall learn, upon any occasion, that a Professor is to be chosen in the Belfast Academical Institution, he shall immediately advise the several Presbyteries; and that each Presbytery shall thereupon appoint a Minister and Elder to meet the Moderator in Belfast; and after examining testimonials, to give their opinion respecting the qualifications of candidates, which opinion the Moderator shall communicate to the electors, specifying the candidates whom they consider eligible."

IV. "Overtured, and agreed to:—

" 1. That this Synod deeply regret, that, by the appointment of some persons holding Arian sentiments to professorships in the Belfast Academical Institution, a diminution of public confidence in that seminary has been produced.

" 2. This Synod direct their Committee, that in all cases of elections to professorships in the Belfast Academical Institution, they recommend to the attention of the electors none but persons of orthodox sentiments; and do expect and trust, that the Managers and Visitors of the Belfast Academical Institution shall, in all cases of election, hold in view the opinion of the Synod, respecting the necessity of electing such persons to professorships connected with the students of this church.

" 3. That the Synod do now appoint a Committee to negotiate with the Proprietors of the Belfast Academical Institution, respecting the recognition, by a bye-law, of the Overture of Synod, relative to election to professorships connected with the students of this church."

The Committee appointed as above to negotiate with the Proprietors of the Belfast Institution, met on the 29th September, 1825, at Belfast, and communicated the following Resolution to the Court of Proprietors then assembled:—

" That our Moderator be instructed respectfully to request the Proprietors of the Belfast Academical Institution to authorize, by a bye-law, or by such other mode as may be consistent with the Act of Incorporation, the joint Boards of Managers and Visitors, whenever a Professor is about to be chosen, to give notice of the day of election to the Moderator of the Synod, in sufficient time for him to convene a Committee of the Synod in Belfast, and to afford to the said Committee access to the testimonials of the different candidates, for the purpose of forming an opinion respecting the qualifications of such candidates, which opinion the Moderator is directed to communicate to the electors, specifying those candidates whom the Committee consider eligible."

In reply to this Resolution of the Committee of Synod, the assembled body of the Proprietors came to the following Resolution:—"The Proprietors of the Belfast Academical Institution have received the communication from the General Synod of Ulster, with all due respect, and a sincere wish to cultivate a connexion so beneficial to both bodies.

" As to the Education of their students of divinity, they conceive that the Synod are in possession of the influence which they desire, inasmuch as they have the appointment of a Professor of Divinity and Church History, the only branches peculiarly connected with the students of their church. With respect to the other departments, the Proprietors are pledged not to suffer any interference on the part of the Professors with the religious sentiments of their pupils. With their adherence to this pledge, they understand that the Synod are satisfied.

" The Moderator of the Synod, being a visitor and elector, *ex officio*, has it in his power to consult with the different Presbyteries, and to announce their opinion to the electors assembled; and the Secretary will have orders to afford him copies of the certificates of the candidates.

" This appears to be the substance of what the Synod require, and may be effected without any alteration in the bye-laws, or violation of the principles on which the Institution was founded. Any further extension of the influence of the Synod, in the election of the Professors, would be inconsistent with these, and would give just offence to other denominations of Christians.

" In this opinion they hope that the reverend Synod will concur, being very anxious that no cause of discontent should arise between them and the Institution."

These proceedings of the Committee were reported to the General Annual Meeting of the Synod in June 1826; and at the same time, the Secretary of the Belfast Academical Institution addressed a letter to the Moderator, in the name of the joint Boards of Managers and Visitors, in which, amongst other matters, he states as follows:—"That the Managers and Visitors beg leave to state, that the Synod of Ulster may calculate on continuing to experience every facility, upon the part of the Directors of this national seminary, in carrying into effect the wishes
" of

“ of that reverend body, with respect to the Education of the students under their pastoral jurisdiction.”

The foregoing communications having been received and taken into consideration by the Synod at the same Meeting, it was resolved, after long deliberation and much discussion,—“ That the Synod having received every assurance that the Overture of 1824, relative to the election of Professors in the Belfast Institution, sanctioned as it has been by the joint Boards of Managers and Visitors, and recognized *in principle* by the Court of Proprietors, on the 29th Sept. 1825, is calculated to afford the same security, and produce the same beneficial effects, that were contemplated by the Overture of 1825, relative to the same subject; and believing that the Resolution of the joint Boards, respecting the Overture of 1824, will at all times be acted on with good faith, and hoping that the Court of Proprietors may yet see the wisdom of securing its permanence by some legal enactment, is now disposed to rest satisfied with it.” The Synod also came to the following Resolution,—“ That it be earnestly recommended to the electors in the Belfast Institution, that in future no Minister of any denomination, holding a pastoral charge, be appointed to any of its Professorships.”

Appendix,
N° 39.

With these Resolutions the long continued discussion between the Synod of Ulster and the Institution has been terminated. By the first it appears, that the Synod are satisfied that the arrangement which they originally proposed to the Institution, and which was acceded to by that body in 1825, will sufficiently secure the object they had in view. By the second Resolution, that in future no Minister, holding a pastoral charge, shall be appointed to a Professorship, the Synod will obtain an additional security. It has been a matter of complaint, that though a Professor might be silent with respect to his peculiar tenets within the walls of the Institution, he has been at liberty openly to maintain them before such of his pupils as might form a part of his congregation; a practice which will, by the operation of this Resolution, be rendered impossible, with respect to any Professor hereafter to be elected.

This Resolution is properly restrained from disturbing any of the existing appointments, none of which ought we think to be affected by it.

It is to be observed, with reference to the Seceding Synod, that although, as we have already stated, they in 1823 expressed their “ detestation of Arian principles,” they were of opinion, that “ as the Professors had come under solemn engagements not to interfere with the religious opinions of the students, and as no fundamental principle of the Institution had been violated, they saw no grounds for dissolving their connection with the Institution.”

By them therefore no further security was sought for. We think it right, however, to point out, that this respectable portion of the Presbyterian body has no immediate representative in the Belfast Academical Institution; and it appears reasonable, that the Moderator of that body (if at any future time the Act of Incorporation should be amended) should be placed in a position, with reference to the Institution, in all respects similar to that of the Moderator of the Synod of Ulster.

In determining, whether it was our duty to recommend this Institution to the protection and support of the Government, we were most seriously impressed by the charge which had been made against it, on the ground of its tendency to disseminate Arianism. We looked therefore with considerable anxiety to the communications which had taken place upon that subject, between the Synod of Ulster, and the Proprietors and Managers of the Institution.

The Synod of Ulster cannot but be considered as the body most interested in preserving the orthodoxy of its own Ministers, and it has been publicly stated by Mr. Cooke, that the mode by which they sought to secure that object was by obtaining an efficient representation of the sentiments of the Synod, in all cases of election of Professors, by which he thought an effectual barrier would be opposed to the admission of Arian candidates.

The Managers and Visitors have agreed to adopt the regulations proposed in the Overture of 1824; and we think it right to state distinctly, what we understand to be the substance and effect of these regulations.

It appears to us, that the joint Boards of Managers and Visitors have agreed to furnish the names and testimonials of the different candidates to the Moderator of the Synod of Ulster, in order that he may submit them to the Synod's fixed Committee.

The Managers and Visitors appear further to have undertaken to receive from the Moderator the opinion of the Committee, as to the different candidates; and the spirit in which that opinion is to be received is clearly defined in a letter which forms a part of the correspondence on this subject, addressed to the Moderator in June 1826, in which the joint Boards assured the Synod, "that they might calculate on continuing to experience every facility upon the part of the Directors of that Seminary, in carrying into effect the wishes of that reverend body, with respect to the Education of the students under their pastoral jurisdiction."

We think it should be further provided, that the names of the several candidates for Professorships, and copies of their testimonials, should be sent at least ten days before the election, to each of the official Visitors named in the Act of Incorporation. These Visitors, being electors, will no doubt attend whenever their presence is required; and when their attention shall have been deliberately called to the qualifications of the different candidates, no apprehension can be entertained, that any Professor will ever be appointed, against whom a reasonable objection can be raised.

That the substance of the Overture of 1824 should receive the solemn sanction of the Proprietors, by being made the subject of a bye-law, is in itself a reasonable request; and we trust that there will be no unwillingness on the part of the Proprietors to comply with it.

The regulation which provides, that no Professor who may be hereafter elected shall hold a pastoral charge, should also, in our opinion, receive the sanction of a bye-law.

It is hardly necessary for us to observe, that as long as the Institution continues to be so closely connected with the Synods, and its Directors are desirous of educating persons destined to the Presbyterian ministry, they cannot fail to be aware, that the interest of the Institution will be best consulted by the election of such Professors only as would be acceptable to those bodies.

In an Institution for educating Presbyterian Ministers, some securities appear to us to be necessary, on the ground on which they were sought for by the Synod of Ulster. We are, at the same time, aware of the difficulty there would have been in providing such securities, without infringing upon the fundamental principles on which the Institution has been founded.

Among the most important of these, is the regulation which not only secures Education to all descriptions of students, without distinction of sect or profession, but which provides also, that in the appointment to Professorships, not theological, the selection shall be determined solely by the moral character and literary acquirements of the candidates, without reference to religious opinions.

We are persuaded, that under the existing situation and circumstances of Ireland, the abandonment of this principle would materially impair the utility of the Institution. We must repeat, therefore, that to have devised such regulations as should have satisfied the apprehensions of the Synod, without subverting the fundamental principle of the Institution, would have imposed a difficulty upon us, which we are willingly relieved from by the arrangement to which we have alluded. We shall content ourselves, therefore, with expressing our sincere hope and confident expectation, that the regulations we have described, and the suggestions we have offered, respecting them, will be scrupulously carried into effect.

Having thus observed upon the principal objection urged against the Institution, it is our duty not to pass, without notice, a charge which formerly attached to it, of a different character. It has been affirmed, that some of the persons connected with the Establishment have entertained opinions subversive of government and civil order. We feel it to be no more than an act of justice to declare our conviction, founded on the unanimous opinions of all the persons with whom we have communicated on the subject, that there exists at present no foundation whatever for such a supposition.

By

By the foregoing account we have, as we trust, sufficiently developed the character of the Institution, and have shown what are the opinions of others, as to its influence and effects. It now becomes our duty to state, that the opinion which we have formed of it, as well from extended inquiries as from our own personal inspection, is highly favourable.

The zeal and efficiency of the several Professors, the comprehensive and useful character of the instruction, the attention and good conduct of the students, entitle the Establishment to an expression of our approbation.

We have been led to consider this Institution as a most important seminary for the Education of the Ministers of the Presbyterian Church in Ireland; and we agree entirely in the opinions which we have already referred to, that under all the circumstances of situation and local connection, the students destined to that ministry will, taken collectively, be upon the whole more carefully and effectively instructed in Belfast, than if they had to encounter the difficulties, and incur the expense of seeking for their education in distant Universities; an alternative, however, which is still open to them, if they wish to resort to it.

If, in the earlier periods of the existence of this Institution, and before the arrangements for instruction in it had obtained a consistent and settled form, and its character had been fully established, doubts upon these points might have been entertained, we think they must altogether cease, when it is considered, that in addition to the approbation of the Institution, so generally expressed by the community at large, the Presbyterian body may be now considered as concurring in an anxious wish for its maintenance and support.

Though it is with a view to its connexion with the Presbyterian ministry chiefly, that we consider the Institution as entitled to the favour and countenance of the Government, it must not be forgotten, that as a place of general Education, it can hardly fail to have a beneficial influence, not only in the Province of Ulster, but throughout the whole of Ireland. The increasing wealth and importance of the district in which it is situated, would entitle it to consideration as a local Institution; its benefits, however, cannot fail to be more widely extended, as it affords at a moderate expense, and to all classes of persons, without distinction or jealousy on the ground of religious opinions, a general and useful Education.

Under these circumstances, we trust we shall be justified in recommending, that the grant, which has now for some years been discontinued, should be restored to the Institution, which would thus be again recognized and upheld by the State.

We are of opinion, however, that the grant should not be made in the same manner, or distributed according to the same rules as it was formerly, but that a certain sum should be placed annually at the disposal of the Lord Lieutenant, for the benefit of the Institution, and that on the election of any Professor, whether appointed by the Managers and Visitors, or by the respective Synods, the Board of Management should transmit to His Excellency, copies of the testimonials both of character and qualification of the individual elected; and that on the inspection of these certificates, the Lord Lieutenant should grant or withhold the salary destined for such Professorship, out of the fund so placed at his disposal.

We beg leave to offer the following Table, in which such Salaries are proposed, as would render the Professors respectable and independent, without tending to abate the exertion necessary to improve their incomes by the amount received from the fees of the students.

					Proposed Salary.
Professor of Natural Philosophy	-	-	-	-	£. 150
Mathematics	-	-	-	-	150
Moral Philosophy	-	-	-	-	150
Logic and Belles Lettres	-	-	-	-	150
Latin and Greek	-	-	-	-	150
Anatomy and Physiology	-	-	-	-	150
Hebrew	-	-	-	-	150
Divinity (Synod of Ulster)	-	-	-	-	150
Ditto - (Seceding Synod)	-	-	-	-	150
					£. 1,350

The Lecturer on Elocution is not included in this List, as no part of his emoluments have at any time been received from the funds of the Institution.

In this List we have assigned to each Professor the salary which in our opinion he ought to receive. We think, however, that the sum of £. 50 may fairly be withheld from the present Mathematical and Hebrew Professors, and from the two present Professors of Divinity. The two former Professors are also Masters of the two Boarding Schools, and thereby derive considerable profit; but as it is intended, that in future no Master of the schools shall fill a Professor's chair, the full salary of £. 150 ought to be paid to all future Professors of Hebrew and Mathematics, as well as to the other Professors.

With respect to the Professors of Divinity, it is to be observed, that both of them at present have congregations in Belfast, which they will no doubt continue to hold, as the recent suggestion of the Synod of Ulster on that head, is intended only to apply to future appointments. We think therefore, that for the lives of each of the present Professors, the sum of £. 100 annually will, in addition to their congregations, be found sufficient, but that their successors ought to receive the same sum as the other Professors. By this arrangement there will be for the present a surplus of £. 350 a year to carry to the general account of the Institution, which we are satisfied may be usefully employed towards repairing the buildings, or furnishing the different Lecturers with the apparatus and other things of which they stand so much in need.

T. FRANKLAND LEWIS. (L. S.)

W. GRANT. (L. S.)

A. R. BLAKE. (L. S.)

Dublin, 27 January 1827.

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COPY OF A

LETTER from J. LESLIE FOSTER, Esq. and J. GLASSFORD, Esq.

Two of the Commissioners,

To the Right Honourable Robert Peel.

SIR,

Dublin, 1st February, 1827.

THE circumstances which have obliged us to withhold our signatures from the Report made by a majority of the Commissioners of Irish Education Inquiry, upon the Belfast Institution, are of so peculiar a nature, that we trust we shall be excused for the course which we adopt, of addressing to His Majesty's Secretary of State for the Home Department, a letter explanatory of our views.

We are deeply impressed with a sense of the advantages which might be derived from the encouragement of the Belfast Institution, and with a conviction of the strong claims of the Presbyterian Clergy of Ireland to the extension of parliamentary assistance for their Education, upon any terms that should not involve matter of just and necessary objection. We feel it impossible, however, to join in recommending measures to His Majesty, which might eventually cause the bounty of the state to be employed in diffusing principles which we deem inconsistent with the fundamental truths of Christianity.

There is no church which, by its articles of faith, maintains the divinity of our Lord Jesus Christ, and all the important doctrines connected with that truth, more unequivocally than the Church of Scotland, to which the Presbyterians of Ireland belong; and accordingly, we observe, that the appointment of Arians to Professorships in the Belfast Institution, has of late years called forth the strongest expressions of disapprobation, both from the Synod of Ulster and the Seceding Synod.

It is the peculiar feature of the present case, that while only a small proportion of the Irish Presbyterian Ministers hold Arian principles, and while these principles are rejected and condemned by the Presbyterian body in general, a majority among the acting managers of the Belfast Institution are stated by respectable witnesses to be Arians. We farther observe, that while it is a rule of the Institution, that religious opinions are not to be adverted to in elections, it has nevertheless happened, that the present Professor of Greek, the present Professor of Hebrew, who is also classical teacher in the school department, and head of one of the two boarding houses, the present Lecturer on Elocution, and the present English Master in the school department, who is head of the other boarding house, are avowed Arians. For the nature of their views we beg leave to refer generally to the evidence.

We are satisfied, that as yet these appointments have not led to an extension of Arian doctrines amongst the Presbyterian body. But we apprehend, that Professors and Masters, in the performance of the duties which are assigned to their offices, must necessarily be swayed by their own views upon so important a subject, and that a powerful though tacit influence must be continually exercised by them upon the young persons in their classes, and still more upon such as live under their roofs. The pupils must feel a general respect for the judgment of the able persons by whom they are instructed, whose principles are no secret, and who, though silent in respect to such questions within the walls of the Institution, are not so in the pulpits of Belfast, or upon other occasions.

It is obvious, that the danger would be greatly enhanced, if, by a continuation of elections similar in their results to those which we have mentioned, a decided majority of the Teachers and Professors should hereafter entertain these views.

The doctrines in question are as yet rejected by a vast majority of the Presbyterians ; but should they obtain a preponderance in the institution, which is to form the religious opinions of the pastors and instructors of the rising generation, the consequence might be to reverse, at a future day, the proportion which the orthodox members of the Church of Scotland and the Arians now bear to each other, in the Irish Presbyterian body.

Although, therefore, the existing state of things has not as yet produced those effects which might not unreasonably have been expected, we cannot consider this circumstance as affording a sufficient security for the future. We hope and believe, that a large majority of the Presbyterian clergy of Ireland, the great body of the Presbyterian people, and a considerable majority, if not of the Managers, at least of the persons connected with the Belfast Institution, would view with pleasure the adoption of any reasonable regulation for securing that, in future all such, at least of the Professors and Masters as have any share in the formation of religious opinions, should be persons believing in the divinity of our Lord Jesus Christ. We need scarcely observe, that the question is not one of toleration towards any who deny that important truth, but whether they are to be endowed by the state as the instructors of youth.

Although it was natural that no provision should have been originally made against an unforeseen danger of this kind, it appears to us, that after it has become manifest, we are no longer at liberty to recommend the Institution to His Majesty, except upon the condition of its affording a practical security upon this subject.

We feel that the Proprietors and Managers have an unquestionable right to maintain their present rules, if they are satisfied to continue dependent exclusively on their own resources ; but when they apply for the assistance of Parliament, it seems to us to follow, that they must be prepared to reconsider any circumstance connected with their Institution, which may prevent its being deemed a proper object for the public aid. The Professorships to which it appears to us, in a more peculiar and necessary manner, that the security should apply, are those which are connected, more or less, with the study of theology, namely, the Professorships of Hebrew, of Greek, and of Moral Philosophy. But we beg leave to add, that, for the same reasons which influence us in this recommendation, and only differing in degree, it would in our view be still more satisfactory, that the security should be extended to all the Professorships in the Institution.

The two Masterships of the boarding schools, which stand in no need of public assistance, may by some be thought to be thereby exempted from any consideration on the present occasion. But in looking to the adoption of regulations for the Institution generally, we cannot exclude the schools from our view, as they appear to us to form the basis on which the future instruction of the pupils is to be raised.

It is evident also, that the Schools must participate in any advantage which may accrue to the Institution at large, and would be necessarily, though less directly, benefited by any support or encouragement which should be granted to the Collegiate department. We cannot therefore propose to exclude the two Masterships of the Boarding Schools from the application of any safeguard which may be deemed advisable with respect to Professorships.

We observe that the Synod of Ulster at their last meeting in 1826, after a debate of two days, came to a Resolution by which they in substance recede from those views on the subject of a permanent security, which they had strongly advanced in their meetings of the years 1824 and 1825, and now deem it expedient, under all the circumstances of the case, to rest satisfied with a Resolution of the Court of Proprietors, which the Synod in 1825 had declared insufficient for the attainment of their object.

If no other principle of decision were to be adopted, than that of satisfying the requisitions of the Synod, the question might thus be set at rest. But we are deeply impressed with the conviction, that an important responsibility is now imposed upon the Legislature, of guarding the fundamental truths of Christianity from being invaded, through means and resources which the State is called on to supply.

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It now remains to consider what mode of security should be adopted. The subscription of a test appears to us open to the various objections stated in the Evidence, nor do we think it desirable that the task of ascertaining the religious opinions either of the candidates, or of the elected, should be thrown upon His Majesty's Government. With respect to the measure originally suggested by the Synod of Ulster, we apprehend that some practical inconvenience might be found to attend the calling together the representatives of the several Presbyteries as therein proposed. Nor do we see any safeguard in the mere expression of the opinion of the Synod, while the Electors should continue at full liberty to disregard it.

We conceive that it would be a more satisfactory arrangement, that on every future Election, each Candidate should be obliged to procure a certificate from at least four of the persons, who during the six preceding years, had held the situation of Moderator, either in the Synod of Ulster or the Seceding Synod, stating, "that after having made due inquiry and examination, they have no reasonable doubt that the Candidate believes in the Divinity of our Lord Jesus Christ."

There would generally be not fewer than twelve persons to whom application might be thus made; individuals who had been selected by their respective Synods for their peculiar respectability, and to whose judgment such a consideration might with the greatest propriety be entrusted. We think it therefore not unreasonable to expect, that the Candidate should be a person able to obtain this certificate from at least four out of that number.

Whatever course is to be adopted, it seems to us indispensable, that a bye-law should be passed for carrying it into effect, and that nothing should be left undefined or discretionary on a subject of this nature.

We have the honour to be, Sir,

Your most faithful and obedient Servants,

(signed) J. LESLIE FOSTER.
J. GLASSFORD.

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- N° 43.—Treasurer’s Account of Receipts and Disbursements, to the 10th of October 1825 - - - - - ibid.

APPENDIX.

BELFAST ACADEMICAL INSTITUTION.

Appendix, No. 1.

THE ACT OF INCORPORATION AND BYE-LAWS OF THE BELFAST ACADEMICAL INSTITUTION; 1810.

AN ACT to incorporate and regulate an Institution, to be called THE BELFAST ACADEMICAL INSTITUTION, for affording to Youth a Classical and Mercantile Education.

Preamble.

WHEREAS very considerable sums of money* have been subscribed by various inhabitants of the town of Belfast, in the county of Antrim, in that part of the United Kingdom of Great Britain and Ireland, called Ireland, and by other persons in different parts of the kingdom, for the purpose of establishing and maintaining an Academical Institution, in the said town of Belfast, for affording to youth a classical and mercantile education, and for teaching mathematics, natural philosophy, logic, metaphysics, belles lettres, moral philosophy, chemistry, botany, agriculture, and other branches of science†.

And whereas the purposes of the said Institution would be materially promoted if the subscribers thereto were incorporated and enabled to have and use a common seal and name by which they may be known and distinguished, sue and be sued, implead and be impleaded, and also authorized to purchase, take and enjoy messuages, lands or tenements, for the purposes of the said Institution.

May it therefore please Your Majesty,

Section 1. Proprietors incorporated.

That it may be enacted, and be it enacted, by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that his Grace the Lord Primate of all Ireland, the most noble George Augustus Marquis of Donegall, the most noble Arthur Blundell Sandys Trumbull Marquis of Downshire, the right reverend the Lord Bishop of Down and Connor, the right reverend the Lord Bishop of Dromore, the right honourable Lord Arthur Hill, the right honourable Lord Marcus Hill, the honourable John O'Neill, the honourable Edward Ward, William Brownlow, Edward May, Francis Whittle, Gilbert M'Ilveen, John Johnstone, James Douglas, Cunningham Greg, the reverend Edward May, William M'Cance, William Stevenson, Joseph Stevenson, William Tennent, Alexander M'Kay, John Alexander, Thomas Andrews, James Bailie, Nathaniel Callwell, Robert Callwell, Arthur Chichester, William Clarke, Victor Coates, John Cunningham, Benjamin Edwards, Hugh Edwards, Robert Getty, John Getty, Samuel Gibson, John Gregg, William Gregg, Hill Hamilton, the reverend Henry Henry, Henry Augustus Seymour Harvey, Samuel Hewitt, William Hunter, Adam Hunter, William Johnston, George Knox, George Langtry, Thomas Lewis, William Magee, John Martin, John M'Cammon, John M'Cance, Francis M'Cracken, Walter Roberts, John Russel, Alexander Scott, John Stewart, John M'Cance Stoupe, Robert Tennent, John Thompson, Robert Thompson, Samuel Thompson, William Thompson, Thomas Verner, Hugh Wilson, and Hugh Bell, who have severally subscribed any sum or sums of money for the purposes of the said Institution, together with all such other persons as shall have at the time of passing this Act, subscribed to the purposes of the said Institution, and paid to the Treasurer the sum so subscribed, and all such other persons as shall at any time hereafter respectively subscribe and pay the sum of twenty-two pounds fifteen shillings or upwards, for the aforesaid purposes, shall be and they are hereby made one distinct and separate body politic and corporate in deed and name, for the establishing and maintaining an Academical Institution, in the said town of Belfast, and shall have perpetual succession, and be called and distinguished by the name of "The Belfast Academical Institution," and that the said Proprietors shall be enabled to implead and sue, and to be impleaded and sued by that name, in any of his Majesty's

* The sum subscribed amounts to £.16,056. 5. 6. of which £.12,375. 0. 3½. has been collected.

† According to the prospectus published previously to opening the subscription lists, it is proposed to found two schools, one for a classical, and the other for a mercantile education; and also to the following professorships; natural philosophy, chemistry, logic and belles lettres, moral philosophy, mathematics, botany and agriculture, and to increase the number if the funds will permit.

Majesty's courts of justice, and shall and may appoint a common seal and seals for the use of the said Corporation, and that the said Corporation shall have full power and authority to receive subscriptions and donations* to enable them to establish and maintain the said Academical Institution.

And be it further enacted, That it shall and may be lawful for the Proprietors for the time being, or any twenty-one or more of them, to make bye-laws, rules, regulations and statutes, for the government of the said Academical Institution, and for the education and government of all such persons to be educated therein, and for the election and elections of a President, Vice-President, Managers, Visitors, Treasurer, Secretary, and Auditors of the aforesaid Academical Institution, as to the said Proprietors or the major part of them convened at any general meeting shall seem meet, provided the same be not contrary to the laws of that part of the United Kingdom called Ireland, or to the provisions of this Act: nevertheless, the most noble Marquis of Donegall shall be the first President; the most noble Marquis of Downshire, the honourable Edward Ward, the honourable John O'Neill, and the reverend Edward May, the first Vice Presidents; Robert Calwell, the first Treasurer; Joseph Stevenson, the first Secretary; Edward May, William Tennent, Edward Jones Agnew, Hugh Kennedy, James Douglas, John M'Cannon, Robert Getty, James M'Cleery, Robert Bradshaw, John Gregg, William Magee, John Cranston, Samuel Gibson, Robert Tennent, John Stoupe, William Simms, James M'Adam, Andrew M'Clean, James Bailie and William Clarke, the first Managers; Henry Augustus Seymour Harvey, Andrew O'Beirne, William Drennan, doctor of medicine, Samuel Stephenson, doctor of medicine, the reverend William Holmes, John Templeton, the reverend Henry Henry, and the reverend Edward Groves, the first Visitors; John M'Cracken, Robert Simms, and Robert Knox, the first Auditors; and that the said first President, Vice Presidents, Treasurer, Secretary, Managers, Visitors, and Auditors, and all subsequent Presidents, Vice Presidents, Treasurers, Secretaries, Managers, Visitors, and Auditors, shall continue in their respective offices for such time as shall be fixed at the first meeting of the Proprietors as hereinafter mentioned,† and in case of death or removal, to be supplied as hereinafter prescribed.

Sec. II.
Proprietors may
make Bye-Laws.

And be it further enacted, That the said Proprietors shall and may assemble within three months after the passing of this Act, at or in the Exchange within the town of Belfast, at such time as shall be by the President, and any five or more of the said Proprietors, be appointed, by writing under their hands, notice of such time of assembling having been previously advertised in the newspapers, or in one of the newspapers published in the said town of Belfast, seven days before the appointed day for the said Proprietors so assembling, and shall make such rules and regulations for their assembling in future as to them shall seem expedient, and that the Acts of the Proprietors so assembling at their said first meeting, or the major part of them, and of the Proprietors to be duly assembled at any future meeting, or the major part of them, shall be binding on and deemed the acts of the said Corporation, provided that at any such meeting twenty-one‡ or more of the said Proprietors be present.

Sec. III.
Meetings of the
Proprietors.

And be it further enacted, That the election and elections of the future President, Vice Presidents, Treasurer, Secretary, Managers, Visitors and Auditors, shall be made according to the manner and form which shall be appointed by the said Proprietors, under the power herein before given to the said Proprietors to make rules and regulations respecting such elections: and that the President, Vice Presidents, Treasurer, Secretary, Managers, Visitors and Auditors, shall not continue in office for a longer time than the said Proprietors shall, by any bye-law made for that purpose determine; and that the number of Vice Presidents, Managers, Visitors and Auditors so to be elected, shall not exceed the following numbers, *videlicet*, four Vice-Presidents, twenty Managers, eight Visitors, and three Auditors.

Sec. IV.
Election of the
President and
other Officers.

And be it further enacted, That if any President, Vice President, Treasurer, Secretary, Manager, Visitor or Auditor, during the time of his being in office, shall be desirous of being discharged of or from the same, he may send his resignation thereof in writing, addressed to the said Corporation by its corporate name, to be delivered at the place at which the Managers shall most usually meet upon the affairs of the said Corporation; and thereupon his office shall become vacant.

Sec. v.
President and other
Officers may resign.

And be it further enacted, That if, in consequence of absence, impropriety of conduct, or any other circumstance, any general meeting of Proprietors to be held conformable to the regulations hereinbefore contained, shall come to a resolution that any President, Vice President, Treasurer, Secretary, Manager, Visitor or Auditor, should cease to hold or be removed from office, the place he may then hold therein shall thereupon become vacant.

Sec. VI.
President and other
Officers may be
displaced.

And be it further enacted, That all vacancies, from whatever cause occasioned, shall be filled up according to the manner and form to be appointed by the Proprietors, under the power herein before given to make Rules and Regulations respecting elections of officers.

Sec. VII.
For filling up Va-
cancies.

And

* The Institution has already received several valuable donations of natural curiosities for the museum, and of books for the library; and a place has been procured for lodging such as are presented, until the buildings intended for the library and museum shall have been erected.

† The above mentioned officers were, at a general meeting held under this Act, on the 3d day of July 1810, continued in their several offices until an adjourned meeting, held on the 6th day of November 1810, when a new election took place agreeably to the bye-laws agreed upon under the same Act, by a general meeting held on the 4th of September 1810, and ratified by the Lord Lieutenant and Privy Council.

‡ The number originally fixed upon was forty, but has been reduced to that here named, as it was frequently found difficult to assemble so large a number.

Sec. VIII.
Powers of President, &c.

And be it further enacted, That the President, Vice Presidents, Managers, Visitors and Auditors, shall have and may exercise such power, authority and jurisdiction, as shall be given to them by such bye-laws, rules, regulations and statutes, as shall be hereafter made by the said Proprietors, according to the power herein before given to the said Proprietors, of making bye-laws, rules, regulations and statutes, for the government of the said Academical Institution; and the said President, Vice Presidents, Managers, Visitors and Auditors, shall not have nor exercise any other power, authority and jurisdiction, than such as shall be so given to them; and that the duties of the Treasurer, Secretary and Auditors, shall be such as the said Proprietors, by any bye-law by them made, shall prescribe; and that the said Proprietors shall have full power to prescribe the manner and form according to which bye-laws, rules, regulations and statutes are to be enacted, altered or repealed.

Sec. IX.
Qualification of President, &c.

And be it further enacted, That the President, Vice Presidents, Managers, the aforesaid eight Visitors, the Treasurer, Secretary and Auditors, shall be elected from and be elected by the aforesaid corporate body; but that no member of the said corporate body, unless a member who shall have subscribed and paid the sum of fifty guineas or upwards, shall be eligible to the offices of President and Vice President; and no member of the said corporate body shall be eligible to the office of Manager, unless such member shall have subscribed and paid the sum of twenty guineas or upwards; and that every member of the said corporate body shall have free admission to the Library and Museum of the said Academical Institution, subject to such regulations at the Managers may ordain.

Sec. X.
Visitors.

And be it further enacted, That in addition to the aforesaid eight elective Visitors, the Primate of all Ireland for the time being, the Marquis of Donegall, and the Marquises of Donegall in succession, the Bishop of Dromore and his successors, and the Bishop of Down and Connor and his successors, the Provost of the College of the Holy and Undivided Trinity, near Dublin, the Moderator of the General Assembly of the Synod of Ulster, the Representatives in Parliament of the town of Belfast, the Representatives in Parliament for the counties of Down and Antrim, and the Sovereign of the said town of Belfast, all for the time being, shall be Visitors of the said Academical Institution, with the same powers, authority and jurisdiction, that shall or may hereafter be given to the eight Visitors so to be elected as aforesaid.

Sec. XI.
Subscribers of a certain Sum to have one Boy educated.

And be it further enacted, That for the encouragement of genius in the lower ranks of the people, every member of the said corporate body who shall have subscribed and paid into the hands of the Treasurer the sum of one hundred guineas or upwards, shall have the privilege of appointing one boy to be educated as a day-scholar, or extra student in the said Academical Institution, free of all expence.

Sec. XII.
Subscribers may transfer their Rights during life.

And be it further enacted, That every member of the said corporate body shall have the power during his life, of transferring all the rights and privileges which he may hold and enjoy as a member of the said body corporate, to any person by a notification in writing under his hand to the Managers of the said Academical Institution, to be laid before the said Managers at any meeting of them duly assembled, containing the name, place of residence and situation in life of the person to whom such transfer is intended to be made, for their approbation; and should the Managers disapprove of the person so notified, then the member may proceed to nominate in the manner aforesaid, until some person so notified shall be approved of by the Managers; and on the person so notified being approved of by the Managers, they shall order the name of the person so notified and approved of to be entered together with a memorandum of such transfer by the Secretary, in a book to be kept for that purpose, to be called "The Book of Transfers;" and on such entry being so made, the person so nominated shall be a member of the said corporate body, and shall use, exercise and enjoy all the rights and privileges of a member of the said corporate body, in the place of the person so making such transfer.

Sec. XIII.
Bye-Laws not to be contrary to the Act.

And be it further enacted, That if any bye-law, rule, regulation or statute to be made by the said Proprietors, under the power hereinbefore given to them of making the same, shall contain any thing contrary to the several matters and things by this Act enacted, then such bye-law, rule, regulation and statute, shall be null and void.

Sec. XIV.
Bye-Laws to be approved by Lord Lieutenant and Privy Council of Ireland.

And be it enacted, That no order, rule, regulation or bye-law which shall be hereafter made by the Proprietors, according to the provisions for making the same, hereinbefore mentioned, shall be good, valid or effectual, nor shall any rule, regulation or bye-law be amended, altered or repealed, unless such order, rule, regulation or bye-law, or any amendment, alteration or repeal of such order, rule, regulation or bye-law, shall have been submitted to and allowed and approved of by the Lord Lieutenant or Chief Governor or Governors and Privy Council of Ireland for the time being, who are hereby empowered and required, on request from time to time made by or on behalf of any eight of the Managers for the time being, to peruse and examine all such orders, rules, regulations or bye-laws, as shall from time to time be made, amended, altered or repealed by the Proprietors, in pursuance of this Act, and laid before them the said Lord Lieutenant, or Chief Governor or Governors, and Privy Council of Ireland, for the time being, and to allow and approve of, or to disallow or disapprove of the same or any part thereof, or to allow and approve of, or to disallow and disapprove of the whole or any part thereof, as to them shall from time to time seem proper and expedient; and for doing thereof, no fee or reward shall be paid or taken: provided always, That if within thirty days after such said request in writing, together with the draft of such order or orders, rule or rules, regulation or regulations, bye-law or bye-laws, or any amendment, alteration or repeal of the same, shall have been lodged with the Clerk of the Privy Council of Ireland, and with the Secretary of the Lord Lieutenant or Chief Governor or Governors of Ireland for the time being, the same shall not be returned

returned to the Secretary of the said Academical Institution with the disapprobation of such order, rule, regulation or bye-law, or any amendment, alteration or repeal of any such order, regulation, rule or bye-law, that then the same so made by the Proprietors, according to the provisions hereinbefore set forth, shall be good and valid to all intents and purposes, provided it contains nothing contrary to the laws and statutes of this realm; any thing herein contained to the contrary notwithstanding.

And be it further enacted, That the said corporation shall be able and capable in law to purchase, take and enjoy messuages, lands or tenements, not exceeding the value of two thousand five hundred pounds *per annum*, and by indenture, under their common seal, to demise or lease the messuages, lands or tenements, vested or to be vested in them in pursuance of this Act, or any part or parcel thereof, for any number of years, not exceeding the term of thirty-one years, so as upon every such demise or lease there be reserved and made payable half-yearly to the said Proprietors and their successors during the said term, as much rent as at the time of making such lease or demise can be really had for the same from a solvent tenant, and so as no fine, income or other reservation, be taken for the same, than such rents reserved to the said trustees and their successors, and so as every such lease or demise be made in possession and not in reversion.

And be it further enacted, That in all actions to be sued or commenced against the said corporation, upon any deed, contract or engagement, under the common seal of the said corporation, it shall and may be lawful for the said corporation in such action to plead generally, that they owe nothing to the plaintiff or plaintiffs in such action, and that in all actions of covenant which shall be sued or commenced against the said corporation, it shall and may be lawful for the said corporation in such action to plead generally, that they have not broken the covenants in such deed, contract or engagement contained, or any of them, and if thereupon issue shall be joined, it shall and may be lawful for the jury, if they see cause upon the trial of such issue, to find a verdict for the plaintiff or plaintiffs in such action, and to give so much or such part only of the sum demanded, if it be an action of debt, or so much in damage if it be an action of covenant, as it shall appear to them upon the evidence given upon such trial, such plaintiff or plaintiffs ought in justice to have, or is or are entitled to, any law or custom to the contrary notwithstanding.

And be it further enacted, That this Act shall be deemed and taken to be a public Act, and all judges, justices and others, are hereby required to take notice thereof as such, without the same being specially pleaded.

Sec. xv.
Proprietors may
purchase Lands.

Sec. xvi.
Corporation may
plead generally.

Sec. xvii.
Public Act.

BYE-LAWS FOR THE GOVERNMENT OF THE BELFAST ACADEMICAL INSTITUTION; 1810.

THE affairs of the Institution shall be conducted by a board, to be denominated the "Board of Managers," which board shall consist of a President, four Vice Presidents, a Secretary, a Treasurer, and twenty Managers.

The President shall be elected for one year, or any longer time, by a general board of Proprietors.

The Vice Presidents and the Managers shall be elected by the same board, to continue in office, after the first election, during four years; the first election to be as follows:—

The Vice President and five Managers having the greatest number of votes to continue in office four years; the Vice President and five Managers having the next greatest number of votes, to continue in office three years; the Vice President and five Managers, having the third greatest number, to continue in office two years; and the Vice President and five Managers having the least number of votes, to vacate their seats at the expiration of one year; afterwards, one fourth of the Vice Presidents and Managers shall vacate their seats annually, according to seniority of election, and be ineligible to the same for one year; but may be elected to other offices of the Institution. The Secretary and Treasurer shall be annually elected.

There shall also be appointed eight Visitors and three Auditors; the Visitors subject to the same rules of election, vacating their offices, and re-election as the Managers. The Auditors to be annually chosen.

In any election, should two or more candidates have an equal number of votes, those whose names are entered first on the balloting list, shall be considered as having the greatest number of votes, and be elected accordingly.

A General Meeting of Proprietors shall be held annually on the first Tuesday in July, for the purpose of electing the Officers of the Institution, filling up the vacancies occasioned by the preceding second and third sections, receiving the report of the Managers, and transacting such other business as may be then laid before them.

All business brought forward at any general meeting of Proprietors shall be decided by a majority present, and no bye-law, alteration or repeal of a bye-law, shall pass or take effect at such meeting, unless at least thirty days notice thereof in writing shall have been given to the Secretary, by fifteen Proprietors or upwards, which notice the Secretary shall publish in the Belfast newspapers; nor shall any bye-law, alteration or repeal, be proposed to the meeting by the Board of Managers, until it shall have been approved of by two-thirds of the Members present at a meeting of their Board, summoned for that special purpose, and notice thereof given to the Secretary, and published by him as above.

The Secretary shall call a special board of Proprietors, on requisition being at any time made to him by fifteen or more Proprietors.

Sec. iii.

Sec. iv.

Sec. v.

Sec. vi.

Sec. vii.

Election

- Sec. VIII. Election to all offices in the Institution, and the adoption of all bye-laws and general regulations, shall be by ballot; the manner and form of which shall be settled by the board of Managers.
- Sec. IX. On election to an office in the Institution, the duties of it shall be made known to the person elected by the Secretary; and if he decline to act, the next on the list shall be appointed in his place, and so on until the office shall have been filled.
- Sec. X. It shall be the duty of the board of Managers to superintend the political economy of the Institution, under which are comprehended the finances and buildings, with all arrangements relating thereto; to engage suitable persons as Masters, Professors, Librarian and Assistants, and to remove them when they see cause; to make rules for admission to the lectures, library and museum, and for preserving order there, and generally throughout the Institution.
- Sec. XI. They shall have power to admit to the library, museum and lectures, strangers who may be distinguished by their rank or literary acquirements.
- Sec. XII. They shall cause fair and accurate accounts to be kept of all receipts, payments and other business transacted by them, their officers and agents respectively, and annually make up the same to the first of July in every year, and lay them with the vouchers before the Auditors, in time to prepare them for being laid before the General Meeting.
- Sec. XIII. They shall also prepare a detailed Report of the actual state of the Institution, in order to be submitted to the Proprietors at their annual meeting in July.
- Sec. XIV. The Managers shall meet at their room in the Institution on the first Tuesday in every month; and no meeting shall be competent to transact business, unless five members be present.
- Sec. XV. The President, or two Vice Presidents, or any three of the Managers, may, by a requisition in writing to the Secretary, call a special meeting of Managers.
- Sec. XVI. The President shall preside at all meetings of the Managers, and in case of his absence, a Vice President, according to seniority; and should neither be present, one of the Managers shall be called to the chair.
- Sec. XVII. In every thing relating to the Institution, and not especially provided for by the bye-laws, the board of Managers shall have a discretionary power to act as they shall judge most for its interests, still subject, nevertheless, to the control and direction of the general meeting of the Proprietors.
- Sec. XVIII. The board of Managers shall at their discretion have all monies belonging to the Institution laid out in the purchase of lands and tenements, or placed at interest on security approved of by them.
- Sec. XIX. They shall also have authority to grant leases, agreeably to the Act of Incorporation, of any lands or tenements belonging to the Institution.
- Sec. XX. The Treasurer shall cause all receipts and payments on account of the Institution, to be entered in a book kept under his direction, which book shall be laid on the Managers table, at their monthly meetings; he shall order payment of such drafts and bills as the Managers shall direct, and have his accounts made up to the first of July in every year, and laid before the Managers, in order that they may be prepared for the inspection of the Auditors.
- Sec. XXI. The Secretary shall attend all the meetings of the Proprietors and Managers, and by himself or Assistant, take minutes of the proceedings; he shall also take care that due notice of the different meetings be given to the Proprietors and Managers.
- Sec. XXII. The Auditors shall examine the accounts of the Institution, made up to the first of July in every year, and report thereon to the next annual meeting; to which they shall also deliver a general statement of the accounts, signed by at least two of them.
- Sec. XXIII. The Visitors shall have authority to inspect at all times every department of the Institution; they shall assist and vote with the Managers in the appointment of Masters and Professors, point out to them for purchase such apparatus, books, &c. as may be wanted for the literary and scientific part of the Institution, and furnish them with lists and estimates of their probable expense; they shall report to the Managers on the best means of promoting the objects of the Institution, by detailing the plans necessary to be pursued, and the abuses which ought to be corrected; appoint and attend examinations for discovering the proficiency of the pupils, and vigilantly observe the whole internal discipline, especially as to its influence on the manners and morals of the students.
- Sec. XXIV. The Visitors shall meet at least once every month, and no meeting shall be competent to transact business unless three or more members be present. They shall report annually on those matters relating to the Institution which are comprehended in their department, either to the board of Managers, or to a general court of Proprietors, as they think best.
- Sec. XXV. Any three Visitors may convene a special meeting of Proprietors on giving eight days notice thereof in writing to the Managers; they may elect a Secretary from among themselves, and make such regulations respecting the mode of transacting their business as shall seem best.
- Sec. XXVI. The board of Managers and board of Visitors when summoned for that especial purpose, shall form a joint board, with authority to make rules for the establishment and regulation of the college and schools: these rules shall prescribe the number of Professorships convenient or necessary at particular periods; the departments of science which shall be taught, or in which lectures shall be delivered; the number of schools, and the mode of conducting them; the authority which shall be exercised by the Professors and Masters, in order to insure the attention, and expedite the progress of the pupils; the manner in which students shall receive testimonials of proficiency in their several studies, so as to secure the public confidence; and finally, the regulations best adapted for a seminary whose object is to infuse the

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the best moral habits, together with a love for literary acquirements. These rules shall be of force in the Institution after having received the concurrence of a general board of Proprietors.

Any three members of the boards of Managers and Visitors, may, by requisition in writing to the Secretary, call a joint board of Visitors and Managers for the above purpose.

On the death of a Proprietor his heir shall be entitled to all the privileges enjoyed by the deceased.

All vacancies occasioned by death, resignation or otherwise, and not already provided for, shall be filled up by a general court of Proprietors, which shall be convened by order of the board of Managers, as soon as may be after the occurrence of the vacancy or vacancies.

Sec. xxvi.

Sec. xxvii.

Sec. xxviii.

Appendix, No. 2.

A LIST of OFFICERS, &c. of the BELFAST ACADEMICAL INSTITUTION,
October 1825.

PRESIDENT:—Marquess of Donegall, appointed for life.

VICE-PRESIDENTS:

C. Greg, esq. vacates in July 1826.

Edward Jones Agnew, esq. vacates in July 1827.

Sir Arthur Chichester, bart. vacates in July 1828.

Charles Brownlow, esq. vacates in July 1829.

VISITORS appointed by Act of Parliament:

The Primate of all Ireland, for the time being.

Marquess of Donegall, and the Marquesses of Donegall in succession.

Bishop of Dromore, and his successors.

Bishop of Down and Connor, and his successors.

Provost of Trinity College, Moderator of the General Assembly of the Synod of Ulster, the Representative in Parliament for the town of Belfast, the Representatives in Parliament for the counties of Down and Antrim, and the Sovereign of the said town of Belfast; all for the time being.

MANAGERS:

Robert Tennent,
William Newsam,
John Murphy,
John M'Adam,
Francis M'Cracken,

} Vacate in July
1826.

Robert Gamble,
William Tennent,
Adam M'Clean,
John M'Cracken,
Thomas Ekenhead,

} Vacate in July
1827.

William Boyd,
Robert Getty,
Robert M'Dowell,
William Simms,
John Vance,

} Vacate in July
1828.

John Barnett,
Thomas How,
Samuel M'Clean,
William Sinclair,
John Dunville,

} Vacate in July
1829.

VISITORS appointed by the Proprietors:

H. A. S. Harvey,
S. S. Thomson, M. D.

} Vacate in July 1826.

Thomas Grimshaw,
Rev. Henry Henry,

} Vacate in July 1827.

C. B. Grimshaw,
Samuel Archer,

} Vacate in July 1828.

Rev. W. D. H. M'Ewen,
James M'Donnell, M. D.

} Vacate in July
1829.

Treasurer, Robert Callwell,
Secretary, Joseph Stevenson,

} Both appointed
annually.

PROFESSORS:

John Stevelly, A. B.—Natural Philosophy.

James Thomson, A. M.—Mathematics.

John Young, LL. D.—Moral Philosophy.

Rev. Wm. Cairns, A. M.—Logic and Belles
Lettres.

Rev. Wm. Bruce, A. B.—Latin, Greek.

Rev. Thomas Dix Hincks.—Hebrew.

James L. Drummond, M. D.—Anatomy
and Physiology.

These Professors are appointed by the Institution, and exclusive of them, there are:—

The Rev. Dr. Hanna.—Divinity and Church History; appointed by the
General Synod of Ulster.

The Rev. Dr. Edgar.—Divinity and Church History; appointed by the Presbyterian
Synod of Ireland, distinguished by the name "Seceders."

And the Rev. W. D. H. M'Ewen, has an Elocution Class.

The Professors appointed by the Institution, and the two Professors of Divinity, form
the Faculty, of which the Rev. Thomas Dix Hincks is President.

MASTERS:

English School:

Rev. Henry Montgomery, A.M.

 Assistants, {

 Pooley Shuldham Henry.

 Bartholomew T. Stannus.

 Rev. Campbell Blakely.

Writing School:

Mr. Thomas Spence.—Assistant, John Irwin.

Mathematical and Arithmetical School:

James Thomson, A.M.

 Assistants, {

 Thomas Houston.

 William Dowlin.

Classical School:

Rev. Thomas Dix Hincks.

 Assistants, {

 Wm. B. Kirkpatrick.

 John Hincks.

 Charles D. Hort.

 John Thom.

French and Italian School:

Mr. Adelbert D'Oisy.

Drawing and Spanish School:

Mr. Ferdinand Besaucele.

The Masters are formed into a Board, of which Mr. James Thomson, is President.

Appendix, No. 3.

Minutes of Evidence taken before the Commissioners appointed to inquire into the State of Education in Ireland, at the Royal Hotel, in Belfast.

Examination of Mr. James Thomson, M. A.; Tuesday, 11th October, 1825.

Examination of
Mr.

J. Thomson, M. A.
11 October 1825.

WHERE were you educated?—In the University of Glasgow.

You are, we believe, at once the Master of the Mathematical School, in the school department, and the Professor of Mathematics in the collegiate department, in the Belfast Institution?—I am.

Were you appointed to both situations at the same time?—No, the collegiate department was not opened so soon as the school department; I was one of the first masters appointed in the Institution; I was appointed to the situation of mathematical master and teacher of arithmetic and geography, and also any few pupils that learn book-keeping learn from me.

How long was it afterwards that you were appointed Professor of Mathematics?—The school department opened in February 1814, and the collegiate classes opened in November 1815.

Was it your expectation, upon being appointed master in the school department, that you would also at a subsequent period be appointed master of the collegiate department?—No, I cannot say it was, as I did not know the views of the managers.

At the period of the election of professor in the collegiate department, was there any competition with you?—No, there was not; I was not at first formally appointed professor, but merely took charge of a class and gave the necessary lectures, and it was afterwards that a formal appointment was made.

What was your original connection with Belfast, or had you any prior to your appointment?—No, I had not any; my native place is twelve or thirteen miles from Belfast.

Were you personally known to many of the electors?—I am sure not to one of them; there was only one person who knew any thing of me, and that was by means of his son, who was a fellow student in the college of Glasgow.

From whom did you procure testimonials?—Chiefly from the professors in Glasgow, and but a small number from persons in this country. I could have had a greater number from persons in Ireland had they seemed to be necessary; the principal testimonial of this kind was from the gentleman under whom I was educated in classics, that of Dr. Edgar.

At the time you were in the University of Glasgow for what line of life did you intend yourself?—To become a Presbyterian clergyman; and I accordingly went through the course of education prescribed by the general Synod of Ulster for that purpose.

You afterwards directed your attention to mathematical subjects more particularly?—Yes; I never took licence, but was upon the point of doing so when I was appointed to the Institution, and I did not proceed further; I preferred the situation in the Institution.

We will now separate the two inquiries as to the nature of your duties in the college and school departments, and talk first of the college department; state what emoluments you have, and whence they arise in that department?—I have no emoluments except the fees paid by the students themselves; I had a salary besides that out of the funds of the Institution of 50*l.* a year, but in consequence of the low state of the funds I voluntarily relinquished it, and have not for some time received any thing but the fees of the students.

Are we to understand that that reduction of the funds arises from the withdrawing of the Parliamentary grant?—It prevents the Institution having the means so well. I might have insisted upon the payment of the sum from the Directors of the Institution; I had the same claim that other gentlemen had, but in consequence of my being connected with the school department, the situation in which is more lucrative, and which enables me to live without the other, I relinquished it, though not finally.

Have you any doubt, if the Parliamentary grant were restored, that one of the first consequences would be the restoration of your salary?—I should hope so, and I do not know any reason why it should not.

Mention

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Mention the nature and extent of your emoluments in the collegiate department, independent of the salary?—It is two guineas a student for the winter session, from the beginning of November till the beginning of May.

About how many students, on the average of the last two years, have you had?—I should mention, that the student often attends a second session if he does not find himself thoroughly qualified; then he is charged only one-half, that is a guinea; then there are free students always in the mathematical class. The largest sum I have received from the students during any year was fifty-three guineas; I cannot say I am perfectly correct, but I think I am.

We should collect from that that the number of the students may vary from twenty to twenty-five?—It was considerably more during the last four or five years; it was considerably increased beyond the average of former years; the number has been upwards of thirty, from thirty to forty; but as some students pay only one guinea, and also in consequence of free students, the sum received is not so large as it would appear at first sight from the number of students. I might also state, that a considerable number, besides those thirty to forty, derive advantages from attending on the class; for as I am connected with the two departments, I find it answers my own views, and is also for the advantage of the scholars in the school department, that I admit some of them to be auditors or private pupils with the students, and I have thus sometimes had in attendance seventy or a little more in my junior class.

Will you describe the nature and extent of the course of lectures given in the collegiate department?—I have two classes, which are taught at distinct hours; the junior class is taught from eight to nine in the morning, and when the mornings become longer I occasionally meet the class earlier. In this class I commence usually with a small portion of arithmetic, perhaps spend eight or ten days in teaching vulgar and decimal fractions and the square root, before I commence the regular course of mathematics, to allow the students to collect properly, for several of them do not come in at the day appointed. After this I commence with Euclid's Elements and with algebra; I make Euclid's Elements generally the principal and most important part at the commencement of the session, but I also intermix with it something of algebra during the session; I carry the students through the principal parts of the first six books of Euclid; I cannot carry them through all of them in that time, but the greater part, and in algebra through the common and fundamental rules, with simple and quadratic equations; then, after they have learnt the portion of Euclid's Elements already mentioned, I instruct them in plane trigonometry, with a considerable number of its practical applications, in the measurement of heights and distances, and sometimes a little land-surveying and other things of a practical nature; I also give them some instruction in mensuration. This is the outline of what is done in the junior class, but as I have students who attend a second time, I vary the less important parts, directing their attention to some of the less important subjects in one year, and to others the next.

Describe the course taken by the senior class?—The senior class, which is much less numerous, commences with what I may call the more general elements of trigonometry, the arithmetic of sines as it is called by some writers; after that I direct their attention to spherical trigonometry, then to conic sections and the theory of curve lines in general, embracing something of the new branch of science generally called analytic geometry by the French writers, then the differential calculus and a small portion of the integral calculus.

About how many pupils may you have had in the last session that were competent to study the differential calculus?—I could give the number exactly if I had access to my list, but I think about twenty.

Do you think you shall have so large a number in the ensuing session?—I have no reason to think the number will be diminished.

For what lines of life do these persons intend themselves who are studying these branches?—The majority belong to some of the religious bodies who are connected with the Institution; they are students going on with their course preparatory to becoming ministers; but there are several schoolmasters and persons who study for their improvement, or from a natural wish to acquire knowledge of that description.

Does your course of lectures embrace any thing of astronomy, or the practical parts of what is called mathematical science, such as optics?—No, those belong to the department of the Professor of Natural Philosophy; I have sometimes in the summer, in the school, given courses of astronomy more peculiarly mathematical than the Professor of Natural Philosophy gives; he gives a course of instruction for those who are studying for clergymen, and his course embraces so many branches that the period allotted to instruction in astronomy is naturally limited. In my class for geography, also, which belongs chiefly to the school department, though the students do occasionally attend it, I give something of astronomy in a lighter and more popular way.

Does the senior class attend you every day in the week?—It meets five days in the week and each fourth Saturday, according to a particular arrangement with the other classes.

Is the portion of time occupied by each class in one day only one hour?—That is generally the time.

Does not it occur to you, that is a very short period of time to allot to it?—For mathematics I believe it is sufficient; it is the same length of time that is given in both Edinburgh and Glasgow, and I believe, indeed, in all the Scotch colleges. I should mention also, that my junior class meets on Saturday, so that in it I have six meetings in a week, while Edinburgh and Glasgow, and I believe all the Scotch colleges, have only five.

Examination of
Mr.
J. Thomson, M.A.
11 October 1825.

Is the nature of your lectures such that it requires a considerable portion of time for study at other parts of the day for those who attend?—It does; I illustrate each day generally, with chalk on a black board, the subject that the student has to study during the ensuing evening, and I examine him upon the same the next day; the students are also obliged to perform a considerable number of written exercises; I prescribe a subject, suppose to day, and one or two days after, according to its difficulty, I require the students to give me a written exercise upon the subject; the preparation of such exercises occupies a very considerable portion of time.

What is the time of the session?—From the beginning of November till the beginning of May.

From that time it is vacation till November again?—Yes, we follow the Scotch colleges in that respect.

The schools continue open all the year?—Yes, they do, with the exception of short vacations at Midsummer and Christmas.

Describe now the nature and extent of the instruction you give in the school department?—In the mathematical part of it, so far as I have described the junior college class, it is much the same; it embraces Euclid's Elements, algebra, and plane trigonometry. I have not generally pupils in the school that go much beyond this course, but occasionally I have.

Do you descend so low as to teach the first four rules of arithmetic?—Yes; pupils are commencing at all times of the year, learning arithmetic without any previous knowledge.

Is a portion of your time necessarily devoted to the duties of the school?—Yes, by far the greater portion of my time.

Have you two hours of lecturing superadded to the ordinary duties of the school during the session?—Yes, but in winter my daily attendance in school is not so great as in summer; besides this, a great deal of extra business arises from the college department.

What number of pupils attend each day in your school upon a fair average?—The number is considerably fluctuating; my number at present is 217; of these 22 are free scholars.

What amount of remuneration do you receive for that number?—I am to find assistants, whom I have to pay myself, and deducting this the school may yield about 400*l*.

It nets that, after paying the assistants?—Yes, but I really cannot say that is exactly the sum.

What are the rates of payment adopted in the school?—For mathematics a guinea a quarter; for arithmetic, half-a-guinea; geography, half-a-guinea; book-keeping, half-a-guinea; but the same pupil, if he attends more than two of these at a time, is only charged two.

What assistants do you employ, and what rates of remuneration do you pay them?—I have two assistants regularly, and in winter I have an additional assistant, not the entire day, but part of the day, in consequence of the attendance of the college students.

Have you apartments in the Institution?—No, I have not; there are only two of the teachers who have, who are at the head of the boarding department.

Do you receive at your own residence, any young men or boys as boarders, connected with the Institution?—Yes.

What number?—The most I have had is five; I could not receive more.

What rates of remuneration do you receive for them?—For a double purpose I made the rate considerably more than it is in the Institution, as I was not bound by any rules of the Institution; in the Institution the rate is thirty guineas, and I made it 50*l*. in the first place, that I might not appear to interfere with the regular boarding masters, and also because the terms would require to be higher, the number being smaller.

Does the 50*l*. include the fees for instruction?—Yes, for any thing they learn with myself, but not with the other masters, they have to pay them also.

It includes those fees you specified just now, as constituting a part of your own emoluments?—Yes, exactly.

Are the persons who are inmates in your own house boys in the school, or young men attending the college course?—They have been both; I am rather disposed to give this business up; I find it interferes with the arrangements of my family; I have now only one, and I would rather be rid of him, but he is the son of a friend; he is a school-boy, not a student; last winter I had two young men attending the college classes; the rest were scholars.

Describe the nature and extent of the instruction in geography you give?—A principal object is to make the students acquainted with the situations of the places on the maps and globes; and I also direct their attention to the manners and customs of the inhabitants, and other subjects usually taught in such classes; then, as they become more advanced, I give them instruction in the elementary parts of astronomy in a popular way; they are generally pupils who are not acquainted with mathematics, and they could not receive it in a mathematical way.

Do you teach them ancient geography?—No, that is taught by the classical master.

Do you oblige the boys to draw maps?—Yes.

To what degree of minuteness does the geographical instruction extend; do for instance, the boys you have instructed in geography know the chief towns of the German empire?—Yes, they are instructed to be able to tell that without a map; if you ask them where such a place is they are instructed to tell, and then to point it out.

Would they know the names and situations of twenty places in India?—Yes, those who have been some time in the class; I make them commence with the countries of Europe.

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Would they know the British dominions in India from those not under the British dominion; the case is only put for example?—Sometimes the maps, which the pupils have, do not show that correctly; but the more advanced pupils I instruct in it from other sources.

Are the maps provided by the Institution?—No, by individuals.

Would it not be an improvement for the Institution to provide them?—Yes; I have some maps suspended for their use, but they have small atlases of their own.

Would it not be an obvious improvement if the Institution supplied the maps?—Yes, it would.

Who provides the globes?—The Institution.

Are they good ones?—Yes, very good; they are 21 inch globes; but knowing the state of the funds I do not press for the maps.

What numbers attend the geography class?—I have more now than generally attend; the number is 49, it varies from 30 to that number.

Do you in either department enter upon the application of mathematics to navigation?—Yes.

How far do you go in that respect?—I have frequently young men who read a full course of navigation.

With yourself?—Yes.

Is that in the school department?—Yes, but the young men have an opportunity (without additional expence) of attending my own college classes, which I recommend to them if they have time, as it makes them acquainted with Euclid's Elements, and enables them better to understand the principles.

Do you teach the principles of plain sailing to any individuals, to their fullest extent?—Yes, some of the pupils read a full course of navigation in Mackay's, Moore's, or Notie's treatise.

How far do you go in instructing any individuals in the principles of surveying?—A good many individuals have read a course of surveying, such as is contained in Crocker's surveying or Gibson's surveying.

You actually go with such individuals yourself through a course of survey?—Yes; as I have not a regular class I cause them to read by themselves, and examine them upon what they have been reading, and direct them to apply to me for assistance where they feel a difficulty.

You are of course competent yourself to teach the theory and practice?—I understand the instruments; I have never acted as a surveyor; there may be several things in the practical detail which I may not understand when put in comparison with a regular practical surveyor; I teach them how to take angles and other measurements.

Do you teach the principles of mensuration?—Yes.

As applicable to the trades of masons and carpenters?—Yes.

Do you teach the principles of gauging?—Yes, in a few instances, but that is less called for than any other branch.

Is there any library which either the boys in the school department, or the collegiate class, have access to?—Yes, there is a general library belonging to the Institution at large; and besides that, there is a small library of select books belonging to the mathematical department; this was formed by subscription, chiefly of the students themselves, and some who wished to encourage it have given contributions; we have from 150 to 200 volumes in this collection.

Of the 217 boys, whether the number be more or less, will you state the proportion of boys belonging to the Established Church, and the Presbyterian Church, and the Roman Catholic Church?—I might be very far from stating this correctly, as we rather make a point, lest there should appear to be any distinctions, or anything unpleasant to the pupils, or their friends, not to know, unless casually, what the religious principles of the pupils may be; last year when we were obliged to give in returns, which were for this Board, we did take the religions of all our pupils, and that was the only time it was done; I should think of the Established Church and the Presbyterians the number may be nearly equal, but I am not sure; I might err considerably; the number of Roman Catholics is not so considerable as either; there are perhaps not so many Roman Catholics in Belfast and the immediate neighbourhood; and of the Roman Catholic population, there are a greater proportion of the working classes who cannot give their children so good an education, but we have some of every religious denomination in the country.

Do you know of any interference with the religion of any of the pupils under your immediate care?—I know of none, and am persuaded there never was any.

Do you know of any with the pupils of other masters and professors?—There has been a good deal said in public upon the subject; and I have taken some part in it in the newspapers; and I have always maintained, and always will, that there never was any such interference in the Institution in any department, always excepting the divinity classes, in which there are teachers whose business it is, but I am perfectly persuaded there has never been, directly or indirectly, any such thing in the others; there has been much said upon the subject, and a good deal that those who know the Institution best, and are connected with it, have thought has been very injurious to them in the estimation of the public; we think we have been hardly treated in the business; there has been rather a popular clamour raised against us.

Were the discussions to which you refer, as having taken some part in, of a public nature?—Yes, they were in the newspapers.

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Mr.
J. Thomson, M. A.
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Are the professors of different religious communions?—They are; there is one professor, the professor of natural philosophy, a member of the Established Church; the other professors, I believe, are all Presbyterians of one denomination or another; some of them members of the General Synod of Ulster, which was originally in connection with the Church of Scotland; there are two who are members of the seceding body; and there are two who are connected with the Presbytery of Antrim, which was once in connection with the Synod of Ulster, but is not now.

Has it ever been understood in the Institution, so far as your knowledge goes, that the professors should be members of any particular church?—No, never. According to the principle upon which I understand the Institution was founded, and upon which I believe it was, (I was not here at the time it was first commenced), but I have always understood that before that time, and I am sure since that time, the idea was, that there should be no restriction respecting the religion of the professors or the scholars; that it should be of a general nature, to afford education generally; there is, however, to prevent any thing arising from this kind of situation of circumstances, a declaration, subscribed by all the professors on obtaining appointments, that they are not to interfere, directly or indirectly, with the exception already mentioned of the professors of divinity, with the religious principles of their students; and with that I believe they have most strictly complied.

Are you a member of the Synod of Ulster?—Yes.

And were on the point of being licensed when you were appointed to the situation you now hold in the Institution?—Yes.

Is there any circumstance, connected either with your own situation in the Institution, or the Institution itself generally, you would wish to have this opportunity of stating to the Commissioners, for their information?—I did not anticipate being allowed to state any thing of the kind, and at the moment I can scarcely recollect any thing; I am not aware that there is any thing; as I took some part in those discussions that have taken place, and that have been so unpleasant, if you should wish any explanation I should be very happy to give it; or if any thing should turn up in the course of the evidence laid before you, I should wish to be allowed an opportunity to give explanation.

What do you mean by saying you are a member of the Synod of Ulster?—Merely that I am in communion with Dr. Hanna's congregation in this town, which is one of the congregations belonging to the Synod of Ulster.

Where do your pupils in the lower class generally come from?—Many of them from different parts of the country, and some of them from a considerable distance.

Do they board in the town?—A considerable number of those who come from a distance board in the Institution, or with the masters; a considerable number board in town, either from having friends in town, or being able to board at less expense.

Are there any boarding-houses besides the masters houses, for the pupils?—No; I believe not regular boarding-houses; frequently I believe they take a lodging and board themselves, and sometimes they get part of what they require from home; those that are at a moderate distance.

LETTER from Professor *Thomson* to the Secretary of the Commissioners of Education Inquiry; dated Belfast Institution, October 17th, 1825.

Sir,

HAVING been asked at the close of my examination before the Commissioners of Education Inquiry, whether I had any suggestion to make respecting the Belfast Institution, I trust I shall be excused for offering in the present way a suggestion respecting a matter, which though not of primary importance, might still be of some utility.

My plan is, that in case of a Parliamentary grant being given to the Institution; a small sum might be ordered to be appropriated for endowing something resembling the scholarships in Dublin college, but with certain modifications. I have not fully considered the subject; but I am inclined to think, that an annual stipend of from 20*l.* to 40*l.* or 50*l.* each, might be given to three or four students who might excel at an examination in the college course, three or four years after their entrance; this might be continued three or four years, the student being required to reside in the Institution during the college session, and to give satisfaction at an annual examination on prescribed portions of the more advanced parts of literature and science; he might also be required to act as tutor two or three hours daily, under such regulations as the faculty might consider likely to be useful to himself and advantageous to the Institution. To induce the student to hold the situation during the whole term, the sum given the first year might be small, and there might be an annual increase. My reason for proposing such an arrangement is, that the Institution might have what it does not possess at present, a motive to excite students to higher degrees of exertion in the more advanced parts of education than our general course requires, or than would be well suited for the students at large.

I am also of opinion, that a small sum might be advantageously expended in giving, in the way of exhibitions, or bursaries as they are termed in Scotland, a few pounds annually for two or three years, to a small number of students, who at entrance would excel at an examination on the ordinary branches of school education, particularly the classics and the English language. This would be a motive to students to make themselves better scholars before entering, and would throw such credit on the teachers of the successful candidates, as would form a considerable stimulus to the masters of schools through the country.

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Mr.
J. Thomson, M. A.
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It may be thought, that if money were given to the Institution, a part of it might be appropriated in the way I have suggested, without any recommendation from the Commissioners. If distinctly recommended by them, however, it would be carried into effect with more certainty, and would assume, even in the eyes of the students, a greater degree of importance.

I could offer various other remarks respecting the necessity of increasing the library and apparatus, the providing of rooms for their reception, of class-rooms and other apartments, with various other particulars; I shall not trouble the Commissioners, however, with any thing further on these points, as I have reason to think that most of them have already been mentioned by others.

By submitting these remarks to the Commissioners you will much oblige,

Your very obedient humble servant,

To R. Pauncefote, esq.
&c. &c.

James Thomson.

Appendix, No. 4.

Examination of The Rev. Henry Montgomery; Tuesday 11th October 1825.

Examination of
Rev.
H. Montgomery,
11 October 1825.

IN what University did you receive your degree?—Glasgow.

Your appointment in the Belfast Institution relates only to the school department?—Entirely.

You are the master of the English school?—Yes.

At what time were you appointed to that situation?—I think it was in September 1817.

Are you a clergyman of the Presbyterian church?—Yes, I am.

Have you any congregation committed to your charge, or a cure of souls?—I had a congregation previously to my appointment, which I retain; I made it a *sine quâ non*, that I should retain it.

Where is that?—Within three miles and a half of the Institution, in the vicinity of Belfast; and a large body of my people reside between my meeting-house and the town.

Do you officiate upon Sundays in divine service?—Yes, very regularly.

Are you able to pay attention to the cure of souls, on the week days?—I received a recommendation from my congregation when the situation became vacant which I now hold in the Institution, and I was requested by an individual connected with the Institution to apply for it. It was not a thought of my own. I submitted the case to my own congregation; I called the heads of families together and stated the circumstances to them, and they were much pleased (the congregation not being large, although respectable) at any thing which would add to my comfort, and they gave an unanimous recommendation, stating, that they would make all the weekly duties as light as possible to me, and that they would endeavour as much as possible, to have the baptisms and other services reserved till the Lord's day; and they have very rigidly adhered to it. I am occasionally called from my home on the duties of my congregation, but never during school hours, except four days in the course of the year. We have two sacraments, as we term them, in the year; one held in May and the other in October. On these occasions I require to leave the Institution at half past ten the Wednesday preceding, to attend my first preparation and examine the young communicants; on the Saturday the same week I require to attend a similar preparation, and to have further intercourse with my young people. I accepted my present situation with this agreement with my congregation, and in my own mind, that if I found it interfere with my clerical duties, I would give up the situation in the Institution. So far from my congregation having decreased, it has increased considerably, and my school I believe, you will find has also been increasing.

With which of the Synods are you in communion?—The Synod of Ulster.

Will you describe the nature of the duties that attach to your situation as master of the English school?—The English school may be considered as consisting of two parts, the day school and the boarding school; with regard to the day school, I consider it my duty to teach in the morning from a quarter before eight or eight until nine, and to be in the school as much as a person in my situation can be, being occasionally required to see persons calling about boys from ten till three. As to the boarding school, I exercise a general and moral superintendence over the children.

How many boarders are there?—Forty-one boarders at present.

What number of day boys are there upon a general average?—I think about 150, at the present time.

How many boarders and how many day boys did you find at the commencement immediately subsequent to your appointment?—Six boarders in my department, and sixty-six day scholars.

Could you conveniently accommodate any greater number of boarders?—I do not know that I could with great convenience; if a few boys came for a certain time I could, but not very conveniently.

Could you receive more day boys conveniently?—Yes, I could, by taking an additional assistant; at one period I had rather more.

Is there any salary connected with your situation?—Not any.

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Rev.
H. Montgomery,
11 October 1825.

You have the use of apartments rent free in the Institution?—Yes.
And accommodation for those boys?—Yes.
Are your apartments furnished by the Institution?—They are not, except the bedsteads in the dormitory.

What is the rate charged for each boarder?—Thirty guineas per annum.

What is the charge for the day boys?—Two guineas a year.

Are the rates of payment fixed by the rules of the Institution?—Yes, they are; and I should state in the calculation of the day scholars, of those 150 in my department, nineteen or twenty do not pay. Some of them are free upon the foundation; and some of them are the sons of Presbyterian ministers. I have never charged Presbyterian ministers of any denomination, any thing for the tuition of their children.

Is that your own arrangement, or does the Institution require it?—It is my own arrangement, as to the sons of the ministers.

How many of the masters are at liberty to receive boarders upon the same principle that you do?—Only one, the classical head master, Mr. Hincks.

How many assistants do you employ in your schools?—I have three.

Will you describe the object, the nature and extent of the instruction given in the English school?—The first object is to instruct them in orthography; we connect with that as early as possible, instruction in reading; connected with that we have instruction in grammar, with an advance from that to some little knowledge of history; from that, as soon as they are able to write any thing like a tolerable fair hand, we give them some knowledge of composing letters. A great number of the boys write a letter once a week, and that is corrected by myself. For the more advanced boys, I lay down some general principles as to English composition, upon a very extensive scale, which I think has been of use in preparing them for business, and for the philosophical classes; connected with that is ancient and modern history, Grecian and Roman history, English history, and occasionally Irish history. Those are the principal subjects, and embracing prosody. They are taught recitation without any additional remuneration, at extra hours, and my senior composition class, is likewise taught at extra hours. The whole of my recitation is taught at extra hours. I think about seventy of my boys are attending recitation. In all these subjects, with the exception of composition, my assistants give me aid.

Will you mention all the books connected with the English and Irish history, read in the school?—We read Goldsmith's Abridgment generally, in one volume, as being more convenient for the junior boys; his Abridgment of the History of Greece; his Abridgment of the History of Rome, and his Abridgment of the History of England; subsequently occasionally, I have taught what is called Robinson's Ancient History, a book compiled by a Dr. Robinson, of the north of England. The History of Ireland which I teach, was published by Cumming, of Dublin, without the name of the author; I do not approve of it on account of the defectiveness of the arrangement, not from any thing objectionable in the matter.

Have you ever taught any other History of England, than Goldsmith's?—No.

Do the boys who board with you ever attend the other schools?—Yes, regularly. I believe, I have not more than one child boarding with me, who does not attend some of the other schools.

What other schools do they attend?—Almost uniformly writing and arithmetic; a considerable number of them attend the classical school, and the mathematical school likewise, a large proportion of them.

You have said most of the boarders do; do most of the day scholars?—Yes, a very considerable number. I only found fifteen boys in my school who were not attending some of the other schools in the Institution.

Is that left perfectly open; are the parents at liberty to choose as to the schools which they shall attend?—Perfectly so.

Do you find that the boys select such schools as are connected with their views as to their future pursuits in life?—I think in some instances they do not; there are many ignorant parents who are not the best judges of what would be suitable to their children; but generally speaking no doubt they do.

Of what religious persuasions are your boarders principally?—Pretty much as you would expect from the population of the north of Ireland; about two-thirds Presbyterians, and about one-third Protestants of the Established Church; occasionally a Catholic or two, and occasionally a Quaker.

[The witness delivered in the following Paper, which was read:]

November 1st 1817	-	Boarders	-	-	6}	-	-	157
Entered since	-	-	-	-	151}	-	-	
Presbyterians	-	-	-	-	105}	-	-	
Established Church	-	-	-	-	47}	-	-	157
Catholics	-	-	-	-	3}	-	-	
Quakers	-	-	-	-	2}	-	-	
Attended College Classes	-	-	-	-	-	-	-	28
D ^o - last Session	-	-	-	-	-	-	-	10
Present Boarders:—Presbyterians	-	-	-	-	28}	-	-	
Established Church	-	-	-	-	12}	-	-	41
Catholics	-	-	-	-	1}	-	-	

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Day Scholars:

1821: January, till 10th October	-	56	:	-	-	subsequently	21	-	-	77
1822: D° - - - D° - - -	-	98	:	-	-	D° -	27	-	-	125
1823: D° - - - D° - - -	-	90	:	-	-	D° -	8	-	-	98
1824: D° - - - D° - - -	-	78	:	-	-	D° -	15	-	-	93
1825: D° - - - D° - - -	-	91	:	-	-	-	-	-	-	91.

Could you state the proportion of the day scholars?—No, I could not; for it frequently happens I do not know to what religious denomination they belong. As to the boarders, I do know, because they attend the particular place of worship their parents require.

Have you known of any interference with the peculiar religious tenets of the boys, whether in the day school or as boarders?—Not the most distant.

Do the boarders and the day boys meet in the same apartment?—Yes, they do.

You of course except those persons who are attending the divinity class?—Of course I except them.

Are any, or many of your boarders in the habit of attending the collegiate classes as well as the others?—During the last year ten were, and I know that some will this year. Three of my boarders are to enter Trinity College at the latter end of this week; those will not attend, though they would have done so if they had remained.

Is it your desire that your boarders should attend the collegiate classes?—Yes; I find it a great advantage.

Is it your impression that boys who have passed through the Belfast Institution distinguish themselves afterwards as much, upon a fair average, as other boys from other places?—I cannot answer that exactly, as our own pupils have been brought more under our view than those educated in other seminaries. I should say of six or eight young men from Belfast and the vicinity, that they have all in a considerable degree been distinguished, and some of them have uniformly obtained premiums in Trinity College; we flatter ourselves that they are more distinguished than others, but I could not pretend to judge.

You have stated there was no interference with the religion of the children; is there any religious instruction given to the children?—Not to those attending the day school.

Do they not read the Testament?—Not the day scholars. I had at one time spoken to the present very respectable Roman Catholic bishop of this diocese to get a Douay Testament, without note or comment, to which he assented; but upon conversing with several people who knew the irritated state of the public feeling about that time on religious subjects, they thought it better that we should not interfere in it in any way.

As to the Presbyterian boarders under your own care, do they receive any religious instruction?—All the boarders under my care receive this kind of religious instruction. You will perceive it is very difficult to steer clear of party and sect; I endeavour, therefore, to pursue a course which I hope cannot be objected to. I first require them to give proof of the attributes of the Deity; his power, wisdom, goodness and providence, &c. We proceed then to a short outline of the Old Testament history connected with the Jews. After learning the Ten Commandments, and giving them a cursory, but as satisfactory view of their meaning as I can, without offending the Catholics on the subject of the second commandment, I then proceed to the New Testament; I cause them to give a short account of the evidences of Christianity from prophecy, miracles, the purity of the gospel doctrines, the characters of the apostles, and the different circumstances in which they were placed. The junior boarders, and indeed all my boarders, except those who are pressed with business, every evening, in a school set apart for them, read at least two chapters of the New Testament under my own care, or that of my assistants. On sabbath evenings those instructions are conducted by myself, and they generally read seven or eight chapters. I have confined the reading to the New Testament, as there are many things in the Old Testament regarding the mosaical law and ceremonial institutions, that I object to putting into the hands of children.

Do you administer any instruction to the Presbyterian children that you do not teach to the children of the Established Church?—No; I teach no catechism to any Presbyterian child except one boy, whose parent desires it. I have not found Presbyterian parents generally desirous that they should be taught any catechism; many would rather that they should be left to form their opinions for themselves on reading the Scriptures; the one I teach to that boy is the Westminster Shorter Catechism.

Are there any children whose parents have desired you to teach them the catechism?—All those belonging to the Established Church are taught the church catechism.

By whom?—By one of my assistants; they are taught merely the words of the catechism, and go to church for instruction from the curate.

Is the assistant who teaches them a member of the Established Church?—No, he is not; he only takes care to confine them to the accurate learning of the words.

Are all your assistants Presbyterians?—Yes, it is almost impossible to obtain any others in this part of the country.

Are any of them clergymen?—There is one who is a probationer; he is prepared to receive a congregation at any time he may be invited; another will be in that situation in a month, and the other is some time advanced; one is a regular preacher, and the other two are far advanced.

They all look forward to it?—Yes.

What rates of remuneration do you allow to those assistants?—I give to the assistant who has eased me of the burthen of teaching recitation, 40*l.* a year, besides his board; he

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has also the advantage of teaching any schoolmaster who may apply to him in the evening. My second resident assistant has thirty guineas, with his board. Those two reside in my own house, with this understanding, that one is to go to bed with the pupils, and rise with them, so that the boys may not at any time be left by themselves; the other assistant receives 16*l.* a year for teaching two hours and three quarters in the day, during the time I have more children in the school.

Are the Roman Catholics taught any catechism?—No; the Roman Catholic boy has a Douay Testament, which he reads in the evening.

Is he sent to any place of worship?—He goes regularly to the Roman Catholic chapel, with a relation or friend who is in town.

You leave his religious education to that person, or the Roman Catholic clergyman?—Yes; his father is an acquaintance of the Roman Catholic bishop of this town, and therefore I consider him quite safe.

Is there any Roman Catholic catechism in the school?—None that I know of.

What are the modes of punishment in your school?—The most general and most efficient mode of punishment is confinement; every boy, unless he should happen to be generally a very good boy, who misses three words, is confined; each lesson said is noted down, and every word missed; and should any boy, in any one lesson, miss three words or more, he is considered liable to confinement, and to say that lesson after three o'clock, when the other boys have retired, and whatever length of time may be necessary, he is detained till he can say it. I have usually a considerable number detained after that time, and it has a good effect, as it informs the parent of the cause of their detention, and it induces the boys to learn their lessons in future, so that they may go home with the others, and either myself or one of my assistants (I cannot say always it is the case, because it would be very hard to confine us constantly for any particular hour, but one of us usually) stops with them. If the boy be generally good, we may be induced to look it over. We have occasionally corporal punishment with a small cane, by giving a *pandy*, or a few *pandies*, on the hand, but I never, except for *mitching* from school, or telling falsehoods, or some very gross offence, have taken down the clothes, and inflicted punishment of that kind. I am happy to say, I have had occasion to inflict much less punishment lately than formerly.

Do you examine and make the boys explain the passages they read?—We often ask them questions connected with the meaning of sentences, or the places in geography referred to in history, and such words as we suppose they do not understand. In reading poetry, for instance, classical or figurative allusions and expressions often occur which they do not understand, and are generally explained to them, but I may not have leisure sometimes to do it.

Do you explain it to them, or require them to explain it?—I generally ask them questions, and if they cannot do it, I explain it to them.

There is a meeting on Saturday of all the boys, and for what purpose is it?—We think it a desirable thing that the public should all assemble together from the different schools, in order that the public may have an opportunity, if they chuse, of seeing what number of pupils we have in the Institution, and how they are getting on. We have some exhibition from two schools; on one Saturday the English and drawing schools give some exhibition of some part of the business done in the preceding week. For instance, a boy from my school will read an essay or a theme, or a piece of recitation or reading will be given by one or more boys; from the drawing school some specimens of drawings. On the following Saturday, from the mathematical school, some maps or mathematical calculations, and from the writing school, some specimens of writing. On the subsequent day, some specimens of translations from the classical school, and also specimens of translations from the French school. The common-hall commences with prayer. Mr. Hincks and myself, who are clergymen, on alternate Saturdays commence the business of the common-hall with a short extempore prayer.

Is this open to the public?—Yes.

And the managers attend?—Yes, they do sometimes; we wish they attended more frequently; all decent persons are admitted.

Are the Roman Catholic children present at this time during the prayer?—Yes, although some of all denominations may escape from us occasionally, or their parents may require them to go home.

Have you ever found that the practice of using extempore prayer has been objected to?—I have never heard it; we always endeavour to confine it to such subjects as would scarcely be objectionable to any class of Christians.

Is it usual in the other schools to open the business with prayer?—In the classical school I believe it is; and in my school I formerly opened it with prayer, but I was so much interrupted by boys coming in, that I did not think it tended to devotion. Among the boarders they all kneel down in the morning on rising and repeat a prayer, and in the evening they assemble for family worship, when I either myself make an extempore prayer, or one of my assistants reads a prayer from a book that may be known to the Board, called Smith's Domestic Altar, by a minister of the church of Scotland, I believe; they afterwards pray separately before going into bed.

Have you ever known any complaints made by the members of any particular religious community, whether Protestants of the Established Church or Roman Catholics, of any interference with the religious principles of their children?—I have never heard of any.

Have you heard any objection made to the system pursued with regard to religion?—I have never heard of it; some persons have objected to the mingling of persons of such different

different ranks; the free scholars, for instance, are persons of inferior rank, and some persons have objected to their mingling with the children of the aristocracy.

Have you ever found the harmony of the school disturbed by the mixture of persons of different religious principles?—I never have.

Any quarrels among the boys?—No, not on the ground of religion I have never known it, and I think it very remarkable, but it may be owing to the strict impartiality which the masters endeavour to observe.

Have you many Roman Catholic scholars in the day school?—I should think a considerable number; a small number in comparison with Presbyterians and Protestants. The Roman Catholic population in Belfast and its vicinity are not generally wealthy, and our schools are rather expensive, but I never heard an objection stated by a Roman Catholic.

Do you consider you have as fair a proportion of Roman Catholics, who are able to pay, as of those of the Established Church?—I do not know really, exactly; I should think scarcely, but I could not give a definite answer to the question; I should think it would scarcely be the same, but nearly.

Could you tell the general description of the boys who come to the boarding school, and from what part of the country?—We have children of persons of the greatest respectability in the country, (leaving out the nobility), and some of an humbler rank: I have sons of the high sheriff of the county of Down, who is also one of my own hearers; we have the children of bankers and the most respectable traders, and also the sons of persons in humbler ranks of trade again, as shopkeepers; some of them come from a distance, some from the west and some pretty far south, and even some from the East Indies, and lately I had a boy from the West Indies. My pupils, generally speaking, are from the north of Ireland, from the counties of Down, Antrim, Derry, Tyrone, Donegal, and Armagh, but we have them from different other places.

You are of course acquainted with the thirty-nine articles of the church of England?—I know something of them.

Are there any of those articles connected with doctrines, as distinguished from the mere government and discipline of the church, from which you, as a Presbyterian clergyman, feel obliged to dissent?—I should feel disposed, as an individual, to dissent from some of them, but not simply as a Presbyterian clergyman. As to doctrines, I should dissent from several of the doctrinal articles; I do not profess to be a believer in the doctrine of the Trinity: I wish to state that distinctly, and I should dissent from the articles which inculcate that particular view.

Are you acquainted with any or many Presbyterian clergymen, who, as far as you have the means of forming an opinion, would feel no difficulty in assenting to the doctrines of christianity as stated in the thirty-nine articles of the church of England?—I should think there are several who would not object to the doctrines contained in them, but there are many, on minor shades, who might object, for we have a number of ministers called Orthodox, that maintain different notions on the subject of orthodoxy in the same way as we have many who are called New Light, that entertain different opinions upon that subject.

Do you think there are many who would object to it?—I think there are many.

Do you think there are any considerable number of those Presbyterian clergymen who distinguish themselves by the appellation of Orthodox, who would dissent from the doctrinal articles of the church of England?—I should think a considerable number.

Could you state any doctrines from which they would dissent?—The general opinion of my mind is, that those who are called Orthodox would object to some of those articles. In giving their explanation they might object to a part of an article, while to its general tenor they would not perhaps object: a number of our clergy would object to the subscription who would not object to the doctrines.

Are there many who would object in consequence of the doctrine of the Trinity, as taught in the articles of the Established Church?—Yes, I should suppose a considerable number would object on that account; I should think, but I of course speak very problematically on the subject, that a number might object to the view of the doctrine of the Trinity as specifically laid down. There is a kind of view, technically called the economical subordination of the Son to the Father, which is, I believe, frequently taken by those called Orthodox: they speak of a general subjection of two of the persons in the economy of salvation, and they might object to a strict personal equality. This is my own feeling and view, but I have not had any conversation with any of my Orthodox brethren upon the subject.

We should be much obliged to you for the fullest and best definition you can give of those two leading distinctions that are in common parlance distinguished by the appellation of the Old and New Lights?—With regard to the persons holding Old Light sentiments, they are agreed in admitting the doctrine of the Trinity, with such a definition as I have stated as to the economical subjection; they likewise admit the atonement, some of them considering it to be a vicarious sacrifice, others, I believe, not admitting that it goes so far; they admit the depravity of human nature through the fall of Adam, and they hold the necessity of regeneration through the influence of the Holy Spirit; some of them, I believe, do hold the doctrines of election and predestination, but by far the greater number of those called Orthodox do not, I think, hold that doctrine. Those who are called New Light may be divided into two classes, what are technically called High Arians and Low Arians. The High Arians differ very little perhaps from those of the Orthodox, who speak of the economical subjection: they allege, that the Son existed at such a distance of time previous to all other created beings, as to be very immediately and intimately connected with the Father; they admit the miraculous conception; and, I believe, they admit the propriety of addressing

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some kind of worship to Christ; they hold the doctrine of the atonement in a certain sense; they believe, I think, that the death of Christ accomplished something essential to salvation, without stating that it is altogether a vicarious atonement; they hold it to be a doctrine of Scripture, that the salvation of man is accomplished through the death and mediation of our Lord Jesus Christ, without attempting to define the peculiar mode in which it may operate; they reject, I believe, the doctrine of election, and likewise that of original sin, admitting, however, that there is an original weakness or taint conveyed through Adam by ordinary generation, but they do not believe that a child dying unbaptized will necessarily be condemned; they believe there is no salvation through faith alone, except with the superstructure of good works, but they believe that a sound faith should naturally produce good works.

Do they believe that salvation can be accomplished through good works without the aid of faith?—I do not know any of them that hold that opinion, so far as the actions of Christians are concerned. The Westminster divines, whom we look upon as the standard of the Presbyterian church, consider that no person, however he may conform himself to the law of nature, or discharge his duties agreeably to the peculiar station in which the Almighty has placed him, can be saved who is without the pale of the Christian Church. I know of no Arian who holds that doctrine. They believe, so far as I know their views, that a person may be saved out of the pale of the Christian Church, though he may naturally be expected to hold a subordinate situation to virtuous Christians, who have had better opportunities of purifying their hearts and lives, but they believe that through the infinite mercy of God there may be means of salvation for virtuous heathens who have not heard of Christ; with regard to Christians I know of none who do not hold that faith is necessary to their salvation.

Do they hold the doctrine of eternal punishment?—I believe some do, and some do not.

Do the High Arians hold the doctrine of the Trinity in any sense?—I think they approach very nearly to those who hold the doctrine of economical subjection; they hold that our Lord Jesus Christ existed before the foundation of all worlds, and created all things, so that they come very nearly to them, whilst they do not believe in an absolute co-existence.

As to the third person of the Godhead?—I believe that many, both of the High and Low Arians, unite in thinking, that the spirit of God is merely his operating for the good of his creatures, through his omniscience, omnipresence, and providence.

Not as a distinct and separate person?—Some may believe in the personality of the Holy Spirit; I think many seem to sanction, in some degree, the Sabellian doctrine, which maintained that the three persons in the Trinity were only three modes of the manifestation of the Divine Being, the first manifestation as the Father, the second as the Son, and the third as the Holy Ghost; I believe a number of the Arians, both high and low, conceive that the Holy Spirit is merely a mode of the operation of the Deity.

Do you conceive that any persons who hold the economical subjection, would assent to the doctrines as laid down in the Creed of St. Athanasius?—I should think not; I do not think they could.

Will you define what you conceive to be the creed of those persons you have denominated Low Arians?—They believe that Jesus Christ existed as a high spiritual being, as an archangel for instance, or of the highest order of spiritual beings, and that “in the fulness of the time” he came into the world, and took upon him a human form. They believe generally in the miraculous conception; but they do not believe in the propriety of worshipping Jesus Christ. With regard to original sin, they are not believers in that doctrine. They do not think that persons shall be punished for the offence of Adam, but simply for those which they have committed themselves. As to the doctrine of election, they uniformly deny it. Of the doctrine of faith, they admit the great importance in the work of salvation as the foundation of a good and holy life; but not as being capable of leading to salvation independently of good works. As to the atonement, they do not believe in that doctrine as a vicarious sacrifice, or as giving satisfaction to divine justice. They believe that the atonement is produced by the moral efficacy of Christ’s death, through the proof which it gives, for instance, of the divine authority of his religion, and of the interest which he took in the salvation of men. That it afforded likewise a complete proof a future state, and established the clearest evidence of the divine love which induced God to send his Son into the world to die for the benefit of mankind. They do not believe in the doctrine of the atonement as producing any effect upon the Divine Being, by rendering him more placable, but simply as operating upon man as a reasonable and moral agent.

Do either the High or Low Arians hold the necessity of regeneration through the Holy Ghost?—The High Arians I believe do; the Low Arians think they are first to implore the favour of God, and that the Spirit will be afterwards conferred upon them, not that they will be first irresistibly impelled to apply to the Almighty. They believe that only the ordinary means of grace are given to us in the first instance, but that by a proper use of them, farther accessions of divine favour will be graciously communicated by the Holy Spirit.

Will you state what you conceive to be the essential difference between the Low Arian and the Socinian?—The Socinian believes in the simple humanity of our Lord Jesus Christ; that is, as I understand, Socinianism at present; but they deny being Socinians, because the ancient Socinians admitted the miraculous conception and the worship of the Son. So far as I know, this was the opinion of Faustus Socinas, his nephew. At present persons will not take the name of Socinians, because they deny those particular doctrines; perhaps others;

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others; they believe in the simple humanity of our Lord Jesus Christ, and that he was actually the son of Joseph and Mary.

The ancient Socinians would worship our Lord Jesus Christ, but the modern Socinians will not?—Yes.

Will you state the distinction between a modern Socinian and a Unitarian?—I believe they are precisely the same; but at the same time Arians are called sometimes Unitarians, because they believe in one God. Indeed Arians can have no great objection to be called Unitarians, because they believe in the Unity of the Deity; but there is no difference between Unitarians commonly so called, and modern Socinians.

Do not the Unitarians so called and considered as a distinct sect, hold the doctrine of the humanity of Christ?—Yes.

Does not that distinguish them from Arians?—Yes; but with regard to what is called the Unity of God it does not distinguish them, though they have a distinct difference as to the person of Christ.

Which do you conceive the majority of those Presbyterian ministers, who are distinguished by their brethren as belonging to the New Light, to be High Arians or Low Arians?—I should suppose the majority may be High Arians. I could not form a definite opinion upon the point. A number of them are extremely pious good men, and I should think they belong to the class of what are called High Arians. I think there is more strictness as to external forms among them. They are more attentive to those things outwardly tending to increase piety. I do not say they are really more pious, for I cannot judge the heart.

What I wish particularly to know is, whether those ministers who are distinguished as belonging to the New Light, are willing to admit themselves that they are Arians of any description?—A good many of them would not be inclined to admit it, because they do not entertain all the opinions held by ancient Arians, and as they only hold a part, they do not think it fair to give them an obnoxious appellation. I think there are a great many who do not like to be called Arians, that do not believe in the doctrine of the Trinity.

Are there any of the ministers of the New Light who avow the name of Arian?—Yes, I should think many.

And who consider it no imputation?—Yes, when understood as applying to one single point, viz. the non-equality of the persons of the Trinity. Many on this ground consider it no imputation to be called Arians.

Are you a High Arian?—I am rather inclined to High Arianism in some points, and in others not.

Can you express any definite opinion, as to whether the clergy styled Orthodox in the Presbyterian church, and whom we should be disposed to call Evangelical, are more or less acceptable to their congregations as preachers and teachers?—That depends upon the opinions the congregations maintain. In our Old Light congregations they would not hear an Arian at all; in the New Light congregations they would perhaps be as little disposed to hear a Trinitarian; but we have very frequently differences of opinion among members of the same congregation upon the subject, and we generally find that the lower classes are more inclined to the belief of opinions called Orthodox, and the higher class to the belief of opinions called the New Light. There are other congregations again, in which even the most respectable individuals are decidedly Calvinistic and Trinitarian.

Does it follow, that in general the Old Light congregations are more numerous?—I think they are generally more numerous. Much depends upon the situation; but perhaps the hearers are scarcely so numerous in the houses called New Light. Those attending I do think are more numerous in the Old Light; but a great deal depends upon the talents, zeal and exertions of the minister in all congregations.

Do you conceive that the majority of the ministers in the Presbyterian church, who have proceeded out of the Belfast Institution, belong to the New or Old Light?—I have no doubt that the majority are decidedly Old Light, as far as profession goes; and as they are respectable men, I have no reason to doubt of their sincerity. We find in the proportion of those that come out, very considerably more are Orthodox preachers who have been educated in Ireland, than was the case with those educated in Scotland.

To what do you attribute that?—In part to the feeling of the times; there is, I think, what is called a more evangelical feeling in the country. It may be attributed also in some degree, to the very great care with which the different Presbyteries watch over the religious principles of their young men; and Dr. Hanna, though he states fairly the opinions of all parties, never I believe, conceals his own particular views, as to any important point of theology; and a very considerable portion of the effect produced, may arise from the personal influence of the professor, and the respect the students entertain for him as their teacher.

Do you think that it can be attributed to the mode of teaching in the Universities in Scotland?—I cannot form any opinion upon that. Students are left remarkably free regarding religious opinions in the Universities in Scotland. I studied there four years, and there were no particular principles enforced upon me.

Did you attend the divinity lectures?—Yes, I did; I attended the professor, who was very old, so that we could not distinctly hear him.

Are the Old or the New Lights more strict in the observance of the Sabbath?—I am not aware of any very material difference.

Have you observed many instances of persons passing from the Presbyterian to the Established Church?—I have not known of any large number. I have not known, in my own congregation,

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congregation, one single family in the last sixteen years. Of course, in a large town like Belfast, there are some changes taking place, from inter-marriages and otherwise.

Can you state generally, whether those who pass over belong to the Old or New Light?—During the last year I have heard that a family left Dr. Bruce, and another left Dr. Hanna, so that they have passed from both.

Do they belong to the higher ranks?—Yes; or those getting forward to the higher ranks.

Have you known of any persons belonging to the Established Church passing over to the Presbyterian communion?—I do not recollect any distinguished instances in my own vicinity; there are a few persons. I have had communicants that came over; but I know of no one who could be mentioned as a person of consequence.

Have you known of any Roman Catholic who has passed over to your communion?—I do not know one. I have known the children of persons, where one parent was a Catholic, and the other a Dissenter, who have gone to the chapel for a time more frequently than to the Presbyterian meeting-house, and I have known them go afterwards to the Presbyterian meeting-house.

Is there any thing you would wish to communicate to the Commissioners regarding your own situation, or the Institution generally, about which they have not inquired?—The schools are not requiring any thing from the Government of the country; we consider them able to support themselves. There may be a few minor changes desirable, but they may be managed among ourselves.

Will you explain the nature of the Board of Masters?—It consists of all the head masters of the different schools in the Institution; six, for instance. They arrange various plans, subject to the control of the joint boards, to promote the discipline of the schools, and regulate the conduct of the pupils; and in the case of any improprieties being committed in any school by the pupils, of sufficient importance, they take cognizance of all such proceedings, and inflict censure, or expulsion, or such punishment as they may think warranted by the offence. They arrange the time of the examinations of the pupils, the distribution of premiums, and many other circumstances of that kind. They also distribute small premiums to the pupils, at the end of each session, for general eminence.

When the Board of Masters meet as such, are they associated with any of the managers?—No, but all their proceedings are open to the managers and visitors at all times, and their books are regularly submitted.

When the Board of Faculty meets, are they associated with the Managers?—No, they are a distinct body, but their proceedings are open to the inspection of the Board of Managers and Visitors. I do not know that they are at the control of those boards.

Have you known any instances of resolutions or regulations of the Board of Masters being rescinded by the Board of Managers?—I am not aware of any instance in which they have been rescinded; they have been sometimes sent back for revision.

How often does the Board of Masters meet?—On Saturday we always meet.

Are there any observations you would wish to submit to the Board, with respect to the connection of the Synod of Ulster with the Belfast Institution?—The Synod of Ulster seemed at all times deeply impressed with the importance of a home education, which they have testified by numerous declarations and resolutions, and until the last meeting of the Synod in Coleraine, the most friendly feeling existed between the two bodies; and although various causes have tended to produce momentary irritation between the Synod of Ulster and the Proprietors of the Institution, there is still, I am convinced, a very affectionate feeling towards that seminary. I am persuaded the Synod would feel very reluctant to give up an object they have so long cherished. Their resolutions will be submitted to you by the clerk, and my conviction is, that though there has been a momentary alienation, there is no unkindly feeling towards the Institution. I conceive the demand the Synod of Ulster made of the Institution is what it could not have granted consistently with the principles upon which it commenced, as supported by all denominations.

What do you conceive to be the extent of the demand made by the Synod of Ulster?—It is to have an influential vote, that might be considered as actually being a controlling vote in the election of professors. I think its object is to give the Synod of Ulster a great control in the election of professors.

Of all professors?—Yes; they have the choice of their own Divinity professor. It would give them a greater influence than any other body possesses, to hold out the terror of giving offence to so influential a body, in case a particular candidate recommended by them should not be elected. This is, in fact, the meaning of their proposal, or it has no meaning. The Moderator had the power of voting before. The object of the present application seems to be to give him the weight of all the Synod of Ulster, and the fear of offending them when he comes forward at an election.

Did they claim any influence in the appointment of Masters?—No.

Do you conceive it to be reasonable that they should have, not merely control over, but the appointment of the Professor of Divinity?—Unquestionably.

On what ground?—That they may have their students taught by a person in whose religious sentiments they have confidence, and who will endeavour to inculcate such views of doctrine and church government as they approve.

Are there not Presbyterian ministers not under their control?—Yes; they have the power of teaching divinity to their own students, and a room would be given to them in the Institution for that purpose. But a very serious objection would arise to the appointing of persons under the control of the Synod of Ulster, or any other body, to the situation

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of literary professors. With regard to my own boarders, for example, some of them are the sons of persons belonging to the Established Church. Those individuals would naturally object to their sons attending the professors who taught the views of particular sects of religion; and it would bar the way to a considerable degree of improvement in the north of Ireland, and prevent a large and respectable class from enjoying a high literary and philosophical education. Were literary professors appointed, who inculcated the tenets of a particular sect, no person would be likely to place his son under them if he entertained a different religious feeling; and it is for that reason chiefly I object to what the Synod claim, as being altogether unsuitable to the state of society in the north of Ireland.

Are there any of the professorships, ostensibly literary, that do in the nature of their courses communicate a considerable portion of religious instruction?—I do not know any, unless it may be the moral philosophy class, which takes a view of natural religion, the being and attributes of God, the doctrine of Providence, and the immortality of the soul; and I am persuaded the professor has so taught those things as not to interfere with the religious tenets of different sects, further than by stating the views entertained by each.

Do you conceive that the effect of the proposal of the Synod would be, that no persons would be chosen as professors, unless they were Presbyterians and approved of by the Synod?—I do not know that that would certainly be the effect, for there might be a re-action on the part of the managers, if they thought there was likely to be a tyrannical control exercised over them; but I am certain the Synod calculated on obtaining a very strong controuling power, by holding out to the Institution the terror of giving them offence, and the consequent removal of their students.

Suppose such a system was established as gave to the Synod of Ulster the right of direct interference, and that no person should be elected except those that were approved of by them, could any persons be elected who were not Presbyterians, or would the Synod approve of any but Presbyterians?—They might; but the great preponderance would naturally be in favour of the Presbyterians.

According to the proposal, the Synod of Ulster was, by delegates from the several Presbyteries, to examine the testimonials of the several candidates?—Yes.

And to signify through its Moderator to the Institution, what candidates it approved of?—Yes.

Do you conceive that it was intended upon this examination, the delegates should have recurrence to religious opinions?—No doubt of it. They are not to recommend any that do not entertain particular views upon religious subjects, and that would be militating against the principle stated to Government by the Institution; viz., That in elections, literary eminence and moral respectability alone should be considered.

Must not the effect be the exclusion of all persons who do not hold the doctrines held by the Synod?—Yes, so far as the Synod's influence extended; but the Synod might consider a person of the Established Church who would subscribe the thirty-nine articles as sufficiently Orthodox, and there might be no objection to him on that single point.

In the breast of those called Orthodox?—Yes.

In the breast of those not called Orthodox, would it not be an objection?—Yes, it certainly might. Supposing a New Light Man were upon this Committee, he might recommend a person of his own creed, and save his conscience by alleging that a New Light Man was truly Orthodox or held the true faith.

Is it not from the nature of the application clear, that the circumstance that would attract the condemnation of the Synod in the election, is Arianism?—Yes, no doubt of it.

That they would consider a member of the Established Church less objectionable than an Arian?—Yes, the majority of them.

Was not the proposition of the Synod agreed to by the Institution in substance, as to testimonials?—It was agreed to by the joint Boards for the sake of peace and conciliation, when it was proposed in 1824, and I have no doubt would have been submitted to by the proprietors at the time; but the Synod coupled it in 1825, with a religious clause, binding the Moderator to recommend none but persons of Orthodox sentiments, which entirely changed the nature of the proposal.

Was it that he should recommend only those who were Orthodox, or those approved of by the delegates?—Those who held Orthodox sentiments only. And it was coupled with this threat; "We expect and trust, that in all future elections, the managers and visitors will hold in view the opinions of the Synod upon this subject." In fact, it holds out a direct threat, as you will perceive by the words. I am satisfied that religious opinions if they have had any influence at all in the appointment of professors in the Institution, have been in favour of the sentiments called Orthodox, rather than in favour of those called New Light. In one or two instances, much of the opposition given to the respectable candidates elected, arose from their being persons holding those sentiments. Therefore, I do not think, the tendency of the Institution is to elect persons of those opinions, all things being equal, but that *ceteris paribus*, the tendency would be the other way.

Are the majority of the present masters and professors of the New Light or the Old Light?—I should think the majority are decidedly Old Light. I do not know any of the masters or professors that could be called New Light, except three; one a professor only, one a master and professor, and one a master only. There is also a teacher of elocution, who can scarcely be said to be connected with the Institution, not being a member of the Faculty or Board of Masters, but simply having a room to lecture in.

Are all the lay professors of the Old Light?—Yes, I understand so. I know but three individuals among the professors and masters, who hold the sentiments, called New Light.

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Were you known to many of the electors prior to your own appointment?—To a very considerable number of them personally; by character I was known to them all.

By whom were they solicited to vote for you?—I do not know; possibly in some cases by my friends.

Did you solicit a vote?—Not a single vote; I could not be guilty of so great an indelicacy.

Did you produce testimonials?—I stated I could produce them if they were thought necessary; but the electors intimate acquaintance with me from my residence in the vicinity, made it unnecessary.

Were there any rival candidates for the office?—I believe a great number of gentlemen were candidates for the situation.

Are you aware whether there was any difference of opinion among the electors?—Very little, I believe; and it arose chiefly, as I learned, from my retaining my congregation. I understood that only two individuals voted against me, and had that circumstance not been in existence, I was led to believe, the election might have been unanimous.

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Examination of Mr. Thomas Spence; Tuesday, 11th October 1825.

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WHAT office do you hold in the Belfast Institution?—I am teacher of writing.

Do you teach arithmetic?—I do not.

When were you appointed?—I think I was appointed on the 4th January 1814; I was the first master appointed in my department.

What number of boys usually attend your school at present?—At one period of the year, that is, previous to the month of May, the boys are about 200; at other times of the year not so many. They are frequently down to 160 and to 170.

What is the rate of payment?—Half a guinea per quarter for each.

What is the whole extent of your annual emoluments?—The average of pupils I would take to be between 170 and 180.

Then are we to understand that you receive about 350 guineas per annum?—If the payments were all good it would be very nearly that sum, deducting therefrom the charge for my assistant.

Do you lose any considerable proportion of it?—I do.

Have you 300*l.* or guineas clear for your situation?—Very nearly, I should suppose.

Were you known to many of the electors before you were appointed?—I was.

Are you a native of this town?—No.

Were you living in it at the time?—Yes.

Did you teach a school before that?—A general school.

Do you teach in any other place than the Belfast Institution?—Yes, privately.

To what extent?—An hour in the morning and an hour in the evening.

At home?—Yes, and I also teach an hour in the female boarding school.

How many hours in the day do you devote to teaching in the Institution?—From ten till three.

Did you solicit votes upon the occasion of your election?—I never did.

Were there any competitors for the appointment?—I believe many.

In what manner were the electors apprized of your qualifications?—I dare say by my having taught in the town; I was personally acquainted with most of the gentlemen, not from teaching writing alone, but also from teaching other things.

You are confined strictly to the teaching of writing?—Yes, nothing else in the Institution.

You are a member of the Seceding Synod?—I am.

Is there any circumstance, connected either with your own situation or the Institution at large, you would wish to have this opportunity of stating to the Commissioners?—As I am a native of a town adjacent to this, and lived in this town before my appointment in the Institution, I am acquainted with almost every thing that has happened in the Institution, and perhaps I might state something.

State any thing your experience enables you to lay before the Commissioners?—There is one thing on which I would like to state my sentiments; that this Institution was established for the purpose of giving education to pupils and students of every religious persuasion, without wishing to give a preponderating influence to any sect.

Has that object been in any manner defeated or contravened, so far as has fallen within your observation?—I think there has been an attempt made lately to give an influence to one religious body over the rest, which in my opinion might be prejudicial to the Institution.

What body is it to which it has been sought to give that preponderance?—I allude to the Synod of Ulster.

Are you one of those that disapprove of their possessing that preponderance?—I am; from the long and intimate acquaintance I have had with the object and proceedings of the Institution.

Would you disapprove of the Seceding Synod having the same influence given to them?—I would disapprove of any religious body having a greater influence than another, as it would be in direct opposition to the object of the Institution.

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Do you disapprove of the professorships of divinity being in the appointment of the Synod of Ulster and the Seceding Synod respectively?—No, I do not.

Do you think those Synods ought to have any control in the election of other professors?—I think they ought not, particularly as other professors are under a pledge not to interfere with the religious principles of their students.

Do you think the religion of a candidate has operated in the choice of the different professors, or any of them?—I never thought that in the least; I do not think it has.

Do you think there is any particular sect of Christians that at this moment has in some manner or other obtained a greater share than fairly belongs to them in the several professorships and masterships?—Do you mean a greater share in proportion to the other sects?

Yes.—Yes, I think there is.

Which, for instance?—The Synod of Ulster.

Are there any individuals amongst the professors or masters who entertain religious opinions, that according to your conception, disqualify them for their situations?—Certainly not.

Or that make it in any way improper that they should hold those respective situations?—I do not know of any such person.

Are there persons amongst those professors and masters from whom you differ in religious belief?—Yes.

But you still think they are perfectly fitted, notwithstanding that difference, to execute the duties assigned to them?—So I think; and it was understood, at the first commencement of the Institution, that the persons chosen there should be chosen without regard to their religious sentiments.

Is it your impression that any of those individuals do interfere indirectly, perhaps without intending it themselves, in forming the religious belief of the young men entrusted to their tuition?—I do not know of any thing of the kind.

Are you aware of any strong political opinions being entertained by any professors or masters of the Belfast Institution?—They have never shown themselves to me.

Do you think any advantage would be gained by having lay professors instead of clerical professors?—Yes, I do.

Will you explain the nature of the advantage in your opinion?—As this country is divided into many sects, from the great number of persons who have from time to time come over from England and Scotland and settled here, I think that the appointment of clergymen of any of those particular sects brings them more ostensibly or prominently into the conflict of opinion respecting religious sentiments in this country.

How do you reconcile that with your former answer, that you are not aware of their having exercised any influence, even perhaps without their own knowledge?—The Synod of the Seceding body, or the Synod of Ulster, or the Covenanters or other sects, each of them perhaps think themselves right in religious tenets, and consequently would prefer one of their sect or opinion being chosen, and the successful candidate being an officiating member of one sect, may more likely be accused by opposing sects of influencing his pupils in religious matters.

Would not the same thing apply to a lay man as a minister?—Certainly, but not to the same extent.

Do you mean that you think, in point of public opinion, less prejudice would be entertained if the professors were laymen, than if they were clerical men?—I do not think that laymen come so much in contact with public opinion.

Are any of the professors or masters clergymen of the Seceding Synod?—Yes, Mr. Cairns and Dr. Edgar.

Is there any thing else you wish to add?—I should be very unwilling to volunteer any opinion which might appear invidious, but I do think it would be better if both the situations of professor and master were not held by the same person.

Appendix, No. 6.

Examination of the Rev. William Cairns, A. M.; Tuesday, 11th October, 1825.

IN what University did you receive your degree?—Glasgow.

You are Professor of Logic and Belles Lettres in the Belfast Institution?—Yes.

When were you appointed to that situation?—In September 1815, I believe; I was among the very first who were appointed; I came here when the college classes opened.

Were you a minister in the Presbyterian Church?—In the Secession Church of Scotland; I had a church there for a few years; I have never changed my religious connexions; but since I came to this country I have been asked to officiate both by ministers of the Synod of Ulster and of the Associate Synod. I am still a member of the Secession Church, but am in that pleasant situation that I have intercourse with both bodies.

Do you hold yourself at liberty to officiate in both?—Yes, when asked by ministers.

Are you a native of Scotland?—Yes, of Glasgow.

Were you personally known to many or any of the Managers of the Belfast Institution previous to your appointment?—I may say none; I was never in Belfast till the year I was appointed; I came to offer myself as an entire stranger.

What testimonials did you bring with you?—From professional men and literary friends in Scotland; some of them in Glasgow college.

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Were there any competitors for the office?—Yes, a number of persons; there were two offices vacant at the same time; the moral philosophy chair as well as the logic.

Were any of those candidates resident in Belfast?—One was a minister in Belfast.

To what do you attribute it that you should have been appointed and other gentlemen rejected?—I cannot say; there could have been no particular influence in my favour; the literary character of the other gentleman was considered unquestionable and highly respectable.

Are you aware whether there was any considerable solicitation of votes amongst the electors?—So far as I experienced myself I met with no encouragement to make personal application.

Will you describe the nature and extent of the lectures you give in the Belfast Institution?—I might perhaps simply refer to the practices in Edinburgh and Glasgow. The subjects illustrated in the class are divided into logic and polite literature; in logic I generally take an opportunity of going over the compend of the syllogistic logic used in Dublin College. The principal objects of the course is to introduce the students to an acquaintance with the elements of modern intellectual philosophy, so far as those apply to reasoning and scientific investigations of different kinds.

You consider Murray's Logic as not attaining that end sufficiently?—Yes; I follow the plan here that the Presbyterian ministers of the north of Ireland have been accustomed to, and that they wish their students to have access to; the class forms a sort of introduction to intellectual philosophy.

Will you state what writers you have recourse to or recommend to your class?—We have no text book; but I regularly refer to Dr. Reid, Mr. Stewart of Edinburgh, and the late Dr. Brown of Edinburgh, Dr. Beattie, and others; Watts' and Duncan's treatises on logic are also referred to, and recommended to the young men.

Do you make any reference to Locke?—Frequently, both in the lectures and examinations. To encourage the reading of Locke regularly, at the commencement of every session, a premium is given for excelling in voluntary examinations on some part of his Essay on Human Understanding, commonly each book in succession; there is every encouragement to the young men to come forward in such examinations; they do not come forward universally.

Do you make any reference to Aristotle's Logic?—A pretty full account is given of the substance of it. The students are generally taught that the compend referred to contains the system of logic that has come down from Aristotle. An account is also given of the Novum Organum of Lord Bacon.

Have you published your course?—No.

Do you refer to the writings of Berkeley and Hume?—Yes, frequently; I confine myself however to subjects of intellectual philosophy that bear upon reasoning.

Will you describe the line of demarkation you conceive to separate your department from that of the professor of moral philosophy?—That is one of our chief practical difficulties. Dr. Young and myself have had frequent conversations on the subject, and we have endeavoured to understand one another so as to avoid going over the same ground. I consider myself as rather called upon to acquaint the students with the elementary principles of intellectual philosophy, and to avoid all subjects connected with moral principles and the passions. These I never refer to except to illustrate the principles of reasoning or of taste.

With regard to the celebrated work of Bishop Berkeley, on the principles of human knowledge, to which of your departments does the subject there treated of belong?—Neither department could be conducted without a reference to it. I am in the habit of referring to it, and pointing out the fallacy of the reasoning in it.

To which department do you conceive it principally belongs to point out those fallacies?—In the moral philosophy class the subject is entered into more fully, but I could not give instruction upon the progress of speculation concerning the human mind without referring to it.

Are the fallacies of Hume, upon the same subject, pointed out by either of the departments?—Yes.

By which principally?—The moral philosophy class affords an opportunity of entering more amply into Hume's principles: I refer to these generally, as I do to Berkeley's.

Is the nature of the human soul, so far as we have faculties to enable us to understand it, treated of in your department, or in the department of moral philosophy?—We commonly set out by stating, that there are certain phenomena connected with the human mind that may be studied without entering into the question of the precise nature of the soul, so that I never have occasion to enter into the question of its materiality or immateriality; but I believe the tendency of all the illustrations is in favour of the immateriality of the soul; I believe that has been the tendency, also, of the course of moral philosophy.

How do you conduct your examinations?—They turn chiefly upon the lectures previously given, and occasionally upon books illustrative of the subjects; we wish to encourage the reading of books upon the different subjects.

Do you examine the class daily?—Every day.

How many lectures do you give in a week?—I lecture every day except Saturday.

Will you describe the course of lectures given in the other department you term belles lettres?—The first thing that strikes one there is the prodigious extent of the subject, and I have always felt a difficulty as to how much of it should be introduced in the short space allotted to it. For that reason, as the class is considered as a philosophical one, I commonly begin by attending to the principles of taste, giving rather a philosophical analysis of

of those principles, conducted upon the plan of Allison upon Taste, and similar writers. The young men are introduced to the most approved writers upon that point, instead of going over the mere general principles of taste and criticism, as applicable to different kinds of composition. I have of late years been induced to confine myself to some particular branches, which I endeavour to illustrate at as great length as the time allows; for instance, eloquence one session, and in another some kinds of poetry. In this way, those students who attend different sessions, as they frequently do, have a considerable variety of subjects brought before them.

Does not it follow from that arrangement, that there may be many students whose attention is directed only to some branches?—It does; and with me it has been a choice between giving mere outlines of all the branches of polite literature, or introducing the students to a more general acquaintance with some of them.

Which of the departments engages the principal part of your attention?—Perhaps there is more time occupied with intellectual philosophy, as being introductory to other subjects; but the session is nearly divided between both departments; I might rather say, the session is divided between both, because I have been of late in the habit of lecturing every Friday upon some practical subject connected with polite literature, for instance, style or figurative language.

Is that independent of the other two?—It is a part of polite literature; but instead of saying any thing at all upon it till we come to the second part of the session, I have taken an opportunity of introducing some practical subjects included in it at an early period.

How many hours do you lecture each day?—One hour.

Do you think that sufficient?—Yes, to afford materials for examination and exercises for the students; I could lecture upon more subjects than the young men would have time to study, but we are most anxious they should have an opportunity of being examined upon the subjects of the lectures.

Is the time you occupy in the examination of the young men, distinct from that of lecturing?—Yes, totally distinct; it is sometimes one hour a day, and sometimes two; I always meet the class once a day for examination, and sometimes twice.

What number of students is your class composed of generally?—Some of the students attend both lecture and examination, whom we commonly call public students; others attend the lectures only; the fees are different.

Speaking of those who attend the lectures?—I think I have lectured to from thirty to fifty-five students.

What is the rate of fee paid?—Two guineas for the whole course, including examinations, and a guinea for the lectures merely.

What may be the whole extent of your remuneration?—There is a fixed salary of 150 *l.* a year from the Institution.

What may be about the usual amount of the fees?—They have varied from session to session; I think the fees of the class I am now speaking of vary from 70 *l.* to 100 *l.*

Does that constitute the whole of your emolument?—It does; I have, however, had some extra courses of lectures. I have been speaking hitherto of the business of what we call the regular college class; but I have had several courses of lectures of a more popular nature upon polite literature, open to ladies and gentlemen, the fees arising from which are distinct.

Do you receive boarders either for the college or school department in your house?—I have for the last two or three years had a few young men living with me; they have commonly attended the schools; I have received forty guineas for them; but that is entirely a private arrangement; I do not live in the Institution; I rent a house in the neighbourhood. As I was formerly asked whether I had ever published a course of lectures, I would now mention, that I have given two or three courses of lectures upon subjects connected with polite literature, and of the last course I gave I published a synopsis. My intention is to go on with similar lectures, taking up different subjects of that kind. My idea is, that it is more useful to go pretty fully into any one branch, than pass slightly over many.

Do you conceive that your course of lectures may have had the practical consequence, however unintentional on your part, of influencing the religious belief of the young persons attending them?—I should think not. The students who attend my class are very mixed, and I have always felt myself called upon by my situation to act most fairly and impartially, and to give such views of philosophical principles as are consistent with the great principles of natural and revealed religion, without entering into the views of particular sects at all.

Do you conceive if there was a professor in your situation at a future day, not so conscientious, who happened to be a Unitarian, that the nature of his lectures would afford him an opportunity, if so disposed, of affecting the religious belief of those who resorted to him?—He would have to go out of his way a good deal; indeed it would not lie in his way at all.

If he was a pure Deist, would he not have abundant opportunity of undermining the principles of their religious belief?—He might introduce sceptical principles upon some of the subjects.

Are you aware of any instance within the range of the Belfast Institution, either in the college or the school department, in which there has been any interference, or any imputation of interference with the religious belief of any of the pupils?—As to actual interference, I am quite satisfied, there has never been any thing of the kind; I might speak on this subject as an individual who has his own partialities in favour of the stricter views of religion, both speculative and practical, that exist in the country, and as a friend of those views, I declare that I have never seen the least tendency that way; I should think evangelical

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gelical principles are perfectly and absolutely safe in the Institution, and that all the members of it are feelingly alive to the propriety of abstaining from any thing that would endanger those principles.

Are we to understand your former answer to mean that the views which are called evangelical, and which are known to us, are those that you approve of?—Yes.

Are you aware that there are certain individuals among the professors and masters who do not approve of those sentiments?—I am; and we never attempt to conceal the fact.

Do you offer it as your opinion, that in the hands of those professors such principles are safe and in no danger of being undermined?—I do; referring to the present management of the Institution.

In whatever manner those individuals have been appointed to their situations, it appears possible, that in process of time, other individuals holding those sentiments might be appointed to all the professorships?—Yes.

Is it your opinion that in that state of things those principles you approve of would be safe?—In explanation I would mention, that the Institution of its own accord adopted some precautionary measures, which I think, as an individual, would be sufficient to secure the safety of those principles. The appointments to professorships have been open from the beginning to candidates of all religious connections, and if a preference should be given to one class over another, it would be on the ground of expedience, as probably being more acceptable to the majority of the community. That principle seemed to be recognized and approved of by all the religious bodies in the country who sent young men to us. They were aware of it from the first, and seemed to approve of it. But it occurred to some members of the Institution, myself as well as others, that it would be proper to use precautions against the possibility of such occurrences as have been referred to. As we were admitted to our situations without any security about religious opinions being required, it occurred to us, that as we were a mixed body, and our pupils mixed, we ought to enter into a pledge of impartiality in the discharge of our duty, and an engagement not to interfere with the peculiar religious principles of our pupils, and especially to treat with deference and respect the religious establishments of the country, and their doctrines. This was an arrangement entered into by the professors of the Institution who form the faculty, without any prompting; and it arose from a strong desire to maintain the general principles of the Institution, and to secure at the same time the safety of the prevailing religious opinions of the country. I conceive, that acting under such a pledge, there would be no danger to these opinions, whatever might be the individual sentiments of the professors.

In what year was that?—I think three or four years ago.

The Synod of Ulster and the Seceding Synod have each their respective professors of divinity?—They have.

Is there any difference of doctrine between those two?—I believe not.

What is the difference of their courses?—I believe the two gentlemen hold precisely the same religious opinions; but the one has the charge of the students belonging to his Synod only, and the other the students belonging to the body with which he is connected.

You are not aware of any difference between the two professors, as would make it improper for the one to teach the students of the other?—Not perhaps at present; but there might be a very great difference hereafter. The professor of the Secession Synod is required to conform to the doctrines of the Scottish church. In the Synod of Ulster, I believe, such a pledge is not required, and therefore a professor afterwards appointed by them might teach very different doctrine.

Is such a pledge universal in the Secession church?—Yes, it is.

And it has not been dispensed with?—No.

Are we right in our belief, that the members of the Secession Synod subscribe to the Confession of Westminster?—Yes.

Do they take any oath?—I am not aware that they do; on the day of their ordination they make a solemn declaration of their belief of the doctrines of that confession.

Are they asked any opinion as to the thirty-nine articles of the Church of England?—I believe not.

You have of course read those articles; can you state, whether there are any of those articles that relate merely to doctrine, as contra-distinguished from church discipline and government, that you as an individual, dissent from?—I know of none; I should only say, that the statement in the Westminster Confession was more enlarged than that. I can assent to the statement of the thirty-nine articles.

Have you examined them so as to compare them?—I think I have.

Those that relate to church discipline you do not agree with?—I would prefer the principles of the Presbyterian church, but without having a strong antipathy to the other.

Still confining it to church government, and not extending it to the exposition therein contained of the nature of the Christian religion, and the peculiar doctrines of the Gospel?—Yes.

How many ministers belong to the Secession Synod, in Ireland?—I believe upwards of 100.

Are you aware of any of those ministers who hold the sentiments that are called Arian?—I believe not. The great principle of that body is to confine their religious intercourse to men whose opinions agree with the confession of faith. I should suppose the Synod of Ulster allows a greater extent of communion in matters of religion. That is the objection of the Secession Synod, and their principal reason for not uniting with them. They prefer
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a more restricted communion, to avoid ecclesiastical intercourse with men of opposite sentiments.

Do you know any member of the Secession Synod who is a High or Low Arian?—I know of none.

Do you believe there is any one?—I do not think there is.

Do you think their subscribing to the Westminster Confession of Faith is a sufficient guard against it?—I think the mere subscription to the Confession of Faith would not secure it; and it is commonly given as one reason for the ministers of the Secession church acting by themselves, that they may better exercise a practical vigilance over the uniformity in doctrine they wish for. This is one great object of their separate association. They think that even in the sacred matter of subscription there may be a little shuffling, and their object is to watch over the practical adherence of the members of their church to the doctrines they profess.

We should wish to know your view of the claim lately advanced by the Synod of Ulster, to interfere in the appointment of the professors?—That is a very intricate subject.

Do you think it would operate to the benefit of the Institution, that matters should be placed upon the footing they would wish?—Their proposals of late have assumed a complicated form. You are perhaps aware of the first shape that the matter assumed, which was simply this: As their moderator has a vote in the election of the professors, instead of allowing him to vote as an individual, they required him to consult with a committee that they appointed. This committee should have access to the testimonials of the different candidates, and express to the moderator their opinion of such as they thought eligible, while he should report it to the other electors. That I believe was the original proposal, and that proposal I always thought might be of advantage. I believe too, that the only proposal that was ever made directly to the Institution, did not go further than this, and for that reason I wish it had been acquiesced in without any more discussion. But unfortunately before the last meeting of the proprietors, some members of the Institution had got into a newspaper discussion with an individual member of the Synod; that produced a good deal of warm feeling, and other matters were mixed up with it. There were also some declarations made in the course of discussion, that the Synod would not be satisfied with the appointment of any but Orthodox men, but that was never directly proposed to the Institution. Something to that effect however, was lately entered on the minutes of the Synod.

Was not that proposed in the present year 1825?—Not to the Institution; there is something on their minutes bearing on the subject, but they are in the habit of reviewing their minutes, and that may also be reviewed and changed.

What is your view as to the expediency of any arrangement that would give to the Synod of Ulster a practical veto upon the appointment of any professor?—I do not know; there is one thing we all feel, viz.; the importance of the appointments here being satisfactory to the public generally, and to the majority of the religious world, and therefore any expression of satisfaction beforehand, concerning the qualifications of any candidates, might be a desirable thing. It did not strike me that what was proposed to the proprietors of the Institution the other day would really give a control over the elections. It would afford an opportunity for a respectable and influential body in the country expressing their opinion upon the qualifications of the candidates.

Is it your opinion that the majority of the religious world you have spoken of would be satisfied with the appointment of Arian professors?—There would be a difference of feeling upon that point, and even now such difference exists; some are more satisfied than others; but the probability is, that men holding the commonly received religious opinions would be more generally acceptable.

In the term you have used, "the majority of the religious world," do you mean to exclude Arians or include them?—I should think the Arians are not the majority of the religious world.

Have you any doubt that Arianism was the circumstance that suggested to the Synod of Ulster the desire of possessing the control in question?—With some individuals I believe it was; that there was a circumstance that gave rise to it that seemed to recommend it more generally to the Synod. At one of the elections the moderator of the Synod recommended an individual as in all probability highly acceptable to the body he represented. Some thought this was going too far, and it was with a view to prevent any other moderator acting in this way that they appointed a committee to be his adviser upon the subject, as a check and guide to their own moderator.

You understand it to be partly as a control over the moderator, as well as a control over the other electors in the Institution?—When it first came before the public it was generally understood in no other way than a control over the moderator.

Will you define what you mean by the term orthodox?—In my own conception I should think it is understood in the same way as the word evangelical.

You mentioned, that you supposed that individuals of certain religious principles would prefer having persons of the same religious feelings (or principles) chosen as professors; now such persons might give a preference to those agreeing with themselves; do you think the friends of the Institution would wish there should be any rule by which the electors should be tied down to chuse persons of certain religious sentiments?—There is a difference of opinion upon the point. I know many individuals of the same opinions with myself, who would wish that there should be no such test, but that professorships should be open to all literary men acting under such a pledge as is now given.

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Who, consistently with their opinions, would wish, *ceteris paribus*, there should be a person of their own sentiments chosen, but would not exclude another if he were better qualified?—Yes, I have heard that sentiment expressed by men of different religious sentiments. They would not like a theoretical exclusion of men of any particular religious connexion, but they would admit that, *ceteris paribus*, a man whose sentiments agreed with the sentiments of the majority in the country, would be preferable. I should object to the giving the election to one of inferior literary attainments merely on account of his orthodoxy. This is the evil that many wish to guard against.

Do you think the consequence of an acquiescence in the proposition of the Synod of Ulster, would be to exclude Arians from the situation of professors in the Belfast Institution?—Not necessarily by the mere appointment of a committee to regulate the moderator. This opinion is formed upon the admitted fact, that there is a great difference of opinion among the members of the Synod upon the subject of Arianism.

Does not the Synod, in the minute to which you refer, mention the circumstance that Arian professors have been chosen as a ground of objection to the present system, and as a ground to them for desiring a change in the mode of election?—The minute expresses regret that the appointment of men of Arian sentiments has diminished public confidence in the Institution, and that they expect and trust that the Institution will hereafter attend to the wish of the Synod of Ulster, that those appointed should be Orthodox men; but these proposals were never submitted to the consideration of the Institution, nor was the acquiescence of the Institution in them formally required.

Did the Synod ask more than for copies of the different certificates to be submitted to their committee?—I believe not, at least at first, and the Institution have granted that. The only thing that could have been conceded more would have been to have made a bye-law on the subject. This I believe was asked at the last meeting of the proprietors; the common opinion on the proceedings of the proprietors is, that the principal thing asked by the Synod was given, but that they declined making a bye-law upon the subject.

There are two Professors of Divinity belonging to the collegiate part of the Institution; we believe no person has ever imputed Arian principles to either of those gentlemen?—Never.

Of the other seven Professors, will you state what number there are who entertain those sentiments?—I should think there are only two of the professors; I believe there are two who have been spoken of.

Of the Masters what number has there been?—I am not aware whether there is above one, and that one a member of the Synod of Ulster.

Is it your impression that those gentlemen would avow or disclaim Arian principles when interrogated upon the subject?—I am not aware that they would disclaim those opinions as their own as individuals.

The question went to elicit the fact of whether they consider the allegation to be a just or an unjust one?—I should think they would not deny it; but some gentlemen stand a little upon this ground: "How can it be proved that we are Arians?" In churches where there is not a public creed it may be difficult to prove what a man really believes; and in moments of controversy or discussion, some of those gentlemen may say, "How do you know I am an Arian?" although the general belief is that they would not disclaim it.

Do you conceive there would be any difficulty in determining the point of Arianism or non Arianism, where a man has a congregation to whom he preaches?—It might be determined by his preaching, and by that chiefly where there are no articles of faith adopted by the body to which he belongs.

Do you conceive that the peculiar views of Arianism are positively inculcated in the sermons of the ministers who maintain them?—My own knowledge of that subject is very limited; I have heard the sermons of those said to be Arians only occasionally, and I should think that sometimes they do inculcate Arian sentiments, but I should not think it follows that these are uniformly inculcated.

Would not you be disposed to infer the Arianism of the preacher as well from the topics he was constantly silent upon, as those he preached upon?—As an individual I should.

Are you aware of any strong political opinions being held by any professors or teachers of the Belfast Institution?—I may safely say I am not. Among the teachers or professors, I am not aware of any one being a decidedly political character, or having strong political feelings of any description.

That observation, we presume, does not apply to the managers?—No, I speak of my colleagues, and I do not know any one of them that appears to entertain strong political principles; I should think the greater part of them have rather a leaning to the present politics of the country, or a ministerial feeling. I am sure there is no ultraism of any kind, or any approach to what are generally understood as jacobinical or revolutionary principles. I cannot express myself too strongly upon that point.

What is the form of the pledge given by the professors; is it a written pledge?—Yes, and signed.

Do you recollect a political dinner given in this town some six or seven years ago that made a considerable noise?—I recollect one; I have too much reason to recollect it. It happened during our first session when we were beginning our business.

Why do you say you have too much reason to recollect it?—From the consequences that resulted from it; it was the first unpleasant circumstance that occurred.

In what way was that dinner supposed to be connected with the Institution?—The supposition I believe arose from the circumstance that a few of the managers of the Institution

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tion were there as individuals, and perhaps two of the teachers, but there was not one of the professors present.

Were there any of masters?—One or two.

Did the masters take any particular part in the proceedings of that day?—None of them; I have heard some of them lament the proceedings as totally contrary to their wishes.

Were the toasts or speeches, or both, considered as objectionable in the proceedings of the day?—Only the toasts, which were published in the newspapers.

Were the toasts accompanied by speeches?—They were given at a late hour when speechifying was pretty well over.

Was it a mixed meeting?—Yes, very much so; it was on St. Patrick's day, and merely at a dinner in honour of that day.

Was it a dinner that at all suggested itself as being given in some way connected with the Institution?—Not at all; indeed we were all at a loss to conceive how it could be supposed to be connected with the Institution; the only link of connection was the circumstance of one or two of the managers being there, and two of the teachers, and one of them a man whose political bias would be quite on the other side. I have heard individuals say, that the foolish toasts were introduced at a late hour, contrary to the wishes of the majority of the persons present.

You were not there?—No.

Was there not some speech published, if not made, professing to have been made upon that occasion, putting forward the Belfast seminary as one in which the sentiments implied in those boasts were happily gaining ground?—I never heard of it, and my impression is there was not any thing of the kind.

Is there any observation you wish to mention to the Board, upon any matter upon which you have not been examined?—The professors are formed into a faculty and keep regular minutes of their proceedings, and the pledge I refer to, and the explanations of it, will be found in that book. I never as an individual have felt any thing irksome in the management of the Institution. I have always felt the strongest desire that the Institution should be connected with the Government of the country; when I was appointed it enjoyed the sanction of Government, and that was one strong inducement with me in applying for the situation; the withdrawing of the Government countenance was a severe disappointment to those belonging to the Institution; the countenance of Government would produce many more advantages than pecuniary ones; the utility of the Institution, as a literary seminary, would be greatly increased by it.

Do you think any jealousy on the other side would be excited by it?—I think not; I am not prepared to say what sort of connection there should be.

Would you have the goodness to suggest any particular bond of connexion between the Government and the Institution, besides that of receiving aid?—I am not prepared with any specific plan.

Would you think it desirable that the Government should have any controul in the appointment of professors?—I have no fixed opinion on that subject at all.

What are we to understand is meant by a connexion with Government?—Countenance, and all that practical influence that would arise from that circumstance. There is one feeling that has been made upon the minds of the professors from the first, that we have been acting both under the eye of the public and the eye of the Government, and that we were amenable to them.

Would you not consider such connexion as a high testimonial in favor of the Institution?—It would be very strong.

Do you mean more than that you think it would be desirable that the Government should give pecuniary aid to the Institution, and that that should excite a feeling of gratitude in the Institution towards the Government?—That would be one important result.

Do you speak of any thing beyond that?—I think some more specific arrangements might be entered into.

Nothing specific occurs to you?—No.

Were you a candidate for both situations, Professor of Moral Philosophy and Logic and Belles Lettres?—They were both open at the same time.

Appendix, No. 7.

Examination of the Rev. Dr. Samuel Hanna, D. D.; Tuesday, 11th October 1825.

STATE what situation you hold in the Belfast Institution?—I am Professor of Divinity and Church History for the General Synod of Ulster, and I lecture in the Institution, by the direction of the Synod.

In what manner were you appointed?—By the General Synod of Ulster.

In what manner did your election take place?—A business of this kind is generally done in the Synod by motion. One member of Synod moved, and another seconded, that I should be the professor, and it was carried unanimously.

Was there any competitor?—There were competitors at first, but at the time of the election I believe they had declined.

What number may have voted upon that occasion?—I could not exactly say what number of the members of the Synod were present.

About what number?—If I had the minutes I could state it, because the names are mentioned.

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Had you made use of any personal exertion to obtain it?—I applied to a number of friends for their support, so far as they deemed it right to give it, but held out no inducements to lead them to give me their support. I may therefore say, I made use of very little exertion to obtain it.

What are the emoluments arising from it?—The Synod have not been able to fix any sum definitively, but in their minutes they allow the treasurer to pay me 100*l.* per annum. During the first two years I only got 36*l.*

Have you any salary from the Institution itself?—None whatever.

Have you any fees from your class?—Yes; the Synod attempted to raise a fund for the endowment of a Professorship of Divinity, and finding that did not succeed, they ordered that the students in the class should pay each a fee of two guineas for the session*.

What may be the amount of your income resulting from the fees?—The fees of the students are included in the 100*l.* a year; the treasurer for the professorship places them in the account, as part of this 100*l.* a year.

Your total emoluments are, at the utmost, 100 guineas a year?—100*l.*, including every thing.

In what manner is the fund raised, out of which the deficiency between the fees of the students and the 100*l.* is supplied?—It was proposed to be raised by congregational collections, and certain sums given by the members of the Synod, but at the time an attempt was made to obtain the sum by congregational collections, the country was in a state not favorable for it; there was a great pressure here.

Do you understand that the other Professor of Divinity, appointed by the Seceding Synod, is remunerated upon the same principle, and to the same or what extent?—He is clerk to his Synod, and he gets 50*l.* a year from Government for that, and I believe his students are ordered by his Synod to make him up 50*l.* so that he has 100*l.* annually.

But half his duty is totally distinct from that of professor?—Yes it is.

Have you the care of a congregation?—Yes.

One of the first importance in extent in the Presbyterian church?—It is a large congregation.

Had you the charge of that congregation antecedent to your appointment?—Yes.

When were you appointed to your professorship?—In 1817.

Will you describe the nature and extent of the course of lectures you deliver as Professor?—The class commences, according to the instructions of the Synod, the 10th of November; I am not confined exactly to that; I may commence a little before. This year my class is advertised to open the 8th; the session must continue until the first of May; the students must attend from the 10th of November till the 1st of May. During that time the students attend the lectures on divinity for three days in the week, and a lecture in church history for a fourth day in the week. On a second hour in each day the students are examined. I examine them upon the subjects that have been discussed in the lectures. On the two remaining days in the week the students either give in discourses, or I put them upon some exercises, such as reading critically portions in the Greek Testament. The students are enjoined to attend two years by the General Synod of Ulster. The students on the junior side of the class deliver each, for the first session, four discourses; in the second session, they are on the senior side of the class, and deliver three discourses. The reason for the difference in the number of discourses in the second year is, that they are then passing through trials in their presbyteries, and it was thought it would be too much for them to give four discourses during that session. The students, at the end of each session, are examined in the presence of the General Synod's Committee, and in the presence of the Faculty. It was not designed, I think, at first, that this examination should be a public one, but latterly it has become public, nor do I, or the people concerned, attend much to the matter, whether it be considered public or private.

Those two years complete the course?—Yes, in divinity and church history. Students cannot enter any class until they have completed their course in philosophy; and according to a late regulation of the Synod, before they enter the theological class they are subjected to an examination by a committee of the Synod.

Describe the course the class pursues?—The manner in which I have conducted my lectures has been this. I consider it necessary to teach divinity as a science, and I divide it into two parts; into that which is connected with what has been generally termed Natural Religion, and that which comes under the denomination of Revealed Religion. In the first part, after a general introductory lecture, I go on to consider the use of reason in matters of religion. After this, to enter on the consideration of the existence and the attributes of the Deity; after that, I take up the subject of Providence, then some other general subjects on Natural Religion. Afterwards I take up the evidences of Christianity, and I have hitherto, in the course of lectures, followed that by taking up the consideration of the genuineness and authenticity of the books of Scripture. After this, I treat on the inspiration and the canonical authority of the Scriptures. Having thus got the Bible into our hands as a book of divine authority, I then enter on what is called Polemic Divinity. I am giving this account of my course very generally, because, under the first head, I have not mentioned the notice I take of Atheism, and the arguments used to refute it; nor have I noticed the view I give of the Deistical writers, and the manner in which they are answered. Under Polemic Divinity, I give the students as accurate a view as I can possibly collect, from the writings themselves of those who maintain different religious systems of the opinions

* Vide Note at the end of this Evidence.

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opinions they hold. Here I treat of Unitarianism; what was anciently called Socinianism is now generally called Unitarianism; those who adopt this system have changed their name sometimes in England. After that I give a view of Arianism, of Arminianism, and of Calvinism. I think that the Christian world may be divided, in point of religious doctrines, into those four general classes; they also differ from each other on the subject of Church Government. This difference is the cause of other divisions. I have not entered very minutely into the question of Church Government; I have considered it of more importance to make the students masters of all the points usually discussed in Controversial Divinity.

We presume you reserve what you have to say upon Church Discipline to the time when you come to Church History?—I do refer to it, and if I live to complete the course, I will take in all the controversies respecting Church Government, and the arguments used by the controversialists.

We presume so extensive a course cannot be concluded in one session?—No, in two sessions; the Synod orders the students to attend two sessions, and I so frame my lectures that I may go over a general course in two years.

Do you refer the students to particular books of divinity to prepare themselves for the examination and compilation of the discourses of which you have spoken?—In addition to the lectures, I have always appointed some books to be read during each session; I have varied the books that I have turned the attention of the students to, but my design has been to add to the teaching by lectures, teaching by reading. One of the books I first read was Butler's Analogy. In another session, when I was lecturing upon a part of the course connected with the subject, I turned the attention of the students to Gray's Key to the Bible, and latterly we have read Paley's Evidences of Christianity.

Two descriptions of Arianism have been stated to us, distinguished by the names of High and Low Arianism, are both of them condemned in your course of divinity?—I am not very fond of that distinction of High and Low Arianism; but this is not very material. Formerly the distinction was into Arians and Semi-Arians; latterly, the distinction you have mentioned has been made by some writers.

The question is, whether your course of divinity leads distinctly to the rejection of it in both its forms?—My course of divinity gives all the arguments the Arians give themselves; I give all the arguments I find in the Unitarian writers; and, so far as I have been able to collect them all, the arguments the Arminians are in the habit of using for their system; and then all the arguments the Calvinists are in the habit of using. I teach the student to compare these arguments. I am myself a Calvinist, and if the students would follow me, they would adopt that system. I consider the arguments in favour of the Calvinist system are the strongest.

Do you conceive that many young men who have attended your class as students have eventually become Arians?—It gives me great pleasure that you have put that question to me. I conceive that the whole tendency of the education the young men receive leads to Calvinism, and discourages the other systems; in point of fact, also, I may state, that the greatest number of the young men who have been in my class have been evangelical in their principles, or Calvinists. In addition to that, I trust there is a spirit of piety excited among them to a much greater degree than has been the case in preceding periods of the history of the Synod of Ulster. I would mention, that in addition to the course of divinity, my students every month have a public prayer meeting, in which extracts from some of the missionary societies are read, and an address is made by some of the students. They conduct the services in the meeting. I open the class every Monday morning myself with prayer, but every other meeting is to be opened by the students themselves; they are thus put upon the practice of extempore prayer. A number of them have voluntarily formed among themselves a prayer meeting, which is held in my session room. I state that in my mind there is a conviction, and a deep conviction, that more Calvinists have gone into the ministry in the Synod of Ulster, since the commencement of my lectures, than have formerly gone into it in the same period of time from other Universities, and there have been fewer of other sentiments.

Can you state the number of young men who have gone into the ministry, who have attended your course of lectures from the commencement?—There are at the present time nineteen or twenty ordained ministers in the Synod of Ulster who were in my class; and if I am correct in my calculation, which I take from the last printed minutes of the Synod, there are twenty-eight probationers.

Of the twenty in the ministry how many, if any, do you apprehend have turned out Arians or New Lights?—I do not think that there is more than one an Arian, if there be one. I might have had some doubts that one was an Arian, but for this reason, that he is in an Orthodox Presbytery, and has subscribed, in a very unqualified way, the Westminster Confession of Faith. I had some fears, from the place in which he lived, that he might have been led away to Arianism, but I have been led since to think he has not. All the rest are Orthodox, and the greater number are of them zealous and pious men. I believe I could count them out, and compare them with the same number in any body of men, and think they would not be found inferior to them, either in ability or piety.

Of the twenty-eight probationers are there any who excite your fears as to their orthodoxy?—There was one young man, who, as I believe, entered my class an Arian. Before he entered he was a man advanced in life, and many of his friends were Arians. I believe he continues to be one.

Is he the only one of the twenty-eight you have any apprehension about?—I could not exactly

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exactly say at the present moment: I believe he is. There was a young man, not of these twenty-eight, who, when he entered my class, leaned a little to the New Light. Whether he was an Arian I cannot tell, but while he was in my class he got very zealous for Calvinism. Afterwards a number of his friends got round him, and I believe he went back to his old opinions. He is removed from this country, and is now in England. I believe the English Arians find it very difficult to get young men for their congregations.

Is it consistent with your experience and observation, that any considerable proportion of young men educated in the Scotch Universities for the Irish Presbyteries have turned out Arians?—I would feel very delicate in speaking of other Universities; but allow me to refer to facts. There are Arian ministers in the north of Ireland: the Presbytery of Antrim have the reputation of being Arians. A considerable number of them, and some in the Synod of Ulster, have been taught in other colleges, and not here. The Arianism that is now in the north of Ireland has not originated in this seminary.

Have you any apprehensions upon your own mind, that the young men who are educated under the lectures of the professor appointed by the Seceding Synod, will turn out Arians?—Not the least.

Do you not then, in the circumstances of those who are to be the future ministers of the Irish Presbyteries, necessarily, or almost necessarily, passing through your course of lectures, or through the course of lectures delivered by the other divinity professor, see a well grounded reason for hope on your part, that Arianism must eventually greatly decrease from among the Presbyterian ministers of Ireland?—I think so; and I state it as a matter of decided conviction on my mind, that the whole tendency of the education of the young men in the divinity classes, and I may also say in the other classes, will lead them to Calvinism, and away from Arianism. I can appeal to the minutes of the Synod for proofs, and it is a fact not denied, that Arianism is decreasing.

We have understood, but judging only from public report, that an anxiety has been felt by the Synod of Ulster, lest the Belfast Institution should become the means of producing Arianism; will you explain how that feeling can be reconciled with the fact you have described?—There have been two professors elected lately in the Institution. One of them is known to be an Arian; the other is reputed to lean to Arianism, but what his religious opinions are I cannot say; but I can say, he is a very worthy man. In consequence of the election of these professors, some degree of jealousy arose, and some members of the Synod conceived it their duty to turn the attention of the public to the circumstance, and to guard against the establishment or preponderance of Arianism here.

Do you consider that the appointment of the only two divinity professors, resting with the respective Synods of Ulster and the Seceding Synod, is in itself a sufficient guarantee against any contingent possible mischief that might arise from the appointment of Arians to the other professorships?—I am not sure I would use so strong an expression as “a sufficient guarantee;” I am not sure if all the other professorships were in the hands of Arians, the students might not be tainted; but I have no apprehension that ever that can possibly take place in this Institution, from the manner in which the elections are conducted. At the present moment, while there are two professors, of whom report says, that we may consider they are Arians, or leaning to it, I am quite satisfied that those gentlemen would not interfere, in the least degree, with the opinions of the students, and that they have not interfered with them.

Do you not think, that the known circumstance of an Arian being appointed to that dignified and responsible situation, and thereby evincing a degree of confidence in him, has in itself a tendency to uphold those opinions in the eyes of uninformed young men?—I do not think that the mere circumstance of the appointment of a gentleman who is known to be an Arian, would affect very materially either the principles or the views of the young men, unless it was followed up by some other circumstances; the professors here give a public guarantee to each other and to the public, that they will not interfere with the religious opinions of the young men, except in the divinity classes; the professors confine themselves to the duties of their particular situations, and leave subjects connected with divinity to the Divinity Professors, and I am satisfied that there is no danger of Arianism at the present moment in the Belfast Institution.

Is not teaching the Hebrew language confined almost entirely to the holy Scriptures?—It must be so.

Supposing the Professor of Hebrew were an Arian, should you think there was any or no danger of his having almost necessarily, occasionally, an opportunity of instilling his principles into the minds of the students?—I think there is some danger; but our present Professor of Hebrew guards most cautiously against every thing that would have the appearance of leading to that; he simply teaches the language, and confines himself to this.

The Professor of Greek and Latin teaches the New Testament in Greek?—The Greek Testament is read in my class occasionally; the Professor of Greek leaves that to me.

Is that by any particular arrangement, or by the rules of the Institution?—I cannot say how it is; he leaves it to me. I believe it is not read in the Greek class, but I cannot say but that he may read it occasionally.

Does not the Professor of Moral Philosophy enter pretty much at large upon the subject of natural religion?—He must or should take up some of the subjects of natural religion, in his course.

May not the same thing be said, though in a less degree, of the Professor of Logic?—No, he has very little occasion to touch upon any subjects connected with those questions which are agitated in the religious world.

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Do you not consider that modern logic, meaning thereby an inquiry into the operations of the human mind, connects itself a good deal or leads a good deal to considerations connected with religious subjects, materialism and immaterialism for instance?—Yes, it may be considered connected with it.

Do you consider it a matter of indifference, whether the persons filling those professorships are correct in their religious principles, or the contrary?—I do not conceive it a matter of indifference; I can easily conceive a man in the moral philosophy chair might produce a considerable effect, and this has been sometimes the case in other places, but not here.

Might it not become so here?—It might.

Do you not conceive that the Professor of Logic might eventually become quite as dangerous?—No, I do not think, from the nature of the subjects taught in the course of logic, that any professor would have it in his power to do much harm.

Are you completely satisfied with the principles and the religious views of both the Professors of Moral Philosophy and Logic?—Mr. Cairns, the Professor of Logic, is a Seceder, and is a pious, excellent, worthy man; such is the opinion I form of him from all I have had an opportunity of seeing of him. Dr. Young attends my meeting house, and is a very warm supporter of the same system of religious truth which I hold, Calvinism.

Do you feel perfectly certain, that if those chairs had happened to be filled by able persons of very opposite sentiments, that your own success with your divinity class might not have been not quite so great as it has turned out to be?—I admit, I think there is a possibility, that if men of opposite sentiments and great zeal were in those chairs, it would make it much more difficult for a divinity professor to obtain the success he would otherwise have.

Should you consider the pledge you have stated to be given by the professors, on their appointment, to be a sufficient security against the possible improper proceedings of all future professors in those situations?—Yes; and in addition to that, the professors are bound by the strongest of all ties, their own interest; the man who would attempt to make proselytes would banish young men from his class.

If any instance of that kind was represented to the Managers of the Institution, would it not lead to his dismissal from his office?—Certainly, I conceive so.

If persons of any particular religious opinions, as for instance Arians, were excluded from any of the professorships, which professorships are not established with a view to divinity, do you or not think such an exclusion would be prejudicial to the interests of the Institution?—I think there may be professorships, where the rejection of a man, because he was an Arian, provided he was eminent in science and qualified to teach, would be an injury to the Institution. To exclude him merely because he was an Arian would be illiberal; a man of this kind might be established in the mathematical professorship; he could do very little hurt.

Do you or not conceive, that the principle of exclusion would be offensive to Arians in general, and persons of other denominations?—My opinion would be, that the principle of exclusion on account of any religious system, (I would not go so far as to say Atheism, but any Christian system, or any mode of church government,) would be to the detriment of the Institution.

Do you conceive that the respective Synods, the Synod of Ulster and the Seceding Synod, have, respectively, sufficient influence to secure sound principles in the pupils of the Institution, through the two professorships that exist under their own control and appointment?—I conceive they have very considerable influence, provided all they do is taken into account. In our Synod, before a young man enters his college course, according to the regulation of the Synod, the session and congregation he is connected with must know something of his piety; the minister must recommend him as a man of good morals. From the time he enters his presbytery, until the time at which he is licensed to preach, he is under continued inspection; every time he goes home from college, he is to be examined, and is put upon exercises appointed by the presbytery. These things bring young men under the eye of their presbyteries; this must give the Synod a very considerable influence over their young men, and over the formation of their habits. The continued inspection followed up here must have a considerable effect.

And thus afford an adequate guarantee for the soundness of their principles?—Yes, in a very considerable degree.

How many ministers are there in the Synod of Ulster?—Two hundred and two I find on the list.

What proportion of them, speaking generally, should you suppose to be Arians?—I do not think the Arians are very numerous in our Synod; I presume there are Arians; I think the majority are Calvinists.

Should you suppose there is any thing approaching to an equality that are Arians?—No; and then there may be a number that are Arminians.

Would you consider that the number of Arians, at any previous time, was greater than it is now?—My own opinion is, that the Arians are decreasing.

Should you suppose there are more or fewer than a fourth part of the Synod of Ulster, who are Arians at the present moment?—I never made any calculation of this, and I would be afraid to state any number; but among those who are not Calvinists, I would suppose there are a greater number Arminians than Arians.

Will you define what you mean by an Arminian minister, as contra-distinguished from the Calvinists and Arians?—I understand by them those who hold the Arminian doctrines.

Just state them briefly?—They differ in five points from the Calvinists. At the Synod of Dort, the distinction was marked; the Arminian tenets were brought forward at that Synod.

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They respect the Fall of Man and the doctrine of Predestination; they hold what is called Conditional Election. On the doctrine of the Fall of Man, I may mention that they hold generally the depravity of human nature, but deny the imputation of the sin of Adam; another point respects the efficacy of Divine Grace in the conversion of a sinner; they also hold what has generally been called Universal Redemption; they say, that Christ died for all, and they deny the imputation of Christ's righteousness in the justification of believers; they also deny the final perseverance of the Saints. The Arminians make good works, qualifications or terms of acceptance, qualifications in consequence of which we entitle ourselves to the benefits of Christ's redemption, or terms upon which our acceptance depends.

Are we right in supposing that you yourself subscribe to all the doctrines contained in the Westminster Confession of Faith?—Yes.

You are, of course, acquainted with the thirty-nine articles of the Church of England?—Yes.

Are there any of those articles that relate to doctrines as contra-distinguished from Church government and discipline, from which you dissent?—There are none from which I dissent, if I might be allowed to understand them in my own way; but writers put different constructions upon them.

Do you find that any of the writers assign an interpretation to them upon which you are willing to accede to them?—Yes, according to the interpretation of some writers, I conceive the doctrines of the Church of England are the same as the doctrines of the Church of Scotland.

Differing from those who put an Arminian interpretation upon them, and agreeing with those who put a Calvinistic interpretation upon them?—Yes.

Do you conceive the majority of the ministers of the Synod of Ulster to be in opposition to the two classes of Arians and Arminians?—Yes; but I speak in a very general way upon that point, particularly as I am upon my oath. I have never made any calculation on the subject, though I have some means of making it; but there are members of the Synod whose religious opinions I do not know. They are at such a distance from me, I have had no means of knowing, except through friends, what their religious views are.

The Synod gave up subscription last year?—They did not insist upon it, as being absolutely necessary in all cases.

Before that, was it insisted upon?—It was a regulation of the Synod, but it was not followed up. There were Presbyteries that licensed young men without it.

Were there any particular circumstances that led to the alteration last year?—There was a circumstance; we have latterly been engaged for a series of years in preparing a code of discipline, and it was necessary to have a clear defined mode of practice to be followed by all the Presbyteries.

Was there much reluctance to subscription expressed by any of the Presbyteries?—In the Presbyteries that have not asked for subscription, there is a particular mode laid down in the code; that a young man is to give an account of his own religious sentiments to the Presbytery, and if they approve of it, they may license him. If he goes on trial, the people may have an opportunity of knowing what his sentiments are, the people to whom he is about to preach.

Is there not in all cases an examination of his principles and opinions?—In all cases there should be such an examination.

Does that examination refer to the question of Arianism?—It should refer to every thing in religious doctrine. The Presbytery appoint examiners, and they take up whatever subjects they think are of most importance; but they should take up every thing in religious doctrines. They should examine young men upon all religious doctrines, and see that they know the arguments on all sides.

Would the profession of Arianism be deemed a ground of exclusion in many of the Presbyteries?—I think it would in the Presbytery of Belfast, of which I am a member. We would not license any one professing Arianism.

Would it in any other Presbytery be the case?—Yes, it would in others. I will not say there would be none who would license them, but I think they would find a difficulty; they would be reluctant in doing it.

How many Presbyteries are there?—Fifteen now.

Do you conceive that in the majority of those Presbyteries, Arianism would be a ground of exclusion?—Yes, I would think so.

Do you conceive that in more than a majority of them, it would be the case; two-thirds for instance?—Unless I were to make a calculation, I could not say.

Do not some of the Presbyteries retain subscription?—Yes, they do.

How many?—I could not say without a calculation.

Do half the Presbyteries?—I could not exactly say.

You mentioned the Presbytery to which you belong, as one in which Arianism would be deemed a ground of exclusion?—Yes.

Does your Presbytery retain subscription?—We do.

Would it be a ground of exclusion in any Presbytery, in which subscription is not retained?—I do not know what kind of answer to give to that, for this reason, that in some of our Presbyteries where subscription was not enjoined, where I know they do not insist on subscription, they take such care to have the young men sound in principle, that our strongest advocates for Calvinism come out of the Presbyteries where the subscription was not insisted upon. I came from a Presbytery where subscription was not insisted upon.

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Are we right in inferring, that the consequence of subscription not being insisted upon in any particular Presbytery, is no ground for inferring that they are favourable to Arianism?—You are.

What is the principle upon which particular Presbyteries have given up subscription, if those Presbyteries mean to exclude persons who do not hold the principles to which the subscription applied?—I do not think that any Presbytery in the habit of insisting upon subscription has given it up, or will give it up; but this plan now adopted in the code is a plan that marks out a certain course when subscription is not insisted upon, that the Synod may have a guarantee that the principles of the young men shall be known to them, and that young men of improper principles may not be licensed.

Do you conceive that Arian principles would be deemed by the Synod a proper cause for exclusion?—I have already said, that some Presbyteries would not license young men of Arian principles. If any Presbyteries would license them, they are now required to have the principles of those young men written out, and ready to be called for.

Is it understood in the Synod, that the profession of Arianism shall be the ground of exclusion in any of the Presbyteries?—In some of the Presbyteries they would not make it a ground of exclusion.

It is one thing to consider the profession of Arianism as the principle of the Presbytery, and another to consider it the ground of exclusion from the Presbytery. Is the question, whether a man be an Arian or not, a question to be considered in those Presbyteries where subscription does not take place?—Yes, it is; there are Presbyteries where subscription does not take place, that I believe would not license Arians.

In many?—I cannot say how many.

Can you say what the reason was that the subscription did not take place?—Because it was not the universal practice, and because there was a conviction on the mind of many ministers, that there were other guarantees for soundness of principle besides mere subscription; and I believe there are those who do think there are other guarantees better than that. That men can swallow subscription, and yet when they were brought to some other test, errors in their principles would be detected.

If it be intended that parties may hold doctrines, which if they conscientiously did hold, they could not conscientiously subscribe, why is such subscription given up in that case except to admit those parties?—There are certain things that young men have scrupled at in subscribing the Westminster Confession of Faith. Very conscientious young men have found great difficulty in certain expressions, when they are exceedingly sound in the faith and excellent young men, and this was designed as a relief to them.

You conceive their objections were rather to the form of the expression, than to the substance of the thing expressed?—Yes, I would think so.

Does the Synod as a superior body, exercise any control over the proceedings of the Presbyteries in the matter of licensing?—Yes, surely; we have now a code of discipline; there is among us a subordination of courts; the Session is inferior to the Presbytery, and the Presbytery to the Synod; the Synod is the superior court, and may take cognizance of what passes in the inferior courts.

And they do exercise that control?—Yes, there are appeals to them, often.

Do you know of any of the present professors or masters in the Belfast Institution, holding strong political feelings tending to what is called Jacobinism?—No, I do not.

Are we to understand, that they are moderate and constitutional in their principles?—Yes, as far as I am acquainted with them; there may be shades of opinion upon some points; for instance, the Catholic Question; but I do not know one that holds any thing like what was called radical principles.

Can you state any well grounded opinion of your own, as to the total number of the Presbyterian population in the north of Ireland?—I have been attempting to make calculations upon that subject, and I have seen some of the calculations made by others. My own opinion is, that often the Presbyterians in the north of Ireland have been under rated, and the reason I think so, is taken from the circumstance that there are a number of the poorer classes seldom brought into view in calculations.

How many Presbyterians should you suppose are in the North of Ireland at the present time?—That is a matter of opinion; I would suppose about 700,000 in Ireland; there are very few out of Ulster.

What proportion do you conceive that bears to the general Protestant population of Ulster?—I think the Presbyterian population preponderates in Ulster among the Protestants.

Taken with reference to what you would conceive to be the general Protestant population of Ireland, which do you think preponderates?—The members of the Presbyterian church; but it is merely a general statement; I have had no means of making a calculation of other Protestants; I would be understood as not giving a very decided opinion.

Presbyterians very decidedly predominate in this neighbourhood?—Yes, and through Ulster.

Do you think that the election of one or more professors in the Institution, who do entertain Arian principles, would be a fair test, that the majority of electors entertain the same principles?—No, I do not think it would, because it may happen that a person of Arian principles may have a great many friends among the members of the Established Church; I know that was the case in a late election; members of this church, I believe, came forward and voted for a certain individual, but I would not say they were Arians.

Would the election of an Arian mark them with Arianism, any more than the election of a Calvinist would mark them with Calvinism?—I do not think it would.

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When you find Arians and Calvinists are elected, does it lead to the conclusion that neither are favoured in particular, but that neither are disfavoured?—Certainly, but there may be professors that are neither Arians nor Calvinists.

You were understood to say there was no difference between the articles of the Church of England and the Westminster Confession of Faith; looking at the twenty-sixth article, as to Baptism, do you agree with that?—I do not think the construction put upon it is the opinion of the greater part of the well informed of the Established Church.

You understand that doctrine in a sense conformable to the doctrines of the Church of Scotland?—Yes.

You also recollect the thirty-seventh article; as to the power of the civil magistrate, would the same observation apply to that?—That is not doctrinal.

Did we understand you aright, as expressing an opinion, that all professing Christians are either Unitarians, Arians, Calvinists or Arminians?—No, but I mentioned those were the points on which professing Christians formed different opinions, and by which the leading classes may be distinguished; so that while the different classes into which the religious world may be divided, may come under those four, there may be other shades that may not come under these.

Under which of those four classes should you think Martin Luther?—Under the denomination of Calvinists, taking the division in a general way.

Do you not think Arians may be ranked under the head of Unitarians?—No, there is a marked difference; they would not wish to be ranked as Unitarians.

Would you give Roman Catholics to either of the classes?—They have differed among themselves; I do not conceive there has been that unity of sentiment in the Roman Catholic Church which has been said.

As between Calvinism and Arminianism, to which would you assign Roman Catholics?—I think a number of Roman Catholics have been inclined to Arminianism, and others to Calvinism, and there have been very warm disputes in the Catholic Church upon some of the doctrines by which those are distinguished.

You would consider a Roman Catholic Jansenist as a Calvinist?—Yes.

Is there any matter, either as affecting your own situation, or the general interests of the Institution, you would wish to take this opportunity of stating to the Commissioners?—As it affects my own situation, I know of very little I would wish to state; but I would mention, the General Synod of Ulster have for a long time had a wish to have their young men educated at home, and their desire to have this is not a thing arising merely from the circumstance of the Belfast Institution having been formed here. So long ago as the reign of Charles the Second, Mr. Thomas Gowan, said to be a man of great learning and talent, taught philosophy and divinity at Antrim, and with considerable success, for many years. A Mr. John Hutchinson taught philosophy at Newtownards; and the Reverend James McAlpin taught philosophy at Killileagh; lectures were delivered on divinity at Belfast by the Reverend Mr. McBride, it is said with considerable celebrity in his day; latterly there was a seminary under Dr. Crawford at Strabane, in which some of the present Ministers of Synod received their education. I just state this to show, that the Synod of Ulster have had a wish to have home education for their young men, and that the thing is not an idea taken up by them on account of the establishment of the Belfast Institution.

The following STATEMENT shows the Number of Students attending Dr. Hanna's
Lecture in each Session since his Appointment.

1st Session	1817-18	-	-	-	-	-	-	9	Students.
2d	— 1818-19	-	-	-	-	-	-	17	d°
3d	— 1819-20	-	-	-	-	-	-	11	d°
4th	— 1820-21	-	-	-	-	-	-	26	d°
5th	— 1821-22	-	-	-	-	-	-	29	d°
6th	— 1822-23	-	-	-	-	-	-	21	d°
7th	— 1823-24	-	-	-	-	-	-	20	d°
8th	— 1824-25	-	-	-	-	-	-	23	d°
9th, present Session.	1825-26	-	-	-	-	-	-	25	d°

Appendix, No. 8.

Further Examination of the Reverend Dr. Samuel Hanna, D. D.;
Wednesday, 12th October, 1825.

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DO not the lectures delivered by the Professor of Moral Philosophy, necessarily embrace that range of subjects which were written on by David Hume, in his metaphysical disquisitions, and made by him the means of his attack on Christianity?—Yes, they do; they are taken up here, and in a moral philosophy course they are generally taken up. They were included in the course of moral philosophy, I heard from Mr. Arthur, of Glasgow.

Should you feel perfectly satisfied as professor of theology, if a person of precisely the same views upon religious subjects, and of equal talent to David Hume, now filled the chair of moral philosophy in the Belfast Institution?—I would not. I dislike Hume's opinions very

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very much, and differ from him very widely; I would be extremely sorry to know, that any person holding such sentiments as David Hume, did hold that office here or any where else.

Do you not think he might make that course of lectures subservient to the propagation of his own particular views, nay more, that he could hardly avoid it?—He might make his course of lectures subservient to his disseminating his own particular opinions.

Would you not prefer seeing that chair filled by an Orthodox professor?—Most certainly.

Should you consider it a matter of indifference, whether the professor of moral philosophy were an Orthodox Presbyterian or an Arian?—I think that the religious controversies between Arians and Calvinists, though they would come in some particulars in contact with the course of lectures upon moral philosophy, are distinct from it. They depend upon the views taken of the nature of the Son of God, and that does not come into a moral philosophy course.

Then are we to understand, you would wish for some safeguard against seeing a Deist in that situation, but not for an Arian?—I would prefer, as a matter of feeling, that the chairs of logic and moral philosophy should be filled, as they now are here, by persons of my own sentiments.

Are there any occasions upon which any professors, masters, or teachers of the Belfast Institution, employ extempore prayer in the hearing of the young men and boys?—Yes.

State those occasions particularly?—I am not acquainted with what is done in the schools; I cannot distinctly state, whether all the college classes may be opened by prayer, but I suppose that they are; my class is always opened with prayer. We have a meeting of all the students on Saturdays in the Common Hall, in which the professors who have been clergymen, generally pray as they are appointed, or in succession; sometimes they may pray in succession, or if some of them are not present, some other persons may take their place.

Are we to understand, that all the prayers referred to by you are extempore?—They are.

Do you consider, as a professor of theology, that the extempore prayers of an Arian will always be such as an Orthodox clergyman would like to join in?—I have gone myself to a place of worship, where I considered the clergyman to be an Arian, on charity sermon occasions. I have heard his prayers, and all his services, and sometimes with very considerable pleasure. In the religious body to which I belong, I have heard prayers from those members who were not reputed Calvinists, and I could join in them, both with pleasure and profit; and whether I would say, I would dislike to hear a prayer from an Arian, would be matter of great doubt with me.

The question is not, whether there is any abstract objection to joining in prayer with an Arian, but whether you think it probable, that the matter and words employed in the extempore prayers of an Arian, would be such as could be conscientiously employed in prayer by a person of Orthodox sentiments?—The Arian uses language that a Calvinist might use, but does not go the same length in introducing religious truths into his prayers. Very often he uses the same Scripture phrases which the Calvinist uses, but puts his own construction upon them; while he uses Scripture phrases Calvinists must approve of what is from Scripture, but there is no doubt that Arians do not go the length in prayers the Calvinists do.

Have you ever heard, that Arian prayers have, in point of fact, been delivered in the hearing of considerable numbers of persons attending the Belfast Institution, in which a conscientious Calvinist could not join?—I have heard a prayer from an Arian in the Institution, and I have heard that some of my brethren in the ministry made remarks on that prayer afterwards; but for my own part, I must say at the time the prayer was uttered, there was nothing in it I could consider as being in a marked manner offensive; it might not come up to what a Calvinist might wish.

Was there any thing in it inconsistent with the doctrines of a Calvinist?—Not that I observed; at the same time I could perceive it did not come up exactly to what a Calvinist would use, but there was nothing inconsistent or contradictory in it to Calvinism, which I could mark.

Would an Arian feel at liberty to address any sort of worship to our Saviour Jesus Christ?—Arians differ among themselves in that; as I observe you have heard of the distinction of High Arians and Low Arians, though I am not fond of it, I may mention, that Dr. Samuel Clarke, a High Arian, says Christ may be worshipped. The ancient Arians said there was a subordinate worship to be rendered to Christ, but they make a marked distinction between the worship to be given to Christ and that given to the Father. Arius said Christ might be worshipped.

Are you acquainted with the books or works given as premiums to the students at the Institution in general?—Yes, I am, generally.

Have you ever known any works that particularly favour Arianism, given as premiums by any of the professors and masters?—Yes; and there has been a great deal of discussion upon that subject. Premiums of that kind were given by Mr. McEwen. I was at the time from home, for the purpose of preaching a sermon for the London Missionary Society. I was not present when those premiums were given. I understood afterwards, that Mr. McEwen, (who is not a professor, he is a non-descript in the Institution,) I understood, he had given as premiums Dr. Price's sermons, and some other works; I believe some book of prayers. The thing made a great deal of noise. I certainly felt, when I came home, very much disobliged that he should give those books, and the thing was mentioned in our Synod. He made such an explanation, and said the thing would not be done again, that I considered the Synod was satisfied. But the matter has been referred to afterwards.

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How long ago is it that the thing occurred?—I cannot exactly state the year I preached for the London Missionary Society; it is about three years ago, about the year 1822.

Was it soon after Mr. Snelhurst came round?—I believe it was.

Have you heard of any similar occurrence since?—No; I am satisfied no such thing would take place again, because the Faculty have taken measures to prevent it.

Was there any censure passed upon the person who distributed those works?—I am not aware that any body had the power of censuring him. He is not a member of the Faculty, nor a member of the Synod; but the matter was brought forward in the Synod, and he gave an explanation that appeared quite satisfactory.

Mr. M^c Ewen is not a member of the Faculty of this Institution?—No.

Nor a permanent member of the Institution in any sense?—He is a non-descript; he neither belongs to the Faculty nor the board of Teachers.

Is he merely a lecturer?—The boards give him leave to lecture on elocution in the Institution.

Does he receive any stipend?—No.

Does not he, in point of fact, teach in the Institution?—Yes, he teaches elocution; but there are certain teachers appointed by the board of managers. He is not one of them.

Is he not a visitor of the Institution at this moment?—Yes, I believe he is.

Do you think it a good principle, that persons not clothed with the character of teachers, should nevertheless teach in the Institution, who are entirely exempted from all control, whether from Managers, Visitors, or Members of the Faculty?—No, I do not think it a good principle.

Did the Institution express any opinion upon the act referred to in a former question, that is the act of giving those works as a premium?—I do not think it ever came before them; I do not know in what shape it could come before them as a body, nor do I know that they ever did take it up.

Suppose you thought proper so to do, might you not bring the subject under the consideration of the Faculty, and might not the Faculty, upon being made acquainted with the circumstance, refuse to permit that person to continue his lectures?—The Faculty have not the rooms in their power.

What power or authority exists in the Institution, which could refuse the continuance of those rooms?—The joint boards.

If the act were brought under the consideration of those boards, and the boards did not receive a satisfactory explanation, might they not refuse the permission to lecture in the Institution?—Most certainly, as I think.

But, in point of fact, this occurrence never was brought under the cognizance of the boards?—I never heard of its being brought under their cognizance.

You mention that some precaution was taken to prevent the repetition of a similar occurrence; what was the nature of that precaution?—It will be seen in the minutes of the Faculty, which will be submitted to you; there was an understanding, I believe, among the members of the Faculty upon the subject, but I could not state exactly what it was. I believe it was, that the books to be distributed as premiums should be submitted to the examination of the members of the Faculty, that we should know what kind of books were about to be given.

Has that been put in practice?—I believe it has very much; I believe there has been an attention to the books to be given out since that time.

Do you know whether any of the professors make it a practice to declare that they are themselves Arians, in the presence of their pupils?—I believe not; I state this to you on the firm conviction of my own mind, that none of the professors would tamper with the religious opinions of the pupils. I consider Mr. Hincks a very worthy man; what his religious sentiments are I presume not to know; I am sure he would never interfere with the religious principles of the pupils, and I may say the same thing of Mr. Bruce. Besides the agreement we enter into, there is the self-interest of every individual to bind him.

Mr. Hincks is Professor of Hebrew?—He is.

Do you think that the Arian and Orthodox Presbyterian would explain the same words "Adonai" and "Elohim" in a manner reconcileable with each other?—I have stated that I do not think the Professor of Hebrew has much occasion to interfere with religious opinions; and as to "Adonai" there is very little stress to be laid upon that, but on "Elohim" there is. I am satisfied that Mr. Hincks chuses to keep clear of expressing any thing like a religious opinion; he states the different opinions held respecting the words.

In point of fact does not the translation of the word "Elohim," whatever it may be, involve the whole dispute between the Arians and their opponents?—I would not rest the whole dispute upon that; it may bear upon it; but I think too great stress has been laid upon it by some writers. I conceive, in the general argument, we have such a concatenation of proofs, that I think it weakens the argument to fly to a thing of that kind, and rest upon it.

The question is this, whether a true and conscientious Arian Professor of Hebrew, could assign to the word "Elohim" such a translation as the Orthodox Presbyterian could receive as genuine?—My opinion is, that a Professor of Hebrew that might be of Arian principles, might explain the meaning of the word "Elohim," and at the same time not interfere with the religious principles of his pupils, as he could make them understand the word without interfering with their principles.

Would it not give him an opportunity of doing so if he were disposed?—Yes; and he might take such an opportunity, not from that word only, but many other words that

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he might lay hold on, for the purpose of making proselytes in explaining the Hebrew language.

Do you think it right that a possibility should be left open of a zealous Arian being a teacher of Hebrew?—I would say as I did before, that I would rather see a Calvinist or an Orthodox man Professor of Hebrew; but I have no fears from the present professor.

We beg distinctly to be understood, as not alluding to the present professors, but the possibility of any future ones?—I would rather see such chairs filled by Orthodox men.

Is there not something in the character of the lectures that ought to be delivered by the Hebrew Professor, that makes it dangerous for a conscientious Arian to deliver them?—I would much rather see an Orthodox Professor in the Hebrew chair and the Greek chair; but I do not think that there are great opportunities afforded in teaching the Hebrew language, even for a man that might wish to give Arian constructions; and though I mention my wish that they should be filled with Orthodox men, I do not think they would have such opportunities as a person not acquainted with the languages would suppose. I know there is a difference of opinion existing upon those points. I heard Mr. Young, Professor of Greek, in Glasgow, and I can now state, that I did not know what his religious principles were when I left his class.

Have not the peculiar controversies between the Arians and their opponents been rested in a considerable degree, upon what may be the true meaning of certain prepositions in the Greek language?—Yes, the meanings of certain prepositions have been brought forward in the arguments; but as I mentioned before, I do not think that those who support the Orthodox system rest upon any one class of arguments; they take in the whole concatenation of proofs together, and I am always sorry when I find too much stress laid upon any one class.

You do not mean to say, that the meaning of Greek words is indifferent in the argument between the two parties?—No, by no means; I am quite aware of this, that a number of religious controversies must be determined by the construction which is put upon certain Scripture phrases.

We need hardly ask, whether you consider it as a matter of indifference, whether the Professor of Greek assigns to those words the interpretation the Arians assign, or the interpretation which the Orthodox have assigned?—No, by no means.

Must he not necessarily assign one meaning or the other?—If he does not lecture upon the Greek Testament, he will have very little opportunity of bringing forward the meaning of words from other Greek authors, so as to affect religious opinions.

Is not the Greek Testament used in the class?—I believe not in the Greek class; it is for that reason I take it up.

Why is it excluded from the Greek class?—You will hear that from Mr. Bruce himself, I suppose; probably one of the reasons may be, he feels the delicacy of his situation. He is known not to entertain the same religious opinions I do, and he would wish to avoid every occasion of persons alleging he was interfering with the opinions of his students. That may be one reason; but I apprehend he does not consider it the most suitable book to be put into the hands of pupils of that class, and he may have reasons why he thinks other books are better.

Which of the two systems would you think the preferable one, that an Orthodox Professor of Greek should, in his lectures, advert to the Greek Testament, or that there should be an Arian Professor of Greek, avoiding the Greek Testament?—I would prefer seeing all the chairs filled by Orthodox professors.

You referred to the late Professor of Greek at Glasgow; had you any reason to suppose afterwards he entertained Arian opinions?—No, but I heard it alleged by sound members of our Synod, that he did bring forward a certain explanation of some of the prepositions that were in favour of Calvinistic principles.

If giving lectures upon the Greek Testament would afford the Arian an opportunity of propagating his doctrines, would it not equally afford a person whom you considered Orthodox an opportunity of propagating his doctrine against the Arian?—Yes, and I use it in this way to strengthen my arguments. I put the students upon different exercises, in addition to the course of theology, as we can get opportunities of doing them. I put them upon reading portions in the Greek Testament occasionally.

Would it be consistent with the character of an Institution, in which persons of all religious principles are to be educated, putting aside the theological branch of the Institution, that any professor should take advantage of his situation to inculcate in the mind of his pupils his own religious sentiments?—He would be very unworthy of his office if he did.

Would it not be as improper for an Orthodox professor to counteract the Arian, through the means of his chair, as for an Arian to counteract an Orthodox, through the means of his chair?—If an Orthodox man was in the chair, and he was taking advantage of bringing forward his doctrines at all times, he would be departing from the line of his duty.

Then, upon the same principle upon which an Arian may be willing that an Orthodox person should fill the chair, should not an Orthodox person be willing that an Arian should fill the chair, in order to preserve a spirit of neutrality?—That would be what would appear fair, but all Orthodox men have a great leaning to their own sentiments.

The question is not put as to the feeling in your own breast, but as to your opinion of what ought to be done in an Institution the principle of which is equality?—I do not think the chair should be made a place in which the Professors should introduce controversies that do not come before them. Every chair should confine itself to the particular duties incumbent upon it.

Examination of
Rev.
Dr. S. Hanna, D. D.
12 October 1825.

Do you not think, that confining the chairs to persons of particular religious principles would imply, that those religious principles were to be inculcated from those chairs?—Yes, I would think so, understanding by the chairs, all the chairs; and will you give me leave to mention, that the view I take of Calvinism or Orthodoxy is not that it should be tremblingly afraid of every discussion that may take place. I am disposed to court discussion, because I think the establishment of truth would arise from it. I would also think, that in a liberal institution, where there would be a terror displayed, of allowing men to come in who would differ a little from the known standards of the Churches at the time, that it would not be consistent with the duties which the Governors of such an Institution would owe to the public, the seminary, and the pupils.

Will you state succinctly the rise and the progress of the connection that at present subsists between the Synods and the Belfast Institution?—I shall not be able to give you an account of the connection between the Seceding Synod and the Institution. I will attempt to lay before you such particulars as will enable you to have the subject of the connection between our Synod and the Institution entirely before your view. By referring to what is upon the Minutes of the Synod, and the Minutes of the Boards, and the Minutes of the Faculty, you will find there the original documents, or copies of them.

We would be obliged to you to state shortly, in the way of evidence, the substance of those Minutes?—I find, in looking into the Minutes of the Synod, that in the year 1809, a letter had been received by the Synod from the Managers of the Belfast Academical Institution, which Mr. Thomson and I were appointed to answer. I find in the Minutes of 1810, that Mr. Thomson and I read our answer to the above letter, and Mr. Henry was instructed to inform the Managers, that the Synod will be happy to take any plan into their consideration which may be submitted to them, whereby they can promote the interests of the Institution. I find again, in the Minutes of the Synod, that in 1811 a letter was presented to the Synod from the Chairman of the Board of Visitors, accompanied by the Act of Incorporation. In the Minutes of this meeting, Messrs. Hanna and Henry are instructed to express the satisfaction of the Synod at the progress the Institution has made. In 1813 Mr. Thomson presented a letter from the Managers and Visitors, and a Committee was then appointed by the Synod, to confer with the Managers and Visitors of the Institution, on the best means of promoting the interest of the Belfast Academical Institution. In 1814, at a meeting of the Synod, there was a Report from this Committee, and certain Resolutions were entered into by the Synod, in consequence of their recommendation. I consider this for my own part as the basis, or opening at least, of the connection between the Institution and the Synod, for they at that time recommended the Synod to consider the expediency of establishing a Professorship of Divinity. At that meeting, Dr. Ure's appointment to the chair of Moral Philosophy was announced to the Synod. It was also mentioned to the Synod, that the Board had the expectation of obtaining the Government grant. The grant was given shortly after the meeting of the Synod in 1814; then in 1815, the Synod unanimously agreed to establish a Professorship of Divinity and Church History in the Belfast Academical Institution, and a Committee was appointed to carry this into execution, and different measures were adopted for that purpose, which you will find in the Minutes of the Synod. From the Minutes of the Boards, and the Minutes of the Faculty, you will learn the times at which the different professors were appointed; but you may observe, that the connection between the Synod and the Institution was not completely established until there was a Government grant, because it was a kind of pledge to the Synod that the Institution should obtain the countenance of Government.

At what time was the first Professor of Theology appointed by the Synod of Ulster?—I have already mentioned to you, that it was in 1817.

Do you consider there was any effective connection between the Synod of Ulster and the Institution, prior to that appointment?—The Synod's students in philosophy were taught here before that time.

Where were they taught their theology?—They could not be regularly taught any where; they were in expectation of having a Professor of Theology. According to the rules of the Scotch Colleges, a young man who has not received his education in philosophy in their own philosophical classes, will not be regularly enrolled in the divinity class, and therefore it became necessary, if the young men from the Synod of Ulster received their education in philosophy here, that there should be a Divinity Professor.

Then we are to collect from your answers, that philosophy is considered indispensable in the education of students for the ministry of this country?—Clearly so; there is a curriculum of education marked out for the students of the Synod of Ulster, that I could show you from the code of regulations.

[The witness was directed to furnish the same.]

We collect there are at present two distinct objects of the Belfast Institution; one the supply of education to people generally, and the other affording the means of education in particular for the Presbyterian ministers; which of these two objects do you consider the most important, supposing, but not implying, that it was necessary to make a choice between them?—My own opinion is, that the collegiate department of the Institution is by far of the greatest importance in this part of Ireland, not merely as affording an education to professional students, but giving a general tone to the education of youth in this country. I conceive, what we wanted was an education of a higher kind than we had before here; that the kind of education given in this country wanted, in tone and extent, what is necessary to open the human mind, and prepare it to seek more extensive information; to impart to it extensive knowledge. My own opinion is, that it is in consequence of the facilities

facilities afforded in Scotland of getting those advantages, with some other things, as their habit of reading the Scriptures, that the Scotch character has taken such a lead. I conceive, in the north of Ireland, nothing could be of such importance to society, to the progress of civilization, and to the general improvement of the country, as giving an extended education, such as would open the human mind for understanding fully the general subjects of science.

Have you any decided impression upon your own mind, as to the tendencies of the Belfast Institution to improve or weaken the spirit of friendly attachment, that ought to exist between the two countries of Great Britain and Ireland?—My opinion is, that the establishment of the Belfast Institution has tended rather to increase the attachment than otherwise to the sister kingdom, and that the spirit of loyalty has been a good deal supported, in consequence of the Government grant to the Belfast Institution.

Will you explain a little more particularly what you mean by your last answer?—I conceive that the establishment of this Institution and the grant of Government to it were exceedingly acceptable to the people of the North, and that the grant attached a great number of people very much to the Government of the country.

Do you think the renewal of the Government grant now, would produce a similar effect?—I do.

Do you conceive there is any considerable extent of a spirit of disaffection to the Government, or towards the British connection, at present prevalent in Belfast or its vicinity?—I do not; quite the contrary since I came here, which was in the latter end of the year 1799. I think there has been a growing attachment to our sister kingdom, and an increase in the attachment to the constitution.

Are we to collect from your answer, that at the period of your first coming here there was any considerable degree of disaffection existing?—I came here the year after the insurrection in this country, and there had been a very considerable feeling against Government, as was universally known.

Are we to collect, that you consider the spirit of disaffection was never so small, nor the spirit of proper constitutional loyalty never so great, as at the present moment?—As far as respects this part of Ireland, I think the ministers who are at present conducting the affairs of the nation are popular here, and particularly esteemed by those best conversant in these matters, so far as my knowledge extends.

Have you been struck by any remarkable increase in the industry and prosperity of Belfast within a very late period?—Yes.

Will you explain to what period you particularly refer?—I would refer to the period of five years back; I would not be very particular upon that.

Did you ever know the people to be so generally employed and so industrious as at present?—Yes, a considerable number of years ago, when there was very good trade here, about 1814 or 1815, the people were very generally employed; I think there were no hands idle at that time.

Are there any hands idle at present?—I do not know any in any department.

Do you think any young men attend the divinity lectures who are not intended for the ministry?—Not any.

Then at least you may say, that any that are found attending the divinity lectures are intended for the ministry?—Yes.

And of course you would consider there are a great number attending the philosophy and other classes, who will eventually come to be added to the number?—Yes.

You were acquainted no doubt with the situation of those students from Ireland who were in the habit of attending the Scotch Colleges, and the manner in which their plan of education was conducted; is it not your opinion, that many of them laboured under a very considerable disadvantage in going to a foreign place, and also in the expence of maintaining themselves there?—Yes, I am of opinion they laboured under considerable disadvantages; and from the mode of education here, I am also of opinion that a great spirit of emulation is excited among the young men; even this is not all; it is now impossible for a young man to pass through our classes without attending to his business; and there is a disposition here, if a young man does not show sufficient talent, not to allow him to get forward.

Might it not have happened in the Scotch Colleges, that the student was unable, partly from expence and other causes, to remain the whole period of the College session?—I would wish not to speak disrespectfully of the Scotch Colleges, but when I attended, a student might go through a class, and not know much of the business of the class, and learn it before the close of the session.

Might he not obtain certificates of attending a certain number of sessions, when his attendance had only been very partial?—Yes; I have known instances of that.

With whom do the divinity students generally reside in Belfast, while attending the collegiate lectures?—They generally take lodgings; they either take a lodging and board themselves, or take board and lodging in houses in the town.

With what class of persons do they generally board and lodge?—With those who keep the boarding and lodging houses; but I think there is one advantage the divinity students have here they have not in Scotland; there are no students that come here to study that have not friends who are acquainted with some people at Belfast, and they are invited to the houses of private families; I am of opinion that our young men are much improved in their manners and appearance, in consequence of their studying here; I believe that will be acknowledged to be a fact, by those who know what the young men were from the Scotch Colleges, and what they now are from our Institution.

Examination of
Rev.
Dr. S. Hanna, D. D.
12 October 1825.

What is your opinion of the moral conduct of those young men while attending in Belfast?—I think it is very good; and I consider this circumstance as being of some importance to the students; from my connections through the different parts of the town, I can, whenever I choose to do it, make myself intimately acquainted with the private conduct of every student belonging to my class; I have so many acquaintances in different parts of the town, that I can know every thing in the private conduct of the students.

What proportion of the divinity students would you say you knew fell into vicious courses?—There was only one student since my appointment that was stopped in his progress by his Presbytery, in consequence of habits of drinking; there has been another that has not come forward, not because he was tired, but because his friends dissuaded him from proceeding, whose conduct was not such as it ought to have been; he declined to come forward, merely because he found he was under such a vigilant inspection that he could not escape.

Is there that sort of vigilant inspection over the young men in Belfast, that they could hardly be engaged in vicious courses without its being known?—I think so.

Was that the case in the Scotch Universities?—I think not; it was impossible that could be the case there. We went there strangers; some few of us might have had letters of introduction with us; we remained generally all the time of our College course, strangers. The professors knew little of us, or of our lodgings.

How many Presbyterian congregations are there in the town of Belfast?—There are two belonging to the Synod of Ulster, two belonging to the Presbytery of Antrim, and two belonging to the Seceders.

In how many of those are the sentiments you consider to be Orthodox taught, and in how many do the Arian sentiments prevail?—One of my pupils is in the fourth congregation, where there was before a man who was not I believe Orthodox in his sentiments; my student is, I believe, Orthodox in his sentiments, so that the two belonging to the Synod may be considered as of the same opinion; I mention this as one proof of the increase of Calvinism; that in what was reputed to be a New Light congregation, in the town of Belfast, there is now an Evangelical minister; the Seceders and Orthodox; Dr. Bruce is an Arian, an avowed Arian; he published a book on the subject. What Mr. M'Ewen's sentiments are I do not know; I have heard that he differs from Dr. Bruce, and that his Presbytery also do not accord with the Doctor's sentiments.

What may be the extent of Dr. Bruce's congregation, as compared with your own?—As many people generally attend my congregation as attend the other three, Mr. Bruce's, Mr. M'Ewen's and Mr. Bellis's, in Donegal-street. I cannot be very particular in such a thing, but I suppose there are.

Could you say to which church the majority of the young men attending the College go?—The young men in my class come to my meeting-house. I billet them out in different pews among my hearers. I will not say they do not go elsewhere; but I believe a number do attend very constantly. In the other classes the young men come to me, and I place them among my hearers also. If a young man comes to board in Mr. Hincks's, or Mr. Montgomery's, whose friends wish him to attend my meeting-house, I get him some place with my friends.

What becomes of those young men, students, whose friends do not point out any particular place of worship for them to attend?—I believe Mr. Montgomery has a pew in Mr. Bellis's meeting-house; where Mr. Hincks's young men go, I do not know.

Do you think that the Presbyterian clergy of the north of Ireland, as a class, have a feeling of attachment or otherwise, to the present Government?—I consider the Presbyterian clergymen are attached to the present Government. I consider them as loyal a body of men as are to be found among His Majesty's subjects.

Which do you consider the most important part of the Belfast Institution, the general instruction of the young men of the place in classical and mercantile information, or the preparation of young men for the ministry?—I state decidedly, that my opinion is, that the collegiate department is of the greatest importance in the north of Ireland, and I will be able to satisfy you all that that is the case. There are a number of very excellent academies for giving education in different places. There is in some of them a kind of course of logic taught; but when the pupils receive all the information given there, what will give to the young mind the extended education I was speaking of before; are they to be left in the north of Ireland without access to that education that opens the human faculties, and prepares them for a higher degree of knowledge, and a higher station in society.

We observe in some of the documents laid before us, a wish expressed by some of the managers, that collegiate privileges should be given to the students; will you state what you understand by that?—The power of granting degrees to a certain extent. I do not think until this seminary becomes more extended, it could be expected that collegiate privileges should be granted unlimitedly. It could not be expected there should be a privilege of giving degrees in medicine, when there was not a sufficient curriculum of education in medicine. But where there is sufficient means of education, to give the power of granting the degree of master of arts, it would aid the interests of the Institution materially to grant this privilege.

Is it meant that it should extend to conferring degrees in divinity?—I suppose it would be a desirable thing if the College could grant degrees in divinity, though my own opinion is, that it should be very sparingly exercised.

Is any thing else meant by collegiate privileges?—No, I do not think there could be any thing else.

Examination of
Rev.
Dr. S. Hanna, D. D.
12 October 1825.

Do you consider that a degree would be of more importance and carry greater weight with it, than the general certificate given by the faculty?—It could not do so with the Synod at home; but I trust in a short time, if the Institution should be fostered, we shall be able to train up young men for distant places, and I hope that it will become useful to the world.

What places?—Particularly America. There is a great want of young men for the ministry there; and if our students could carry out with them a degree in arts, it would be of great use to them. The people in distant places will not know what a general certificate means.

Is it your impression, if you had the power of granting degrees, there would be any resort to the Belfast Institution from Scotland, by young men for the Scotch ministry?—There could not be for the Scotch ministry; for I believe the regulations of the Scotch church are such, that they could not receive an education out of the Scotch colleges; but we are already getting young men from England. In my opinion it would be a matter of great importance, if this Institution was established on an extended scale, so as to benefit England. My opinion is, that this Institution might be of very great service to English students. I am of opinion, that the education the young men get in the academies supported by the Independents, is of a very limited and partial extent.

Are there any young men now in education for the Independents?—There are two; and if this Institution is fostered, we should get a very considerable number; at least I have that expectation upon my mind, that this would be the case, in consequence of the great advantages we offer.

In point of fact, where are the young men who subsequently become Independent ministers, now educated?—In certain seminaries in England.

Not in Scotch universities?—No, very few go there.

Could you name a few of those seminaries?—Gosport is one; Hoxton is another; but there is a number of them.

Is there any place in Ireland where young men are trained for the Independent Ministry?—Yes, in Dublin. It is under a society in London; the reverend David Stuart is the professor of divinity, and one of the Mr. Cooper's, the classical teacher. There is a number of young men trained up for the Independent Church in that place.

Is it your opinion, that the Belfast Institution would afford greater facilities for education than the seminaries you are referring to?—Most undoubtedly; I think there can be no comparison whatever between the curriculum of education there and ours.

Would the Independents feel any doctrinal objections to their young men being educated by such Presbyterian professors as Dr. Edgar and yourself?—My own opinion is, that they would not; and I infer this from what we have in another body of people here, that we call Covenanters; they call themselves the Reformed Presbytery. That religious body have sent some of their young men to me; they are a very Calvinistic body, and they have full confidence in sending their young men to me, and I believe feel no hesitation in putting them under the Professor of Hebrew.

Are you conscious of any doctrinal differences between yourself and the Independents?—None in point of religious doctrine; that is, with the great body of Independents, for there are, it is said, New Light Independents in England. I am led to understand, that there are some who do not hold the Calvinistic opinion, but a great many Independents do; so that we agree in doctrine.

Are we to infer that the great body of Independents, and the Presbyterians, agree in omnibus in matters of doctrine?—I think so.

And that all their differences are confined to matters of church discipline?—Yes.

Do you extend the same observation to the Covenanters?—Yes, they are Calvinists.

Do they renew the solemn league and covenant?—They do.

Is it your opinion, that a large majority of the Independents would be equally ready as yourself, to assent to all the doctrinal matters in the thirty-nine articles of the Church of England?—I would think so, always putting the construction I mentioned upon them.

As there are two constructions put upon them, you must give us the Calvinistic construction. But still assuming that construction, which you believe to be really put upon them by a considerable proportion of the ministers of the Church of England?—Yes, there are writers of the Church of England who put that construction on them. I beg to understand the thirty-nine articles in the way the Calvinists understand them.

The question, is whether the articles do not admit, and fairly admit of an interpretation, which being given, you have no objection to them?—That is my opinion, and I think the original framers of the articles had those opinions in their eye; that is the opinion I have formed.

Have you read the authorized Homilies of the Church of England?—Yes.

Do you conceive the exposition there given is Calvinistic?—I do.

Cannot you recollect any doctrine in the Homilies you dissent from?—No; but there are some minor points I noticed, when I was reading them, I could not agree with; but they are of minor importance.

Do you remember any thing in the Homilies, touching the divine right of Kings and the Lord's anointed?—I do not consider that as a matter of religious doctrine, or of Scripture truth.

Appendix, No 9.

Examination of the Reverend *William Bruce*, B. A., of Trinity College, Dublin;
Wednesday, 12th October, 1825.

Examination of
Rev.
William Bruce, B. A.
12 October 1825.

WILL you state the situations you at present fill, connected with the Belfast Institution?
—I am Professor of the Greek and Latin languages.

Nothing else?—No.

At what time were you appointed to that situation?—In October 1821.

The situation refers exclusively to the collegiate department?—Exclusively.

Will you describe in what manner you were recommended to the consideration of the electors upon that occasion; by what testimonials?—I received testimonials from Dr. Lloyd, my tutor in college, and from the Rev. Mr. Robinson, a fellow, whom I knew, and Mr. Kennedy. I was known to the majority of the electors, from having been a principal teacher in an academy under my father, for several years.

By an academy you mean a private seminary, kept by your father?—It was erected by subscription, and was under the government of a president and trustees; but my father was the principal for thirty years, and there were other masters appointed by him, and always without reference to religious distinctions.

Does your father continue to conduct that seminary?—He does not.

Does it exist at present?—Yes.

Under whom?—Mr. Gray.

It is perfectly distinct from the Belfast Institution?—Yes.

Was there any competition upon the occasion of your election?—There were other candidates.

Did you personally solicit the support of the several electors?—I have no recollection that I asked a single individual; there were some of them my personal friends; they had spoken to me on the subject, and might have spoken to others, but not at my request.

Are you aware whether there was any thing like an active canvas on the part of the several candidates, or their friends?—I do not know whether it was more than usual. I do not know that they were all here to call upon the electors, but I suppose their friends interested themselves for them.

Are you aware, whether there was any political influence exercised upon that occasion?—There was a statement in the paper of speeches made at the time of the election, but I have no knowledge of what took place, except by that means.

Speeches by whom?—The speeches of the electors, recommending the different candidates, as they came in course of nomination, I believe; but I was not present, nor do I know any thing of it, except what I saw in the papers at the time; but I did not wish influence of any kind to be used, nor was success a subject of any further anxiety, than that every one wishes to succeed in an object he undertakes.

Will you state the emoluments attached to your situation?—There is a salary of 50*l.* a year, and the fees of the students; the fee for attending the Greek class alone is two guineas for the session; if they take the Greek and Latin jointly, it is three guineas for the two.

The Latin singly?—It would be two guineas, but there has not been any one attending Latin without attending Greek.

What may the fees amount to in a year?—I believe about 62 guineas, or 70*l.* on the average of the four years.

Do those two sources constitute the sole means of remuneration for the professor?—Yes, the sole.

Do you receive any young men who attend the Belfast Institution, as boarders, in your domestic establishment?—No; I would not have them in my family; it would not answer my domestic arrangements, and they would not be able to afford what would be any compensation to me; they generally live in small houses, in other parts of the town.

Does your class comprehend any of the individuals who, at the same time, are attending the divinity lectures, with a view to the ministry?—They must all attend me a considerable time before they can attend the divinity lectures, according to the rule. I have not, to my knowledge, had any that were at the same time attending the divinity class.

Are we to understand, that the curriculum of their education requires they should have attended a course of Greek and Latin under your care, before they commence their course under the divinity lecturer?—The regulation of the Synod is so; the divinity chairs are entirely under the regulation of their respective Synods; but the routine is, to go through an under-graduate course, as it would be called in Dublin, before they attend any divinity lectures.

Have you a cure of souls?—Yes.

Where?—In this town.

Your congregation belongs to the Presbytery of Antrim?—Yes.

We understand that the Synod of Ulster, and the Seceding Synod, are each of them represented by a Divinity Professor in the Institution?—Yes.

And we collect, that the Presbytery of Antrim is not so represented?—No.

Will you describe in what manner the young men intended for the ministry in the Presbytery of Antrim, are instructed for the ministry?—We would at any time adopt young men intended for the ministry from other presbyteries; we make their education complete, if not finished before. If they come under our care for education, they attend an under-graduate course in the Institution, or elsewhere, and after that, we prescribe a course of reading,

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reading, principally the critical reading of the New Testament; that is the principal course of reading, with the Evidences, and Ecclesiastical History.

A young man intended for the ministry in the Presbytery of Antrim, and selecting the Belfast Institution as the theatre for his education, would he attend either the course of lectures delivered by Dr. Hanna or by Dr. Edgar?—It would be at his option; we would take care that he was acquainted with the New Testament, critically, and with those branches we thought essential, but it would be at his option to attend either or both.

Or neither?—Or neither.

It would constitute no sort of objection to him, his having attended either of those courses?—None.

No objection in point of rule or of feeling?—No, we have no objection to inquiry on all sides.

Would the Presbytery feel it necessary to superadd some instructions in divinity besides what they might hear in those courses?—Nothing; we merely ascertain that they are competent to understand the Scriptures. We have no text-book of divinity for them, and according to our principle, the Scriptures are our only rule of faith and worship. We do not object to any that adopt the Scriptures as their guide.

Would the Presbytery of Antrim, in the case of young men so educated, feel it necessary to superadd any particular oral instruction in religious matters, or would they take them as they found them?—Take them as we find them; we have always been in the habit of doing so, and most of our congregations are filled by young men who have come from Synodical Presbyteries.

Is there any particular trial of his qualifications deemed necessary by the Presbytery of Antrim; any certificates he may have received from the particular professors, more especially those of divinity?—He is appointed certain books to read every quarter, and is examined strictly on those, and then tried as to his competency to compose; but if it is doctrinal instruction that is meant, there is no oral doctrinal instruction, nor are the books such as to give any influence to his mind, one way or another, on controverted doctrines.

Are the books the same or different from what would be offered to him by Dr. Hanna or Dr. Edgar?—I cannot say what books they would offer, but they are such as Butler's Analogy and Paley's Evidences, and Mosheim's Ecclesiastical History.

It has been stated to the Commissioners, that there are some peculiarities of doctrine that distinguish the Presbytery of Antrim from the Synod of Ulster, generally. We should be obliged to you to explain how that is, and what it is?—Our only bond of union is to acknowledge the Scriptures only, and each minister is at liberty to form the best opinion he can of the doctrines contained in the Scriptures. I believe, in point of fact, there are not any of the present ministers of the Presbytery of Antrim, Trinitarians; but at the original formation of it in the year 1725, there were Trinitarians; I cannot say whether they were all so.

How many ministers does the Presbytery of Antrim at present contain?—Ten.

Is it your impression, that there is not so much as one Trinitarian among that number?—I do not know of one; I might say I am pretty sure there is not one.

The Commissioners have seen a book, published within the last year by your father, in the preface of which it is stated, "The doctrines recommended in these sermons are the same as were formerly inculcated by those eminent ministers, Haliday and my grandfather, Drennan and Brown, Mackay and Crombie; and lastly, by myself and my son, with such variations as must be expected in men neither shackled by subscriptions, nor guided by formularies;" without descending into the particularities of doctrine, we would wish to be informed generally, whether the doctrines contained in this book are the same you approve of?—Generally, they are. If you selected particular passages, I do not know whether there would be any variation, but none of any great importance.

Do you conceive that those opinions are approved of, or disapproved of, by the two authorized Professors of Divinity in the Belfast Institution, namely, Dr. Hanna and Dr. Edgar?—They do not agree in those opinions, as far as I know their opinions.

Have you heard, that it has been considered as a circumstance of objection to the present constitution of the Belfast Institution, that the same young men who are to receive their ultimate impressions in divinity from those professors, are in the first instance necessarily to receive their instruction in Greek and Latin from yourself?—Yes.

Have you ever, in point of fact, in the instruction you have administered, interfered in any manner with the religious opinions of the pupils, or taken any particular steps to form their religious views, according to what you conceived was correct?—Never, in the remotest degree.

Do you consider those doctrinal views, which are stated in your father's publication, and which you have stated yourself, generally, to approve of, to be a fair exposition of the religious opinions of the Presbytery of Antrim?—I cannot say; I have no means of knowing from them, individually, whether they are so or not. As I have not had particular conversation upon the subject, I could not answer the question.

Have you ever heard it asserted, that the ministers of the Presbytery of Antrim have expressly disclaimed holding the opinions set forth in that book?—Never; they may have disclaimed that book as their authority in religious matters, for that book is no authority for any of them on religious opinions. I would disclaim that book being my authority, or any book but the Scriptures.

Were these sermons ever preached as now published?—Some of them, I recollect, were preached as published, others I cannot say whether they were or not. They were, of course, revised for the press.

Examination of
Rev.
William Bruce, B. A.
12 October 1825.

Examination of
Rev.
William Bruce, B. A.
12 October 1825.

Have you preached sermons to the same effect and tenor?—Upon some of the points I have, but upon other points I have not preached at all.

Are your father's sermons and your own attended by any considerable number of young men, who are instructed in the Belfast Institution?—I cannot say that I ever observed them to be attended by any. I may once or twice have seen a young man in the meeting-house, in the course of the winter, whose face I knew. I am sure no one has regularly attended who was not previously connected with the congregation, or one of the same denomination.

Is it your habit to open your class with prayer?—With a short one; it is a usage in the Scotch colleges, and has been adopted here; not that I much approve of the frequency with which it necessarily occurs.

Is that prayer extempore?—Yes.

How often is that extempore prayer repeated by you?—Once before breakfast, when I first meet the Latin class, and once after breakfast in the Greek class.

Is it your impression, that you have ever upon any occasion made use of such expressions in extempore prayer, as a person who differed from you, a strict Calvinist, could not conscientiously join you in?—I never, at the Institution or elsewhere, am in the habit of using any thing but Scripture language in my prayers, praying to God through Christ, and in those terms that are so current in the Epistles, and I may add the collects of the English liturgy. I have a particular objection to introducing any thing of disputed doctrine into the strictly devotional part of public worship.

It is your impression, that you never have upon any occasion made use of a prayer that could be objected to by persons of a different feeling?—I never have. I was President of the Faculty of Professors last session, and at the close of our common halls, the president, after his final address, concludes with a benediction or short prayer to the students, and at that time it was asserted I made a prayer with a particular expressive pause; I recollect I got up to pronounce the benediction, and the young students, who were not aware of the circumstance, were shuffling in the act of rising up, and I paused till that shuffling was over, and it was said that this was done to impress a particular opinion.

In the course of your Greek lectures, do you lecture upon the Greek Testament?—No.

Is there any particular reason for that?—I would not wish to teach the New Testament, if any religious body felt a jealousy upon it, though I could teach it without any allusion to disputed doctrines; but besides it is not the best book for the purpose; all the students must have a literal translation, and therefore you cannot know whether they are repeating it from themselves or from the translation.

Was it taught by your predecessor?—I know nothing of that; but my predecessor agreed in general with us in religious opinions. I do not know whether he taught the Greek Testament, but I believe he did.

Was there any arrangement or understanding between you and the professors of divinity, as to your not teaching the Greek Testament?—I recollect telling Dr. Hanna, and perhaps Dr. Edgar, that I would not teach it. I considered that it was their business to teach it.

Who was the gentleman that preceded you in the chair?—Dr. William Neilson.

Was he of your religious opinions?—I believe he was; I never had any conversation with him, but he was understood and admitted by some that knew him intimately, not to be Trinitarian, nor Socinian, and he attended public worship in one of our congregations.

Have you known of any other persons, who agreed with you in religious opinion, being professors of the Institution?—I believe Mr. Hincks agrees with me in religious opinions.

Originally, at the establishment of this Institution, were there any persons of your religious opinions chosen professors?—I do not recollect any; but there was an Arian minister a candidate for the Logic chair, and no objection made on that score. The first professors were Dr. Young and Mr. Cairns, and Dr. Ure, of Glasgow, whose religious opinions I knew nothing about. Mr. Cairns belongs to the Seceding Church, and Dr. Young to the Scotch Church.

Do you consider Mr. Montgomery as agreeing with you in religious views?—Yes, I do, generally; and as far as we have ever explained we do agree.

Do you consider the same of Mr. McEwen?—Yes.

Is there any term in church history, by which you would be content to designate your own views of Christianity?—We are commonly designated Arians, and we do not object to the term, without knowing what Arius actually thought on many points. We are Anti-Trinitarians or Arians, distinguished from the Trinitarians on the one hand, and the Humanitarians on the other.

Did the prayer with which you concluded at the last session, in any manner, directly or indirectly, imply what your religious opinion was upon the point in difference between you and what is called the Orthodox Calvinist?—It could not; because I conceive there is no Orthodox minister that might not have been content with using that form; I believe it is as nearly the form that so frequently occurs in the Church of England as can be.

Do you recollect what the expressions were?—No, I do not; if I had thought it would have made so much noise I would have put them down; but I think it was one of those forms occurring in the Epistles.

Do you recollect the substance?—It did not consist of more than three or four lines, and as I adopt one or other of the many scriptural forms, I cannot distinctly recollect; but I think that I dismissed them with a prayer for grace, mercy and peace, from God the Father and our Lord Jesus Christ, or from God through Christ; one or the other of these forms I could have used equally, but I do not remember the words.

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Do you recollect, whether there was at the end of the prayer an ascription of All glory to God, then a distinct pause, and then "through Jesus Christ?"—There probably might have been glory to God through Jesus Christ, but that pause arose purely from the circumstance of there having been a noise, and it not being proper to close a solemn form of worship in the midst of a shuffling noise—I therefore stopped till the noise subsided.

It was purely accidental?—It was; it never came across my mind that it could be otherwise interpreted, till I saw it in that statement of Mr. Cooke, to which I presume you allude.

Have you ever, upon any occasion in the performance of your duty as a professor, referred to Arian principles?—Never, I am sure.

Have you ever professed yourself an Arian in the presence of your pupils, or when acting in the discharge of your duty?—Never, that I am aware of.

Do you feel at liberty to address direct worship to our Saviour Jesus Christ?—We do not; what we call mediatorial worship, or through Christ, we do, but we think that we have no precedent for direct worship to Christ in the Scripture; this is our view; whether we are right or not is another consideration.

Do you consider that the death of Christ operated as an atonement for sin?—That would require me to know what was meant by atonement.

As an expiatory sacrifice?—As a vicarious sacrifice, most certainly not.

As a sacrifice of any kind, bearing the punishment for the sins of mankind?—Nor could I use these words, "bearing the punishment for the sins of mankind;" but I could say, in Scripture language, that if Christ had not died we should not live hereafter. That is the only length I feel warranted by Scripture to go, and that Christ is the only name given under Heaven whereby we can be saved.

In what sense do you understand the expression that "he has borne the iniquities of his people?"—The whole humiliation, ministry, sufferings and death of Christ, resulted from the iniquity of man, and that would be a sufficient explanation; but if I were to consider it in a critical point of view, I should like more time, and to see the particular passage.

Have you in any public discourses suggested, that those who are condemned are ultimately to be annihilated?—Never, that I recollect; I am sure I never have; I have not formed any such opinion, or any opinion upon that point.

You are aware, it is expressly suggested by your father?—It is.

And we are to collect, that you have not made up your mind upon that point?—No; nor do I know that his mind is made up upon that point. I have no opinion upon that point; I would say that I do not believe it, but rather believe in universal restitution than in annihilation. I do not, however, pretend to be decided even upon that point, for I see very great difficulty.

Have you expressed in your sermons any particular views upon the operations of the Holy Spirit?—Not that I recollect.

Is that a point to which you do not advert in your sermons?—Do you mean supernatural operation; the ordinary operation of the Spirit of God, I may have frequently used as an exhortation, but not in a doctrinal point of view. I have not urged the personality of the Holy Spirit.

Do you hold that there is a more economical subjection of the Son to the Father, or that the Son is the mere creature of the Father?—I believe that the Son was before all worlds, without determining when he began to be, and also believe that he was posterior to the Father; but as to the scholastic terms, "creation," or "generation," I can say nothing; because I do not understand the difference between them, as applied to God.

You do not teach any thing distinct upon them?—I teach his decided inferiority, and that he was posterior to the Father, but before all worlds, and the minister of the Almighty in the creation of the world.

Subordinate to the Almighty?—Yes, in all things.

To be considered as God, or not?—I am not clear myself, whether the term "God" is distinctly attributed to him in the New Testament, or not; but in the relative sense explained by the Arian writers, as Dr. Clarke and Whitby, and by Milton in his newly discovered work, which I have just been reading over, and the 5th, 6th and 7th chapters of which state my own opinions pretty accurately, I think it applicable to Christ.

Would you, holding that opinion, hold there was more than one God?—Only one Supreme God.

And another inferior?—As the term God, in the present usage of our language seems appropriated to the Almighty, I would rather say, a Being to whom the term God has been applied, as it has to angels and others.

Do you mean inferior in point of power?—Yes; all his power derived from the Father.

But pre-existing long even with reference to his appearing on earth?—Yes; pre-existent before the creation of the world; and I suppose before the angels, principalities and powers, which we understand he is said to have created.

And that he was the agent of the Almighty in the creation of the world?—Yes.

Do you teach that you may expect grace and mercy through his merits and sufferings?—Through his merits and sufferings, objecting to any thing vicarious; but through his mediation and intercession, and for his sake.

Do you conceive, that in the sacrifice and his suffering upon the cross, he offered himself up to God the Father for our redemption?—I believe so; but I do not know that the word "sacrifice" is applied to that; but I believe, that he voluntarily humbled himself and became obedient to death, for the redemption of the world, and the obtaining of eternal life.

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And that through his sacrifice alone we can hope for salvation?—Yes; I believe that without the humiliation and suffering of Christ, we should not have had salvation.

Are you extensively acquainted with the members of the Synod of Ulster?—Not very extensively; I know several in this neighbourhood, and some in more remote parts.

Do you conceive that your religious doctrine is embraced, and to any and to what extent, by clergymen of the Synod of Ulster?—I believe that there is a considerable number of the Presbyterian clergy of the Synod of Ulster that agree with the Presbytery of Antrim in their religious opinions, both with regard to the Trinity, and with regard to the Calvinistic doctrines, being Anti-Calvinistic and Anti-Trinitarian.

When you say Anti-Calvinistic do you mean Anti-Calvinistic with reference to Arminianism?—Yes, predestination, reprobation, and all what are called the "Five Points."

Are there any of the Presbyteries in which there are not examinations, with the view of ascertaining whether the candidate for the ministry does or does not hold the Arian doctrines?—I have no knowledge of what is done in any other Presbytery than our own. I was never present at any meeting of any other Presbytery.

When you stated there was a considerable number who agreed with the Presbytery of Antrim, with reference both to the question of the Trinity and the question of works, did you mean that there were a considerable number who agreed with the Presbytery of Antrim upon both those questions, or that some of that considerable number agreed with them as to one, to wit, the question of the Trinity, and some as to the other, to wit, the question of works?—Perhaps, I should not speak upon the subject from the vague manner in which I know it, but as far as I know, any members of the Synod of Ulster that do not believe in the Trinity, they renounce the Calvinistic doctrine; but whether there are any that remain Trinitarians, and at the same time renounce the Calvinistic doctrine, I cannot say one way or another.

You have said a considerable number of the members of the Synod of Ulster entertain, as you understand, the same doctrines and opinions that the Presbytery of Antrim do; is that opinion formed from personal acquaintance with the individuals, and having heard them express their sentiments, or in what other way?—It arises as much from common report, except as to a few individuals whom I have heard speak upon the subject.

Has that report reached you through members of the Synod?—I could not say how; but it is my belief, that many do not, and that some are silent upon the subject altogether, because they have gone beyond their Congregations.

When you say, "many do not," do you mean many do not hold your doctrines, or do not hold the Calvinistic doctrines?—There are many that do not hold the Calvinistic doctrines, but the majority do hold the strict Calvinistic doctrines.

Does the Institution, so far as your knowledge goes, enjoy public confidence?—I know of no reason to the contrary, except that that confidence may have been shaken a little by fears from the late agitation of the public mind; but till that time it did, and I am sure it will continue to enjoy, and that this agitation will be but temporary.

Has your class been as numerous since your appointment, as the same class was when your predecessor existed?—I have no knowledge exactly what it was before. I could tell the number in my class from the commencement of each year; but I do not know at all the number in my predecessor's time; but he was both head master of the classical school and professor in the collegiate department.

So far as your knowledge goes, has the number in attendance in the Institution, including both the schools and college, increased or diminished in the last four years?—I should think they have increased. I have seen it stated by others, who have seen the documents, that they have increased.

Has any objection ever been made, on the part of the Synod of Ulster, or of any particular Presbytery, to the manner in which any pupil educated or instructed under you answered the necessary examinations, preliminary to his admission to orders in the Presbyterian Church?—No objection that has reached my ears. I should explain a circumstance that made a difference in the numbers attending my class last session. Before this time last year there were no Examination Committees appointed by the Synod of Ulster, to examine the young men in classics and English, previous to their coming to the Institution; this was formerly done by the Presbyteries, and the young men passed through the Presbyteries with less difficulty than through these Committees; there were consequently several young men prevented from coming forward to any classes, because they were not sufficiently prepared, that would have come if the examination had been by the Presbyteries. If these had come, my class would have been much larger than it was.

If any rule were established, by which persons holding the Arian doctrines were excluded from professorships, what effect do you conceive it would have upon the public mind?—I believe it would have a bad effect upon the public mind to have any exclusion, whether of Arian or not Arian.

What do you think would be the feeling of the Arians upon the subject, if that doctrine was made a ground of exclusion?—I believe they would think it excessively illiberal, and be very much displeased, and think such exclusion in direct opposition to the principle upon which the Institution set out.

Do you think it would tend to make them withdraw their children from the Institution?—From the schools I do not know; their attending the schools depends upon their opinion of the personal character of the master. I cannot say what effect it would have.

In the college?—In the college department, there are very few of the Arians in this neighbourhood concerned in it. I mean, they have no concern in it, as to sending students there.

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Do you happen to know, whether there are at present any students in the Institution intended for the ministry, and belonging to the Synod of Ulster, who hold the Arian doctrines?—I have no knowledge whether they do or do not, one way or another. I do not know even to what religious body the students belong till the end of the session, when I am obliged to send their certificates to the particular body to which they belong.

Do you know, whether you have any students intended for the Presbytery of Antrim?—Yes, I should know them as having come before me in another capacity in the Presbytery; there are one or two, I believe.

If the profession of Arianism were made a ground of exclusion, would the Presbytery of Antrim allow Candidates for the ministry in that Presbytery to come to the Institution?—I cannot answer what the body would do; they would be more unwilling to send them than now, because they would think the only object of that exclusion would be to have particular doctrines taught, and these doctrines inculcated, before the time they came to consider theological questions.

Have you any students from the south of Ireland?—There is one, belonging to a minister in Cork, who is at present going through a part of his course; he attended my lectures two years ago.

Are you able to state, whether Candidates for the ministry in the Synod of Munster are instructed here?—They have no Candidates for the ministry; their congregations have been supplied either by regular ministers, or by probationers from the north; they have no young men under education themselves.

In the Presbytery of Antrim, is it left open to the individual to form his own opinion upon the subject of Arianism or Trinitarianism?—Yes, perfectly; he would not be considered less entitled to our certificate, for holding one doctrine or the other.

Are you acquainted extensively with the Proprietors of the Institution?—I am acquainted with a considerable number. I have not looked over the list, to see what proportion I am acquainted with.

What do you think is their disposition, as to the connection between the Institution and the Government?—I believe the body of the Proprietors have always wished it; there may have been individuals who have not, but the body of Proprietors have always wished it, as giving permanence and greater weight and respectability to the Institution.

Do you know, whether there is in the body any disposition, in the event of Government granting assistance, to allow the Government any control over the election of the Professors?—I have no opinion upon that; there were certain resolutions agreed to by the Proprietors, in consequence of a letter from Mr. Peel, that would show their sentiments.

You do not conceive that their sentiments have undergone any change since that time?—I cannot say; they are a mixed body; the same body may not meet twice; but as far as I know them individually, they would not be unwilling to grant any thing that would not deprive them of their independence; they would always resist the proposal of Mr. Peel, which was, to have as many votes, and I believe proxy votes, at the control of Government, as belonged to the Institution here.

You are a member of the Faculty?—Yes.

Do you feel that the Institution at present is sufficiently supplied with the necessary means of affording instruction, both classical and scientific, to the persons who attend it?—There is not sufficient room in the building, nor any thing like it. The first year I attended, the same room was occupied from eight in the morning till eight at night, by different classes in succession, one after another, except during the time of meals, and it is only by occupying the schools during the time the scholars are absent, that the business can be done at all.

Do you think further buildings are necessary?—Yes; in one year I was obliged to meet in the room where the Board of Managers met, and then I was displaced, and could not go through the course of instruction on the days of their meeting.

If there was a disposition in the Government to grant a sum of money towards the erection of further buildings for the benefit of the Institution, would that disposition be met with a corresponding disposition on the part of the Proprietors to make an advance also?—It would have to be done individually; that would depend very much upon the prosperity of the country. There is no indisposition among the liberal part of the community to grant further assistance; but there would be a feeling that a great deal has been done, to the amount of above 25,000*l*.

Have you ever considered what further extent of building would be required?—No, I have not; I think a museum would be actually necessary; it would be desirable to have a classroom for every two classes; for as each class meets two hours in the day, three classes would require six hours a day, and this would cause inconvenience in the arrangement of hours.

You would require further lecture rooms?—Yes.

Particularly a theatre for chemistry and natural philosophy?—Yes, particularly; there is no fit room for showing an optical experiment, or for a chemical laboratory.

There are at present what may be considered two boarding houses?—Yes.

There is no hospital attached to either?—No; such a thing in public schools is not common; they have sick rooms; but they do not like the name of hospital in a public school.

Is there any sick room?—I do not know; but I believe neither gentleman has more than one sitting room, and they are very much hampered, owing to being obliged to take so much of the building for the collegiate classes.

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Do you think it desirable, that further means should be afforded to provide further accommodation for the boarders?—Yes; the building of additional lecture rooms might afford more room for the accommodation of the boarders in the present building; but the gentlemen who have the boarding rooms require more accommodation for themselves and their families than they at present have.

Have you ever visited any of the dormitories?—I have gone up once or twice with friends to the dormitories to look at them. I know both Mr. Hincks and Mr. Montgomery very well.

Do you think if there were more dormitories there would be more boarders?—I do not know even how many boarders there are; the dormitory seems spacious.

Can you suggest any improvement or alteration in the present system of the Institution, which you think would be desirable?—If I were to consider the plan minutely, I am sure I could; in my own department there are alterations I could mention; we adopt the Scotch system here, and I think there might be a blending more of the English and the Dublin systems, which would be advantageous. I am partial to the Dublin system from having been brought up there, and knowing more of it.

Will you mention any alterations you would like to suggest?—I should think longer time would be necessary to the classics here. In Dublin, classics are attended throughout the course prior to graduation, and only one year's attendance is required here, which is too little, for when they come to the general certificate examination, I find they have fallen off; we have a form of general certificate, (I do not know whether it has been submitted to the Commissioners), that we give at the end of three years.

Your pupils do not receive that certificate until a considerable time after your instruction of them ceases?—They have to go through two years more, one year at moral philosophy and mathematics, and the other year natural philosophy, and then they are re-examined in all the branches they have attended; and if they acquit themselves respectably they receive that general certificate.

Is it your notion that some means should be taken to keep alive the knowledge they receive from you, while they are going through other courses?—Yes, I would say so without a view to any other emolument; I do not say, whether it should be done by attending me, or by any other means.

Your session continues six months?—Yes; according to the Scotch plan, we have a public examination the last week in April, of each class, in the business done during the session; they are examined in the common hall, and those who acquit themselves well receive a certificate.* There are besides prizes voted by the class to the best during the session, and at the end of three years they receive a general certificate; and there are three prizes given at the general certificate examination, for the best answering, viz. one in classics; one in moral philosophy, logic, and belles lettres; and one in mathematics and natural philosophy.

Do you approve of that plan in preference to the one in which vacations would take place at different periods of the year?—I believe it is cheaper, and therefore more desirable here, for the students are seldom able to do more than pay for the expense of the six months, and the additional expense of travelling backwards and forwards, and supporting themselves in the vacation, could not be borne by that class of students.

Do you conceive that the frequent interruptions by vacations would be detrimental to them also?—There is a short vacation at Christmas, being festival time; and we do not think there is any advantage to be derived from it, except that their friends may see them, and some of them cannot afford that, and stay in their lodgings.

Is it customary to give premiums at the end of the session?—Yes, there are premiums voted by the class to the best of their fellows, and premiums also in the common hall; but those most attended to are those given by the class, which are given with the greatest fairness and considerable discrimination. I think they have been always right in their selection.

When they return after the long vacation, which commences in May, have you found their minds in a state which showed they had been attending to study during the time they had been at home?—I have not the same means of judging of that as the other professors; they undergo an entrance examination by me at the commencement of the first session; but after the examination at the end of that session, they do not come under my care till the end of the course: supposing they attend Greek, Latin, and logic the first year, they are then

* The Number of CERTIFICATES granted in each year, has been as follows:—

In 1817 - - - -	5	Of these 118, there were Students from the	
1818 - - - -	8	County of Antrim - - -	21
1819 - - - -	6	Armagh - - - -	4
1820 - - - -	19	Cavan - - - -	1
1821 - - - -	11	Derry - - - -	15
1822 - - - -	14	Donegal - - - -	4
1823 - - - -	15	Down - - - -	53
1824 - - - -	19	Monaghan - - - -	7
1825 - - - -	21	Tyrone - - - -	13
	118		118

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then examined in logic on their coming the next session, prior to entering the metaphysical or moral philosophy class, but they are not examined again in the languages.

Have you any means of knowing whether they have made any proficiency during the vacation?—I have not; we tried the plan of offering prizes for those who would voluntarily read a certain course in the vacation, but as there were generally one or two eminent in the class, whom the rest knew would be most likely to succeed, the others never came forward. There is another great defect, which might be remedied by the Synod, that they are not obliged to attend the Latin so much as Greek; the attendance on the Latin class is voluntary, and the Greek is imperative.

You have stated, that those members of the Synod of Ulster, whom you understood to entertain principles commonly called Arian, had, as you believed, in most or many cases gone beyond their congregation; will you be so good as to state what you meant by that?—In some congregations, I believe, the more leading and educated classes have become less Calvinistic, and more inclined to Arian principles than those who are not, whose situation in life prevents it, and that they retain more firmly the rigid Calvinistic principles; but that is merely my general impression.

According to that impression, you mean to convey the idea, that the majority of the congregations, more especially those not of the highest class, have not adopted those doctrines, and do not receive them with the same satisfaction?—Yes, I am not conscious that my impression on that subject is influenced by my own views of the doctrines; it is an impression I have from mixed conversation.

Is it your opinion that many of the laity, residing in Belfast or the neighbourhood, do entertain and have adopted those principles called Arian?—There are a considerable number of Arians in the town and neighbourhood of Belfast.

In what class of society would you conceive they are to be found?—Chiefly in the higher classes, but not exclusively so; by the higher, I mean those who are more wealthy.

Do you mean to distinguish them from those more advanced?—Some of the bankers, and merchants, and shopkeepers, and there are others also.

Would you consider that a large proportion of that class you have been alluding to, merchants, and bankers and others, are in that situation; would you consider the majority to have adopted those sentiments?—I cannot say the majority, but there is a considerable weight of property and intelligence that do maintain those principles.

Would you consider that that number is increasing?—Indeed I do not know whether it is increasing or decreasing; it is very stationary, I think. There are changes, so far as I know, from deaths in families, and from individuals changing in their views; one of our congregations might be increasing, and the other not, but I do not know that there is any great difference; we are not a very proselytizing sect.

Could you state the number of persons attending your church?—There are about 120 families, which may make about four or five hundred; some of them are Bachelors and some of them single Ladies, and many have families, but they may amount to that.

Do you think it of more consequence, supposing one of the branches should be abolished, that the general Institution for classical and commercial knowledge should be continued, or that for preparing ministers for the church—which would be most important?—There must be a vast number more families concerned in the school, the neighbourhood supplying those to the schools, and the more remote parts of the country those to the college department; but the public in general are more interested in the college department, as the schools can support themselves.

You are not aware of any public act of the Presbytery of Antrim respecting that publication put upon the table?—Certainly, no public act, no presbyterial act, certainly not. I am very confident of that; but in a petition from the Presbytery of Antrim to the House of Commons, presented last Session, it is disclaimed as authority, and the paragraph in which it is so, was proposed by the author himself.

Letter from the Rev. Wm. Bruce, to the Secretary of the Commissioners of Education Inquiry, dated Belfast, 24th October, 1825.

Sir,

LEST the Commissioners of Education Inquiry should not have received information, as to the expenses of a regular course of Education in the Collegiate Department of the Institution, I take the liberty of sending you the following statement:—

A course of Greek and Latin	-	-	-	-	-	three guineas.
D ^o of Logic	-	-	-	-	-	two d ^o .
D ^o of Mathematics	-	-	-	-	-	two d ^o .
D ^o of Moral Philosophy	-	-	-	-	-	two d ^o .
D ^o of Natural Philosophy	-	-	-	-	-	two and half d ^o .
Expense of taking out general Certificate	-	-	-	-	-	one d ^o .
Total	-	-	-	-	-	twelve guineas and an half.

Subscription to the Library for the whole of that period, 7s. 6d. I know of one very respectable house, where lodging, attendance, and the use of the kitchen fire, can be had for three shillings per week, and, I believe, there are many cheaper. The above course is the least that should be taken; but a much more eligible course might be pointed out at an expense of about eighteen guineas, or six guineas per annum. I also take the liberty of

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inclosing a statement of the principle upon which I act, in avoiding all interference with religious opinions, and which I felt obliged to allow to be printed when such an outcry was raised on this subject.

I have the honour to remain,

Your most obedient humble servant,

W. Bruce.

Belfast, 24th October, 1825.
To Rob^t Pauncefote, Esq. &c. &c.

Appendix, N^o 10.

Examination of the Rev. *Tho. Dix Hinks*; Wednesday, 12th October 1825.

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Rev.
T. D. Hinks.
12 October 1825.

YOU are a clergyman of the Presbyterian church?—Yes.

What Synod are you in connexion with?—When I was a minister of the Presbyterian church, I was a member of the Synod of Munster, and am at present of the Presbytery of Antrim.

Describe the situation you hold in the Belfast Institution?—I am Master of the Classical School, and I am also Professor of Hebrew.

The first situation belongs to the school department, and the second to the collegiate department?—Yes.

Were you appointed to both those situations at the same time?—No; I was appointed as the head master of the classical school in the year 1821; I think in the month of June, and I was not appointed to the other till about the same time in the year 1822.

Was there any understanding or expectation when you were appointed to the first, that you would on a future day be appointed to the second situation?—There had been conversations, but no agreement, with the gentleman who was the candidate for the other place; nothing that could influence; and this after my own election. My predecessor had held the professorship of classics and the professorship of Hebrew, with the classical school; when I first thought of the appointment, I had looked to succeeding to all the places he held; but when I came to Belfast, to consider how far it would be proper for me to become a candidate, and had the duties explained, I found that the holding of the situation of classical master, and of professor of Latin and Greek, would be incompatible; that they had been wisely separated by the joint boards; and I applied for the school without reference to any professorship.

Your predecessor was Dr. O'Beirne?—No, Dr. Neilson; the vacancy was occasioned by his death.

Were you personally acquainted with the electors previously to your appointment?—With some of them; so far as this, that before I determined on applying for the situation, I came to Belfast to get information, and I was introduced and saw several of the Managers, who were ready to answer any question; but I did not previously know any of them.

In what manner did you become recommended to them; what was the nature of the testimonials you produced?—When I determined on becoming a candidate, I had a very great number of testimonials. I had testimonials from the present Primate, then Archbishop of Dublin, from the present Archbishop of Dublin, from the late Archbishop of Cashel, the present Bishop of Cork, on an acquaintance of twenty or thirty years; and from the present Bishop of Limerick, then Archdeacon Jebb, and from other clergymen of the Established Church. I had some from pupils who had been educated by me. I may mention two who wrote on that occasion; Mr. Devonsher Jackson, the secretary of the Kildare-street Society, and Mr. Richard Benson Warren, who had lived in my house for many years, and was thoroughly acquainted with me; those gentlemen wrote on the occasion, and a great many others who were connected with me, from having children educated by me, or from their knowledge of me in the different situations I had filled. I also laid before the Managers a letter of Lord Shannon's, not written for that express purpose; and others of the same character, as from the Managers of the Cork Institution.

Was there any competition on the occasion?—Yes, and it had been going on for some time before I applied; a very respectable gentleman, but one much younger than I am, and of much less experience, was a candidate. He was a clergyman of the Established Church, he was a candidate before I was, and had been very strongly recommended, and I have heard that the competition was very close; that some persons who would have voted for me on account of my own and Mrs. Hinks's experience, were favourable to him on the ground of his being a member of the Established Church; but since the election, some who then opposed me, have expressed their satisfaction in the event.

Have you any connection with any cure of souls?—No, I have no religious duties to perform; but I am associated with the Presbytery of Antrim, a connection I have no wish to disclaim, though it is a connection chiefly of a social kind.

What number of pupils have you in the school?—It is constantly varying. I made a return for the Managers a few days ago, of 150; some young men having gone up to college, or gone home to make some preparations for the next entrance. It is now reduced to 143, and there are eight or ten more who are nearly going, but there will probably also be an increase; I have put in writing the number of pupils for the last three quarters, distinguishing those who pay.

We understand you are one of the two masters, who by the rules of the Institution, are permitted to keep boarders within its walls?—I am.

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How many have you?—Eight-and-twenty, at the rate of thirty guineas per annum. I have never had more than about thirty.

What do you consider on the whole to be the gross receipts resulting from your school department?—The gross receipts of the classical school, independent of the board, would be, making the deductions for free pupils, about from 450*l.* to 500*l.*, and from the boarders, 840 guineas.

That is the gross, subject to deductions for the payment of assistants?—Yes, and the board of the young gentlemen. I do not consider that by the board, I have much emolument.

What may be the expense of remuneration to the assistants, and how many do you keep?—The number and remuneration are not permanently fixed, but I have four assistants at present; to one of them I pay 50*l.* a year; to two I pay 30*l.*, and to the junior assistant, not more than 10*l.*

Do the assistants all board with you?—Yes; all of them live in the house, and the board is to be added to the sum paid to them; one of those assistants is my son.

What may be the amount of your emoluments arising from the collegiate department?—The average would be about 50*l.* I mean the sum received, supposing I paid no compliments to students from any particular connexion with them, and without reckoning the expense I go to for premiums, and the expense in providing books.

Is there any salary annexed to the office of Hebrew Professor?—None whatever; I do not suppose that my actual receipts, independent of the reduction for books, has ever amounted to forty guineas.

Does it result, either from the rules of the Institution, or the rules of the Synods, that the Students who attend the lectures of the Divinity Professor, must also attend your class in Hebrew?—The Synods require it as a matter of necessity; and it is in general considered a divinity professorship.

Explain what you mean by saying, "it is in general considered a divinity professorship?"—It is considered peculiar to the divinity students, and in the colleges in Scotland, (from which the rules of this were adopted), it is regarded as a divinity professorship; and I am called upon to give an account of my class immediately after the Divinity Professors, before the other professors. In the common hall, at the end of the session, the Divinity Professors are first called on, and then I am, as Hebrew Professor, instead of in order of appointment.

State the course of instruction you give in Hebrew?—The pupils attend two years. I first instruct them in grammar. I have used Fitzgerald's Grammar, but it is difficult to be got, and I think it not a good book. I have latterly used Lyons's Grammar, and Jones's Hebrew Selections; he is a teacher in the Feinaglian Institution; it contains three chapters in Genesis, and ten Psalms, with a kind of Lexicon, and Grammatical Notes, supplementary to Fitzgerald's. I have adopted that book in the junior class; in the senior class I read a portion of Scripture, varying it so as to enable the young men to attend more than one session. With a view of inducing them to cultivate a knowledge of the language, I vary the portion of Scripture, that they may not go over the same part twice, and for such additional attendance they do not pay as for the regular sessions.

Do your lectures embrace doctrinal discussions, or are they confined to grammatical construction?—They are confined to the grammatical construction, or to circumstances unconnected with doctrines. I do not hesitate to say, that it is a professorship of such a nature, that I do not wonder at its having excited some alarm: indeed, I have always said it would naturally occasion jealousy, respecting a person not holding the sentiments of the Synods, because the Scriptures are taught, from which opinions are formed, and on that account I have been on principle, and from the obligation I entered into on my appointment, very cautious; but at the same time I do not think, that if I were inclined to it, I could much introduce any thing connected with my peculiar opinions, or that would be objectionable. I have, however, made it a point to consult and use those commentators, and those books only, for the business of the class, that are in estimation in the Established Church, recommended by the bishops of the Established Church, and adopted by all those sects called Orthodox. I have never consulted for the class, books of another description, and upon any point disputed I have invariably adhered to the common version, not thinking there was any occasion to depart from it.

Are we to understand from your answer, that you feel your religious opinions to be different from those of the two Professors of Divinity?—Yes.

How would you describe the difference of opinion?—I hardly know how to describe it. I have not been very much given to theological pursuits. I have been very much engaged in the business of education, and in scientific pursuits—and theology further than moral practice, and enforcing the Scriptures, has not been an object with me, and I have read, since I was at college, very little upon the subject, excepting the Scriptures themselves. I believe, so far as the leading points, the term Arian may convey an idea of my present sentiments, with very high notions of the dignity of our Saviour, a decided opinion of his pre-existence, and my belief in the entire Scriptures; and as I do not find in the Scriptures the doctrine of the Trinity, so far I am what may be called an Arian; but I have read no Arian treatise upon Divinity, and am not acquainted with the subject scientifically, and do not mean to profess myself an Arian, except as implying my opinion as to the person of Christ.

Do you feel yourself at liberty to address direct worship to the Saviour?—No; I worship through him.

Do you consider that the death of Christ operated as an atonement for the sin of man?—Most undoubtedly. Of all the different schemes, I could not exactly say which I adopt;

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firmly believing in the benevolence of the Divine Being, I do also believe, that by His atonement the death of our Saviour was mainly instrumental in our redemption. I recollect, when I read the treatise of the Archbishop of Dublin on the Atonement, I did not see much in it concerning that doctrine, from which I differed.

Were your sentiments upon religious subjects a matter of notoriety, previous to your appointment?—I have never been particularly active in disseminating them, but quite the reverse. I have always been adverse to religious controversy, or to taking any part in it. I have never been forward in publishing or preaching upon controversial subjects, but I thought it a duty, when I proposed myself as a candidate for the mastership in the Belfast Institution, to say that I agreed with Dr. Bruce's opinions, and that, if his sentiments were considered objectionable in a candidate, I should be glad it would be mentioned at once, as I would not in that case become a candidate. I was in a respectable situation at Fermoy, at the head of a school, which, though I had motives for leaving, certainly I could not leave at random, and it was a point of great consideration with me, whether I should offer myself or not; and therefore it would have been very foolish not to state any thing that might be objected to.

To whom did you state that?—To different persons who were Managers, and whose opinions were otherwise; I think officially to the Secretary; but I am not certain.

Were the dignitaries of the Established Church who recommended you to the situation, aware of your sentiments upon the subject?—I do not know that the dignitaries of the Church, who honoured me with their testimonials in my favour, were aware of my peculiar opinions. They knew I was a Dissenter from the Established Church, and they could not therefore altogether approve my opinions; but they spoke of me as qualified to teach a school, and as a man of activity and loyalty, without adverting to my opinions.

Was it pretty well understood at the time of your election, that you disapproved of the peculiar doctrines of Calvinism?—Yes, I suppose that it would be understood by the electors, and every body who thought of it, that I did.

Do you think it possible for any persons to agree at once with the Archbishop of Dublin and Dr. Bruce, upon the subject of the Atonement?—Perhaps not. I do not entirely agree with Dr. Bruce. I did not know his sentiments on this subject at the time; I only looked to one point. Dr. Bruce was known in Belfast, and known to be an early friend of mine. I knew little more of Dr. Bruce's peculiar opinions, than that he was not an Unitarian, in the common acceptation, and that he was a Dissenter from the doctrine of the Trinity, and I merely wished to convey the idea that my opinions were not the same as those which were deemed Orthodox; that I did not hold the doctrine of the Trinity. I did not wish to mention that I concurred in all Dr. Bruce's opinions.

Will you explain what meaning you attach to the expression, "worshipping through Christ?"—In worshipping through him I express my belief in him as a Saviour, and that we are to come to God through him; that he is our mediator and intercessor, though not the object, as I conceive, from the Scriptures, of direct worship, yet at the same time, that he has taken a deep interest in our salvation, and that it is through him only we hope for acceptance.

Do you consider him as possessing a divine nature?—I do not know well how to explain that; I am not very much read in theology, and I do not know certainly, whether by divine nature is meant being equally one with God; if so, I do not think so; but if by divine nature is meant a connexion with the Supreme Being, different from what men have, emanating from the Supreme Being in a different way, I do think that this is the doctrine of the Scriptures.

Do you consider Jesus Christ to be God?—I do not.

In any sense of the word?—In any sense of the word I should not apply the term "God" to him.

You consider him a created being?—Yes.

And that there was a time when he was not?—Yes.

What meaning do you attach to the expression "the Holy Spirit?"—I have not, really, clear ideas upon that subject; there are certain passages in the Scriptures in which he seems to be considered as a distinct being; there are other passages that appear to me more to favour the idea of his being no more separate from the Father than our souls from us; that there is a kind of connection between them, and that he is almost the same as God. I have, however, no definite ideas upon this subject.

In what manner do you explain the word "Elohim" to your Hebrew class?—I have never explained it at all; I translate it "God," and avoid making any remark upon the term; I do not think that many of those divines I have conversed with, or into whose writings I have looked, lay any great stress upon it as an argument for the doctrine of the Trinity, but I know that some Christians do think so. I have therefore thought it best to leave it alone, except to say that it is a plural joined with a singular. They might see a multitude of instances of the same kind, from which no individual would think of drawing the same conclusion, and on this account many learned men do not lay a stress upon it; but I have never pointed out any thing of this kind to my class, but have let the word pass unnoticed. If I felt myself more at liberty, I would mention the names of persons who drew such a conclusion from it, and also of others who did not, still confining myself to supposed orthodox writers.

What course would you pursue, if a young man were to ask you, how it happened that a plural noun was joined to a singular verb?—It very often occurs, that plurals are joined to singulars, and singulars to plurals.

Supposing that a young man should ask you, how the word "God" came to be signified by a plural nominative, what answer should you give him?—I would tell him there had been different

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different modes of explaining it, and refer him to his Theological Professor, since it involved a disputed point, and I was not therefore at liberty to speak upon it.

Has any young man ever put the question to you?—No, there was a point mooted by the Moderator of the Synod of Ulster, who took hold of an expression, in which he quite misunderstood the meaning and tendency of my question, as I believe has been made clear to his own satisfaction in my reply, and which I think might be clear to anybody; it was about the word "*Adonai*;" it is disputed, whether it be a singular or a plural; but whichever it be, it is written in a peculiar way by the Masorites; words of a similar kind have a short *ā* before the *i*, excepting when a certain accent comes, which is called a royal accent, and then the short is changed to a long *ā*. Now in the word *Adonai* they always write it with a long *ā*, and it has been explained in mas-oretic works, that this has been done out of respect to the name of the Supreme Being; it is just the same distinction as where we write the name of God with a capital or a small letter; and during the examination of the class, I merely asked a young man respecting this change, who understood my question and replied accordingly, that the long *ā* was used out of respect to the name of God; it had no connection whatever with plurality.

How do you explain the word "*Jehovah*" to your class?—I consider it derived from the Hebrew verb, which signifies to be, that it expresses the self-existence of God, and is interpreted by the words "*I am that I am.*"

Do you consider it to mean the Supreme Being, God the Father?—I certainly consider *Jehovah* to mean God the Father; I know there has been an argument introduced, I think by Mr. Taylor, a clergyman of the Established Church, under the name of "*Ben Mordecai*," in which he has considered Jesus Christ as the *Jehovah* Angel. I speak incorrectly perhaps, for I have never read his book, much less entered into the consideration of it; I have always been in the habit of regarding "*Jehovah*," as implying the Great Supreme Creator of all things.

And so teach it to your class?—Yes, so far as I am called upon.

Do your pupils translate the word "*God*?"—Yes, they do, or rather *Lord*, as in the received version; my practice is to refer them to the received version; I never depart from it, excepting in slight points, which go to the reconciling and pointing out of differences between the Septuagint, or the quotations of Scripture in the New Testament, or if in the writings of Bishop Lowth, or any man of acknowledged authority, I find an explanation that does not affect doctrines, any thing for example tending to explain the manners of the Jews, or their general history, I lay it before the class, but I do not enter upon explanations which can at all involve theological discussions.

Do you open your class with prayer?—Yes, at the commencement of the session; not at other times; for this reason, my class is held at six in the evening; I conceive where all those attending it have been engaged in prayer, and have entreated a blessing on the labours of the day before, it is a work of supererogation; I have however no objection to it; and I have intended to alter in that respect, for this reason, that after the commencement of the last session, the theological professors expressed a wish that the class should begin by prayer. I have no objection to it, but I did not like to make any change in the middle of the session.

The prayer when you do offer it is extempore?—Yes, contrary however to my former practice. When a settled minister I preferred written prayer, and was always in the habit of using written prayers before I came here; it was rather a departure from my own judgment, and a compliance with the practice of others. I generally confine myself to what is the peculiar business. I wish to avoid extending my prayers, from not being in the habit of that mode of prayer, and from thinking it better to confine them to the acknowledgment of the perfections of the Supreme Being, and to imploring a blessing upon what we are about to be immediately engaged in.

Have any of your boys been successful upon their examinations, in obtaining admission into Trinity College, Dublin?—Yes, there have been some; there is one young man at present, a pupil of mine, that has carried the prizes regularly in college.

At entrance?—Yes, in Hebrew; a sum of money was left for young men that were to be examined in Hebrew at entrance, and premiums are given, varying from 2*l.* to 20*s.*; several of my pupils have got the first premiums.

In what Presbytery were you ordained?—It was then the Presbytery of Munster; it has latterly been called the Synod of Munster, having been united with the Southern Presbytery of Dublin.

The Arian doctrine is understood to be the doctrine of that Synod?—There are persons not Arians members of it, but the greater number of them are so.

What number of ministers may there be?—Twelve.

Was it known you were in connection with that Synod, at the time you obtained those testimonials from the dignitaries you have mentioned?—Yes, I suppose so; I neither expressed it, nor was I questioned upon the subject; it was a matter of general notoriety what my opinions were; I never attempted to conceal them.

You have referred to a conversation between yourself and one of your pupils, in the course of a lecture with reference to the word *Adonai*?—Not with one of my pupils; we have public examinations by order of the Synod in the common hall, in the presence of the Moderator and the Committee of the Synod; my pupils were examined in Hebrew; Dr. Hanna sat in the pulpit or chair with me, and I asked a question incidentally respecting the long *ā* in the word *Adonai*, and the pupil gave me in answer, that he had understood it as being put as a mark of respect to the name of God, and afterwards the Moderator, publicly, when he

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entered into particulars respecting the Institution, pointed it out as a charge against me, that I had given such an explanation to the class.

How was it understood, that the explanation of the term bore upon the doctrine of the Trinity or Arianism?—I cannot tell; the Moderator thought so. I speak of the Moderator of last year, Mr. Cooke; he published a remark upon it; and I published a pretty long letter in the newspaper, a column, in which I quoted a number of authorities, and in which I entered more into minutiae than the subject required, to show that he had not been acquainted with the subject, and that he had taken alarm without foundation.

Did you tell the students you were examining that Adonai was plural, and was so used to express dignity?—Certainly not; I asked my question respecting the long *ā*, and the student answered the question accordingly, without saying anything about plurality; when I explained it I merely accounted for the difference from other words, also plural, in having a long *ā* instead of a short one, by observing, that it was the practice of the Masorites out of respect to the name of God, as denoting dignity; but I did not enter into any further explanation, nor was there any thing that passed alluding to *plural*, but the Moderator, probably under some alarm, and watchful, caught the word, though he afterwards acknowledged he did not understand much of the subject; he was apprehensive it had a tendency to inculcate Arianism.

Was your statement simply, that the long *ā* was used in the manner in which it was in that word, as marking the dignity expressed, or to that effect?—That the long *ā* was used in that word in consequence of dignity, or, I would rather say as a mark of respect; I did not use this illustration at the time, but I would repeat it, as explaining my meaning; it was just as we write "God," with a large G instead of a small one; that the long *ā* was used before the final *i* instead of a short one, as marking the dignity of the Supreme Being, being the name of God; the Masorites have adopted it to express dignity. I found that explanation in all the commentators who were Trinitarians; I quoted eight or nine of the highest authorities for it.

What other explanation does it admit of?—It makes no difference in the sense at all; it is a matter of no moment whatever. If I had thought any one could have connected it with doctrines, I should not have used it at all; it is not like "Elohim." Those who read Hebrew without points, and some of those who use them, never make it a plural.

What is the other explanation it admits of?—It admits of no other I can conceive of; the word is translated in the same way, whatever opinion may be formed. It is a name of the Supreme Being, and the difference about the points is of no greater importance than I have stated. The points are by a great many of the best Hebrew scholars, and some of the most orthodox ones, given up entirely; none, I believe, consider them as of divine authority. I was explaining the Masoretic doctrine, and was merely saying, as much as if I told a child such a word is always written with a capital. I could never have conceived it possible that it could have attracted notice; in fact, I did not know what authorities there were for my remark till it had been found fault with; it merely occurred to me in one grammar, and I mentioned it incidentally; but when it was found fault with, I looked to see how it had been explained by the lexicographers.

Have you, at any time, either in your lectures or examinations, or in any course of communication with your pupils, touched at all upon the controversy between Calvinism and Arianism?—Never at all.

You have mentioned the number of boarders you have at present; do you conceive that the accommodation for boarders afforded to you by the Institution, would allow of your having a greater number, and what number?—I think it would accommodate about forty conveniently; I have never had so many, therefore cannot speak from experience.

Have you now many gentlemen not belonging to Belfast attending your class, who are not boarding in your house?—About eighteen, I think.

Do you think they would become boarders with you, if you could afford them accommodation?—Not at all; the young men who do not board with us are in a station of society that makes it necessary for them to board for a considerably less sum.

Do you think it desirable that further accommodation should be afforded to you for the boarders?—I do feel that we are considerably inconvenienced for want of more room; as a schoolmaster, I want a much larger room for teaching, and I could adopt many plans that occur to me as improvements if I had more room.

Have you more room than Mr. Montgomery?—My dormitory is the same size; I am sorry it did not occur to me to exhibit it; it is always ready for inspection.

Does any thing occur to you that would tend to the improvement or advantage of the Institution, that you would wish to mention?—There are many circumstances to which, if opportunity permitted, I would wish to draw your attention.

Are you acquainted, in general, with the political principles of the Professors and Masters of the Institution?—Indeed, I think I am, so far as every thing that has occurred within four years.

So far as your knowledge goes, what character would you apply to the several Professors and Masters of the Institution, that of affection or disaffection towards the established Government of the country?—Affection towards the established Government of the country, certainly.

Have you ever learnt any circumstance that would induce you to think that in any certain case disaffection existed?—No, in no one instance; I have not heard any circumstance that would lead me to suspect any of them.

So far as your experience goes, as to the gentlemen educated at the Institution, are they generally marked by feelings of affection or disaffection towards the Government of the country?

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country?—So far as I know, they are affectionate towards the Government; I do not think the Institution has any connection with politics. It is hard for me to speak to this, from the short time I have been a resident. I have not meddled with political discussions, but in the town of Belfast there has been a great deal of talk about politics; and there are many pupils who may adopt the opinions of their parents; as far as I have reason to believe, they are all attached to the Government of the country.

Is your classical course the same as that pursued in the University of Dublin?—It is obliged to vary, because we must take in the course of entrance for the Synod of Ulster, and also for Maynooth College, which is more extensive than that of Dublin College; and to accomplish that, we are obliged to read much higher books.

Has it so happened that any persons have been educated here for the Roman Catholic priesthood?—Most unquestionably several; I have four boarders, and seven or eight Roman Catholic day scholars, of which three are looking forward to the priesthood; and there was one left me lately educated in my school, and who also attended my Hebrew class, with the knowledge, I believe, of his Bishop, and is gone, under circumstances highly favourable, to Maynooth College, in the last year.

[The witness was requested to furnish the Commissioners with the Particulars of his Classical Course.]

Have any of your pupils been intended for the Established Church?—Several; I have frequently had sons of clergymen of the Established Church intended for the church. I have at this time come to spend a year with me, the son of a clergyman in the south of Ireland. I have had a number of the sons of clergymen of the Established Church with me, and several clergymen, that are now settled, were educated by me. I have had pupils from the south since I came to Belfast; if it had not indeed been for my connections in the south, I should, perhaps, not have had so many boarders. A young gentleman, who is now a candidate for the gold medal in college, who distinguished himself very much during his course, is a Roman Catholic, and within the last three months he has introduced two other Roman Catholic boarders to me.

Course of Reading in the Classical School.

THE Latin Grammar used is *Ruddiman's Rudiments*, which I prefer to most of the old grammars, but think might be much improved. A vocabulary is used for exercises in the declensions; and when sufficiently advanced, the pupil begins to write *Ellis's Latin Exercises*, entirely taken from the writings of Cicero, and adapted to the Eton Syntax. More advanced pupils use Valpy's *Elegantiae Latinae*.

The first books for construing are Valpy's *Delectus Sententiarum* and L'Homond's *Epitome Historiæ Sacræ*, in addition to which, Dr. Burrowes's *Selectæ*, when it can be procured; Eutropius, and a cheap *Selectæ Sententiæ*, published in this town, occupy about a year and a half; Cornelius Nepos, the Commentaries of Cæsar, and Walker's Selection from Ovid's Epistles, are next used; and at this time the pupils generally begin Greek grammar and prosody. The grammar used is one compiled by myself, and the prosody, I prefer, was published by the Rev. R. Boyce; a part of Ovid's *Metamorphoses* and Valpy's Greek *Delectus* usually complete the part of the instruction previous to what is called the entrance course.

The entrance course for Dublin College includes the first six *Æneids* of Virgil, the whole of Sallust, two Plays of Terence, the Satires and Epistles of Horace, and select Satires of Juvenal. Sizars must read the additional six books of Virgil, and the Odes of Horace; and the latter, some part of Livy, and Cicero de Officiis, are necessary for entrance with the Synod of Ulster and at Maynooth. We also frequently read the *Georgics* of Virgil, select Orations of Cicero, and parts of Tacitus.

The Greek entrance course consists of the four Gospels and Acts, Walker's Selections from Lucian, Ormston's Extracts, and the first eight books of Homer, of which Ormston is seldom read. Both the other courses require Xenophon's *Cyropædia*, and we frequently add several more books of Homer, some part of Demosthenes, a Greek Play or two, and a book of Herodotus, taking advantage of the publications for the Greek class at Glasgow; Dr. Neilson's Greek Syntax and Idioms, with his Exercises, are also used; and with the higher classes, Mr. Phillips's Greek Prosody, with Professor Bruce's Account of the Greek metres.

The senior class, at present, read with me the Odes of Horace, and selections from Livy and Tacitus, alternately, in Latin; the *Œdipus Tyrannus* and Demosthenes *περί Στεφάνου* in Greek, besides advanced parts of Homer, and the *Georgics* of Virgil, with my first assistant. I devote from 10 to 12 to the head class, and, with the exception of a Greek lesson in Homer, of the second class before breakfast, hear the junior classes as it may be convenient, during the other hours of business.

Saturday mornings are devoted to history and ancient geography, in both which there are monthly examinations by myself. The books used are an epitome of history, in great measure abridged from the *Elements* of Professor Tytler, but more accommodated to a classical school. This, as well as the ancient geography, were compiled by myself, and I take the liberty of sending a copy of each, and of the Greek grammar. The remainder of Saturday is employed in exercising the pupils in Greek and Latin grammar, including prosody. With respect to Hebrew, it should be mentioned, that besides the instruction in the Bible, a lecture on grammar, often taken from the *Philologia Sacra* of Glassius, or an account of the different versions of Scripture, the Jewish sects, the Masora, Talmuds, &c. is given on one evening in the week, on which the pupils are examined on the following one.

Thomas Dix Hincks.

Appendix, N° 11.

Examination of the Rev. W. D. H. M'Ewen, A. M.; Thursday, 13th October 1825.

Examination of
Rev.
W. D. H. M'Ewen,
A. M.
13 October 1825.

YOU are a Clergyman in the Presbyterian Ministry?—I am of the Presbytery of Antrim.
Have you any congregation committed to your charge?—The second congregation in Belfast.

How long have you been resident at Belfast?—Upwards of eight years.

Are you a Visitor of the Belfast Institution?—I am.

At what time did you become connected with it?—Immediately on my removal to Belfast I was appointed a Visitor; at the expiration of four years I was appointed a Manager, and at the termination of the next four years I was re-appointed a Visitor.

We collect from the books of the Institution, that few, if any, of the Managers appear to have been more constant than yourself?—I have been very uniform in my attention to the duty.

And there are few who could give us better information as to its original objects and the plan upon which it has been conducted?—I have certainly paid very considerable attention to it.

How often are the meetings of the Visitors and Managers held?—Generally speaking, once a fortnight, on every alternate Tuesday; I am not sure, but during the College session they are held every Tuesday. We have not so much business during the vacation.

Do you conceive that the Belfast Institution was originally founded for the express purpose of providing the means of education for the Presbyterian Ministry, or do you conceive that object to have become an incident to it, and to have formed no part of its original design?—I have always been of opinion, that although not distinctly expressed by the insertion of the name of the Moderator of the Synod of Ulster in the Act of Incorporation, yet that it was the intention of the Proprietors to cultivate an union with that body. In the session which opened on the first of February 1814, its plans were not stated in detail.

Do you think it was in the mind of its founders to render it subservient to that purpose?—I do, from the general history of Presbyterianism, and inserting the Moderator's name as a Visitor.

Was there any Bishop who had his name inserted at the same time as a Visitor?—Yes.

If it was merely from the insertion of the Moderator's name, we might infer from the insertion of the name of a Bishop of the Establishment, it was intended also for the education of Ministers of the Establishment?—That would have been an interference with the regular education of the University of Dublin, which was never intended.

Can you state for what end the two Bishops of the Establishment and the Provost of the University of Dublin were appointed as Visitors?—I conceive the object of appointing them, and the Members of Parliament for the two counties of Down and Antrim, was to afford every reasonable satisfaction to His Majesty's Government, that nothing improper would be attempted within the walls.

What impropriety do you allude to?—I think the mere circumstance of knowing that men of that rank and consequence in the kingdom, were officially connected with the Institution, and also entitled to inspect at all times every department in the seminary, was calculated to give a reasonable security to Government that every thing would be conducted with propriety.

Have either of the Bishops of Down or Dromore ever, in point of fact, interfered in the concerns of the Institution, or attended as Visitors?—Distinctly; the Bishop of Dromore actually attended and voted at the election for one of the professors, at the election of Professor Stevelly, I believe I was present when he took a part in that election.

Have either of the Bishops ever interfered, except on the occasion of an election; have they ever taken a part in the management and concerns of the Institutions?—Yes, the late Dr. Percy, Lord Bishop of Dromore, not only interfered by subscription, but offered his advice by letter as to the mode of management to be pursued, and his letters are in the letter book.

Have any and what Bishops of Down or Dromore, so far as your information goes, personally inspected the Institution, and gone through the building, and seen the arrangement of the classes, &c.?—The Lord Bishop of Down has been recently appointed; on that occasion I was one of the deputation that waited upon him, to know if he would accept of the office of a Visitor, which he did, and I believe he went through the different departments of the Institution; I know he consented to accept the office in the Institution, and that the reason he assigned for not voting at an election was his recent appointment, and that he did not wish his first connection with the office should be one of patronage.

Did the preceding Bishop of Down ever act as Visitor?—I never saw the preceding Bishop of Down in the Institution, but I cannot take upon me to say that he did not.

Do you recollect any of the county members, who are from their situation Visitors, voting at elections?—I do; I recollect perfectly Colonel Forde attending and voting; and I believe I might also state, but not with the same certainty, that Lord Arthur Hill has attended; the Marquis of Downshire I know has frequently attended; and I believe that the late Sovereign of Belfast, Mr. Verner, has not unfrequently attended, as well as Sir Arthur Chichester.

Is it your opinion, that those persons who may be considered the resident aristocracy of Belfast approve, generally speaking, or disapprove of the Institution, or would wish its continuance, or wish it to cease to exist?—It is the absolute impression on my mind, that they are favourable to the Institution.

Do you know any person in the neighbourhood, of rank or importance in society, that, so far as you know, actually disapproves of it?—I conceive before the appointment of the board of

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of Faculty there were doubts and difficulties; it was then thought by some of the aristocracy, that there might be an interference of the managers, who were mercantile men, with the conducting of the general business of the College, to which they conceived they were incompetent, but I conceive an absolute change took place in their minds upon the formation of the Board of Faculty.

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By the Board of Faculty, we are to understand the professors alone?—Yes.

Will you describe exactly the nature and extent of the authority of the Board of Faculty?—I wrote the first sketch of the Act which was subsequently passed, and that places under the control of the Board of Faculty, absolutely the whole of the moral and literary concerns of the Institution. It prevents the Managers interfering directly or indirectly in the management of their classes; it leaves them as absolute in the management of their classes as the professors in Glasgow University.

Are their decisions as to their own duties, not subject to the control of the Visitors and Managers?—The Visitors retain the power to inspect at all times every department of the Institution, and report upon it; the Visitors both Parliamentary and elected, are empowered by the Act of Incorporation to enter into any of the classes, and inspect the manner in which the business is conducted, and to report to the joint Boards, but they have no power to control the professors in the execution of their duties.

Supposing the improbable case of the professors joining in assigning to themselves a less strict performance of their duty than the Managers and Visitors might approve of, what would be the actual result?—We attempted to guard against that by a special enactment, that they were to hold their situations upon the condition that there should neither be immorality, incapacity nor inattention; and within my own knowledge, we were obliged to report not on the immorality of the individual, but both on his incapacity and inattention.

Was there any professor that became the subject of such a report?—There was; to whom we paid his salary for the current year, and who retired to Scotland quietly, without any disturbance. He was not fit to conduct his class.

Does he continue to receive his salary?—No; he did not officiate half a session, till his incapacity was ascertained by even junior students in his class.

The appointment of a professor is for life?—Yes; provided there is morality, capacity and attention.

Do the Masters hold their situations on the like tenure?—Yes.

Be so good as to enumerate the different professorships that are attached to the Institution, with the salaries respectively annexed to each?—The present President of the Board of Faculty, who is changed annually, is the Reverend Mr. Hincks; he is the Professor of Hebrew; and I believe he receives no emolument excepting the fees of the students. Mr. Bruce was originally appointed the Professor of Hebrew, Greek and Latin; he found the duties were very arduous, and I think there was an arrangement entered into, that Mr. Hincks should be allowed the fees of the Hebrew class, and that Mr. Bruce should retain the salary of the Greek and the Latin chairs. Dr. Young is the Professor of Moral Philosophy, and his emolument is 150*l.*, exclusive of the fees of the students. Mr. Cairns is the Professor of Logic, and his emoluments are 150*l.*, exclusive in like manner of the fees of the students. Mr. Stevelly is the Professor of Natural Philosophy; his salary is 150*l.*, exclusive of the fees of the students. Mr. Thomson is the Professor of Mathematics; his salary was 50*l.*, but that I think he resigned about a year since, in consequence of the reduced finances of the Institution. Dr. Drummond is the Professor of Anatomy and Physiology, and his emoluments from us were 50*l.*, but he also resigned it under the same circumstances. With respect to the two Professors of Divinity, they are paid nothing from the funds of the Institution; the students in the divinity classes pay a certain fee, and in case the amount of fees does not come up to 100*l.*, the Synod are pledged to make it up 100*l.* to each, I believe.

Do you yourself approve of that striking disparity of salary that seems to be established, or would you think it a better arrangement that all the professors should receive the same, if there were funds sufficient?—All the salaries seem very small; but some of the professorships appear to me much less useful than others. I think it very right that the students of theology should make themselves acquainted in some degree with comparative anatomy, on the plan of Ray or Paley's natural theology; but I do not think it of the same importance as the study of moral philosophy.

Do you think 50*l.* salary is a becoming remuneration for the Professor of the Hebrew language?—By no means.

Then that 50*l.* a year is added to considerably by fees?—Yes; but the Professor of Hebrew has not 50*l.* from us, he only has the class fees; Mr. Bruce has the 50*l.* attached to the Greek and Latin chairs; and Mr. Hincks has only the fees of the pupils. The reason of that was, that the combination of the Hebrew, Greek and Latin languages necessarily produced a great number of pupils. I may be mistaken, but I believe, I am correct. I will examine into it.

We should wish to know what impression has resulted from your experience, as to whether sentiments of disaffection to the Government have for any time past prevailed to any and what extent, among the Professors and Masters of the Institution?—I have ever since my coming to Belfast, been a Member of the Boards, and I do declare, I never knew an instance of disloyal sentiments being inculcated or expressed on the part of the Professors, Masters, Managers or Visitors in the Institution. Difference of opinion may have prevailed as to the Managers private sentiments. I speak positively as to the Masters and Professors.

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The question is, rather whether you conceive such sentiments to have been entertained by the Professors or Masters?—Never.

What is your impression as to the young men who have attended the collegiate lectures, in regard to their sentiments towards the Government?—I have uniformly found them correct and loyal in their sentiments. In truth, I have never heard a single political discussion mentioned by the students there, they are so entirely occupied by literary pursuits. I have never heard them express an opinion upon the passing political events of the day.

Are we to understand that it is your opinion, there is no decided political tone about the Belfast Institution?—That is decidedly my opinion.

Will you be so good as to state what you conceive to have been the origin and progress of the connexion that now exists between the Synods of the Presbyterian Church and the Belfast Institution?—That connection took place, I think, in the sessions 1815 and 1816. There had been a communication previously in 1814, and on that occasion the Synod of Ulster, acting upon the views of home education, stated that so soon as adequate professors were appointed, they would select the Belfast Institution as the place in which their students might complete the curriculum for the Presbyterian ministry. I think it was opened on the first of February 1814; the first session of the Presbyterian students was in 1815 and 1816. I have not referred to the books, but that is my belief.

We collect from the whole of the evidence we have received, that the collegiate course embraces two objects; one the preparation peculiar for the Presbyterian ministry, and the other affording to the community at large, the benefits of an improved education?—Yes.

Which of those two objects do you conceive to be the chief at present, and which the subordinate, supposing, but not implying, it should become necessary to make a choice between them?—As a Presbyterian minister, I may be partial in the opinion I form, for I have always been convinced, that the education of candidates for the ministry in our country was a subject of paramount importance. I am perfectly sensible of the importance of diffusing education generally in our country.

On the whole are we to understand, that you think that the purpose of preparing young men for the ministry is of the two the most important?—That is my conviction; many might differ from me in that opinion, and I am also aware of the great importance of educating teachers. I know we have been sending out teachers through almost every parish of the province, which I conceive, next to the ministers, are the most useful class in the community.

Be so good as to state the grounds upon which you think Irish education for the Presbyterian ministry is of so much importance?—My preference to that has been founded upon the history of the different attempts made to carry it into effect, but particularly from its affording a more firm security for the morality and religion of our students.

Will you explain how it is that the education in Belfast affords superior facilities on these points, in preference to what might be obtained in the Scotch Universities?—With respect to the Irish students who attend in the Scotch Universities, I can state, that nine-tenths of them did not obtain letters of introduction to persons who would act as moral guardians. Formerly they went to a place with which they were unacquainted; they lodged in a large commercial town, and it was only necessary they should answer their names upon the call of the catalogue, and they returned to their respective presbyteries, who were unable to ascertain how they spent their time, except so far as the production of the certificates might inform them. There are few persons in Ulster who have not connections in Belfast; they come recommended to some particular friend, or some minister; the number of students is much less, and the professors are enabled to exercise a much more vigilant system of inspection. I have known an instance of a student called before his presbytery, and informed that his life had been so immoral, that he was not fit to obtain license for the Presbyterian ministry, and he was set aside; whereas, had that occurred in Glasgow, he would have returned, and most likely have been licensed, without the Presbytery knowing any thing of the matter.

Is it your opinion, that the young men attending the collegiate course in Belfast are under a system of respectable moral guardianship?—I do firmly believe they are.

In what description of houses and families do they usually reside?—We have latterly in Belfast been getting much into the habit that prevails in Glasgow; persons of moderate habits lay out their account to give a sitting-room and sleeping-room to one or two students, and I would generally say, that the places in which the greater number of the students lodge may be considered in decent mechanics or upper tradesmens houses, situated in respectable streets; those of a wealthier description may either be boarded with some of the professors, which occasionally takes place, or if they chuse, occasionally in the boarding schools of the Institution, and yet attend the college; but I think there is a class of people of respectable habits, who are gradually getting into the plan of lodging students.

Have you ever heard of any complaint among the town's-people of Belfast, that any of the students attending the collegiate course were of disorderly habits?—I have mentioned one instance, where an individual was preventing from obtaining his license; but, generally speaking, they are much more free from irregularity than students commonly are. I speak of the University of Glasgow, where I was educated, and where I have heard of tumultuous scenes taking place, which were never known in Belfast.

Are we to understand, that it is your opinion there is less vice among the students attending the Institution here than in Glasgow?—Yes, I think so; and I can give one reason for it. At Glasgow it is known there is a tavern within the walls of the college, which in my time was kept by the head porter of the University.

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Are there other taverns in Glasgow and Belfast, which the students more or less frequent?—Yes, but a student at Glasgow was often led into an inconsiderate expense, from this circumstance; he took all his money with him at once, from the difficulty of remittance, and never, in all probability, having been master of such a sum, he contracted habits of wasteful expenditure. When they are sent to Belfast they do not bring with them, generally speaking, more than 10*l.* in their pockets.

Were there not many of the Irish students without acquaintance in that great city?—Yes, a great number.

Are there any of the young men who attend the collegiate course in that situation in Belfast?—I should think it impossible.

Do you think it was in the power of the professors and masters at Glasgow to exercise the same control over the students as here, or do the circumstances account for the difference?—I am certain they were anxious to do every thing in their power, but the number was so great, it was out of their power to enter into a minute inspection.

In addition to that, Glasgow is four times the size of Belfast?—I should conceive it is.

We observe, that the Synod of Ulster is represented in the Institution by having a Professor of Divinity of its own nomination, and the Secession Synod is represented in like manner, but that the Presbytery of Antrim is not: can you state from whence that circumstance originates?—The Presbytery of Antrim consists only of eight congregations, and nine ministers, and the examinations in that Presbytery are of a very strict nature. I speak from actual knowledge. Many students prefer being licensed in the Synod of Ulster, although ultimately they may be placed in the Presbytery of Antrim, because, in the minds of many people, there is associated with the Presbytery of Antrim a notion of Arianism, which would not recommend him in a number of congregations. Another cause is, that we leave every student to exercise his own judgment in pursuing his theological studies, provided that he satisfies us when we examine him. We impose no creed upon him.

Is it your opinion that the imputation of Arianism is improperly attached to the Presbytery of Antrim?—I have no hesitation in admitting, that the Presbytery are Arians, admitting great shades of difference amongst its members. I, generally speaking, should say they are High Arians.

Are we to understand by that, what is called Semi-Arians in theology?—I should say they were of that class which entertains the highest views of the mediatorial influence of our Lord. Low Arians differ from us upon that point.

Will you be so good as to define to us, as distinctly as you can, the difference, according to your conception, between High and Low Arianism?—I think the High Arian may consistently teach the doctrines of the Atonement, and dependence upon the continual intercession of the Son of God at the throne of grace; the Low Arian holds different views of the Atonement. I think that is the cardinal point upon which they differ; and perhaps likewise as to the influence of the Holy Spirit.

What is the difference between a very High Arian and a Calvinist?—The Calvinists a, generally speaking, divided in this country into what are called High Calvinists and moderate Calvinists; the moderate Calvinist, I conceive, very seldom inculcates the doctrine of particular election, and still less frequently the doctrine of reprobation; whereas I conceive that the strict Calvinist must, to be consistent with his own system, teach both of those doctrines; but I beg leave to add also, that Calvin's Institutes give a much more fair and correct view; his principles have been very often misrepresented in modern books.

Without entering at present into any discussion of the tenets of Calvin, we wish to obtain from you what you conceive to be the essential difference between the highest degree of Arianism and the most moderate degree of Calvinism?—I have mentioned, that the High Arian may consistently teach the doctrines of the Atonement and dependence most devoutly upon the continued mediatorial intercession of the Son of God.

Upon those two points he agrees with the moderate Calvinist; the question is upon what point he differs from him?—I think every Arian must believe that there was a time when Christ was not.

Do you conceive that every Calvinist must believe the contrary?—I may state that the Trinity was not one of the five points of Calvin; it is distinctly taught in Calvin's system; but it is not one of the five points. I think the Calvinist necessarily holds the co-equality of the Son of God with the Father. I think the Arian of every description must hold the old scholastic principle, that there was a time when Christ was not.

What are the sentiments of the High Arians as to the Holy Spirit?—As to that I think that the High Arian holds that the influence of the Holy Spirit was at first miraculous, and calculated to afford that information which was required in the first ages of Christianity; that he now believes, not in the miraculous influence, but in the continual operations of the Spirit of God operating upon the mind of man.

Do High or Low Arians consider the Holy Spirit an object of worship?—No.

Do the High or Low Arians consider it proper to address worship to Jesus Christ?—I should not object to those who might conscientiously address prayer to the Saviour of the world, but I should prefer those who offered up their prayers to God, through the Saviour; direct addresses in prayer to the Redeemer, are not common amongst Arians.

What is understood by the term "through the Saviour?"—That it has pleased Almighty God to extend his mercy to a guilty world, through the merits and mediation of the Saviour, and "not for works of righteousness that we have done."

Do you consider that you can of yourself be saved, or do such acts as will entitle you to salvation; or that you can only do such acts through the grace of God, communicated to

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you through the merits of Christ?—I distinctly hold, that we are not to be saved by our own acts, or Christ has died in vain; it is only through the grace of God strengthening us.

Do you receive that grace through the merits of Christ; if Christ had not died, do you think that grace would have been communicated to you?—I firmly believe, and regularly teach, that Christ died to make reconciliation for iniquity, as predicted in the Old Testament; and from the concurrent testimony of the New Testament, that “God hath made him to be sin, for us who knew no sin, that we might be made the righteousness of God through him.”

Do you hold that his death has made that atonement through which you receive grace from God?—I conceive distinctly, that Christ offered up himself a sacrifice for sin, the influence of which was not limited to the elect. I have uniformly taught that doctrine.

Do you conceive that sacrifice to be a vicarious sacrifice?—No; I do not hold the doctrine of vicarious sacrifice, as generally taught.

The Calvinists all hold that doctrine?—Yes, the strict Calvinists must all hold it; the reason we do not hold it, is, because we suppose it might supersede moral rectitude.

Why do you conceive it might supersede moral rectitude?—If Christ suffered in the place of an elect individual, that individual must be saved, whether virtuous or vicious, if he was substituted in his place.

Then the principle upon which you deny the vicarious sacrifice is, that the death of Christ was for mankind in general, and not limited to the elect?—Certainly.

Do you conceive the views you have been laying before us, fall under the description of High or Low Arianism?—I account myself a High Arian, perhaps one of the most so. I teach the doctrine of the atonement, and the forgiveness of sins through the Saviour of the world, and not the salvation of man through his own merits.

In whole, or in any degree?—I do not conceive that any works of righteousness we can do, considered in themselves, would have obtained the pardon of God without the merits and mediation of his Son.

Or that they form any part of the Atonement?—No, certainly not; but I agree with Calvin, when he says “*Fides sola justificat; sed Fides non est sola.*”

What do you understand by the term “*Fides non est sola?*”—That faith exists uniformly in connection with good works.

Is it your impression, that every minister of the Presbytery of Antrim is an Arian, according to your description of the term?—The general impression upon my mind is, that they are an Arian Presbytery; there are some of them whom, from their distance from me, I have never heard preach in my life-time.

Are the views of Christianity you entertain the same, or different from those taught by the professors of divinity, Dr. Hanna and Dr. Edgar?—Both Dr. Hanna and Dr. Edgar are Calvinists.

Are the ministers of the Presbytery of Antrim perfectly satisfied, that those young men who are to form their future ministers, should be educated in that Institution, where the only professors of divinity teach doctrines contrary to those the Presbytery approve of?—They have never objected to the general education in that seminary; several of those who have attended the professors of logic, moral philosophy, &c. and received the general certificate of the Institution, are Calvinists. I have never heard a single objection made by the Presbytery of Antrim, to the system of education of the young men in the Institution.

Does not it necessarily result, from this state of things, that the Presbytery is looking for Arian ministers at the hand of Calvinist instructors?—The Presbytery of Antrim consists of several very wealthy and respectable congregations, and they very seldom chuse their ministers from the young class of students; they rather prefer chusing men whose religious opinions and character have become in some degree known.

Then do they conclude, that they shall always have sufficient opportunity of choice to be able to supply themselves with Arian ministers, notwithstanding the instructions those ministers receive must be purely Calvinistic?—It is by no means a *sine qua non*, that a man in the Presbytery of Antrim should be an Arian; those are our general views.

Is the question of Arianism or Calvinism a question upon which the candidates for holy orders, in the Presbytery of Antrim, are examined?—Not at all.

What is the form of the examination of the students before you receive them into orders?—In all the introductory part we follow the same course as the Synod of Ulster; when we come to examine them on theology, we take the Greek Testament and Hebrew Bible as our text books.

Is it your impression, that any young men who have received the instruction of Dr. Hanna or Dr. Edgar have subsequently become Arians?—I conceive the great majority of those who have been either licensed or ordained, and were educated within the walls of the Institution, have been Orthodox men, in the popular sense of the word. I believe there may be one or two instances in which they have held different views; but in those cases their parents were themselves either Arian clergymen, or laymen supposed to hold those opinions. The great majority of those educated in the Institution have been of Orthodox sentiments.

Supposing the present state of things to continue, do you not foresee a contingent difficulty hereafter in the Presbytery of Antrim, in their being able to find a sufficient number of Arian teachers?—I have no fear of that nature, men's minds are so very differently constituted. I may be led to believe, that a very extended course of reading might lead men to entertain Arian sentiments. I do not see any contingent difficulty of supplying our congregations with moderate men; and I wish to see no others amongst us. We have no Socinians.

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Do you not conceive there would be a greater chance of Arianism resulting from a Scotch education than in the Belfast Institution?—The leading members of the Synod of Ulster have been educated in Glasgow.

Do you not think that more Arians proceeded out of the University of Glasgow for the Irish ministry than have proceeded, or are likely to proceed, from the Belfast Institution?—Comparing the number of students with the number of years, I conceive that Orthodox sentiments, in the popular sense of the term, have been generally adopted by students in Belfast, whilst, in corresponding number of years, many students have been induced to imbibe Arian principles at Glasgow.

Do you think that arose from the nature of the instruction they received in Glasgow, or from other causes?—It never came to my knowledge that Arianism was taught in the University of Glasgow.

You have mentioned that Orthodox principles were inculcated here; are they not inculcated also at Glasgow?—By the Professors of Theology, undoubtedly.

You were educated at Glasgow?—Yes.

Did you attend a course of theology there?—No, I did not; I was admitted to the ministry without having ever attended a theological class.

Did those gentlemen of the Synod of Ulster, who are now supposed to hold Arian principles, attend a course of theology lectures at Glasgow?—They did, generally.

Were those principles, which, in the common acceptation of the term, are called Orthodox principles, inculcated there as decidedly as in the Institution at Belfast?—During the period I was at Glasgow, the Professor of Theology held the situation till his faculties were very considerably impaired; his voice was quite indistinct, and from the information of those who attended, I must say, that the students were extremely inattentive; those who are acquainted with the University well know he held that situation till he was near eighty years of age.

In what Presbytery in Ireland did you receive orders?—In the Belfast Presbytery.

Is the Belfast Presbytery in connection with the Synod of Ulster?—Yes; my father had been a member of that presbytery.

When you were admitted to orders, did you sign any creed?—Yes; I stated that I believed the Westminster Confession of Faith contained the essential doctrines of Christianity; and so far I subscribed it. There was some difference among the members of the Presbytery; it was observed, that I might subscribe any creed in that way.

Were you examined, in any degree, upon the question in dispute between Arians and Calvinists?—I passed through a regular course of appointed subjects, and I delivered my opinions candidly before the presbytery who instructed me, and they expressed their opinions upon the doctrines I taught.

Did you hold then the doctrines you do now?—I did not; but I never held the principles of High Calvinism; I never believed in the doctrines of election and reprobation.

Did you then hold the doctrine of the Divinity of Christ as co-equal with the Father?—I had no subject given to me at the time which was calculated to bring out my sentiments upon that point, and I candidly confess I rejoiced at it.

You were not called upon to express any opinion upon the question in dispute?—I was not at that time. I then became a minister in the Dublin Presbytery, where I resided four years; I then became a member of the Dromore Presbytery, where I resided four years; and I have been eight years a member of the Presbytery of Antrim.

In any of those Presbyteries were you called upon to express any opinion upon those disputed points?—My opinions were known. The mode of subscription in the Dromore Presbytery is of the limited kind I have mentioned; there was a great disposition to avail themselves of the pacific act. A strict Calvinist would say, I believe the Westminster Confession of Faith contains the essential doctrines of Christianity, and I subscribe that as my confession of faith, which I would not have done. I said, I believed the Westminster Confession of Faith contained the essential doctrines of Christianity, and as such I signed it.

In how many and what Presbyteries is any subscription to the Westminster Confession of Faith now required?—It is no longer imperative on any man to subscribe.

Although it is not imperative according to the laws of the Synod, is it not imperative according to the rules of some of the Presbyteries?—No Presbytery can insist upon a young man subscribing it in contravention of their code.

Can any Presbytery, although not requiring subscription to those articles, institute an examination upon each and every of those articles, and exclude a person who does not hold them?—They can enter into an examination upon every one of the doctrinal points contained; if they hesitate upon the sentiments of an individual, they can call upon him to state his own religious opinions in writing; that confession of faith is recorded in the presbytery book, and if it meets the approbation of two-thirds of the Presbytery, he is licensed; and if it does not meet the approbation of two-thirds of the Presbytery, his licence may be delayed.

Provided two-thirds of the Presbytery hold, no matter what opinion, the candidate may be licenced?—Yes, he must be licenced.

If two-thirds of any certain Presbytery happen to be simple Unitarians, by that term meaning Humanitarians, in that case might a Humanitarian be licensed and become a member of the Synod of Ulster?—I do not think we have a single Humanitarian in the Synod of Ulster; I know we have not in the Presbytery of Antrim.

Supposing that two-thirds of any Presbytery did happen to become Humanitarians, might they license a Humanitarian as a clergyman of that Presbytery?—Supposing that to take place, I conceive the discipline of the church would not be changed.

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It is not inconsistent with the discipline of the Synod of Ulster, that a Humanitarian might be admitted into that Synod?—I think he would find it very difficult; the simple rule is, that two-thirds of the Presbytery must agree touching the licence; and if that be the case, I conceive that the young man is licensed, as a matter of course. If the whole Presbytery changed their sentiments, that would not change their discipline.

Does the Synod, in any of its rules, lay down the course of examination to be pursued by each Presbytery?—Yes, every thing is prescribed from the examinations before going to college, and on the return of the student, the first, second, third, fourth, and fifth sessions, then extra judicial trials, and if he gives satisfaction, then he is put on judicial trials, and if he continues to satisfy the presbytery, he is licensed to preach the Gospel.

In the course of examination prescribed by the Synod, is any reference made to the question of Calvinism or Arianism?—Yes; I think very generally; it forms one part of their trials to explain a portion of the Greek Testament from the original, to state the doctrines, and state the objections opposed to the particular opinions mentioned in the text, and in those instances they are generally entirely of a doctrinal nature.

Then is it consistent, or is it inconsistent with the rules of the Synod, or the questions to be propounded in pursuance of the rules of the Synod, that a person holding Arian principles should be admitted to orders in the Presbyteries of the Synod of Ulster?—In several Presbyteries it would be deemed inconsistent.

How many Presbyteries are there altogether?—Lately they have founded the Presbytery of Connaught, which makes fifteen Presbyteries under the care of the Synod of Ulster.

In how many of those Presbyteries do you conceive an Arian would be admissible to orders?—I could not speak with precision upon that subject; I only speak of the four through which I have passed. I know they would be admissible in three. I think that Arminians or Arians would also be admitted in a fourth, perhaps in a fifth; but I should not wish to pronounce an authoritative opinion upon that subject respecting my brethren in the ministry.

Does the Synod possess or exercise the power of review, as to the ordination of a clergyman by the Presbytery; can they enter into the question, and confirm or reverse it?—Distinctly; if there be an appeal lodged against the ordination of a young gentleman, it stays the ordination till the Synod investigates the matter.

Must that appeal be offered by a member of the Presbytery?—Yes.

Can it be offered by another person?—A member of another Presbytery cannot prevent ordination by an appeal.

Can it be made by all of the members?—An elder might lodge an appeal to the Presbytery, but the appeal of an elder would not, I conceive, stay the license.

Would it be heard, if regularly brought before the Synod, in the same way as upon the motion of a clergyman?—Decidedly.

Is the question of Arianism a question upon which candidates for orders are examined in any of the Presbyteries?—I do not believe that question is put.

Are they examined upon any question involved in the question of Arianism?—They are examined, generally speaking, on theology, of course embracing that; but the practice of different Presbyteries differs according to the views the ministers entertain; in some Presbyteries the examinations would be very different from others.

In some Presbyteries, would it go closely to the substantial question in difference between Arians and Calvinists, and in others not?—There are some Presbyteries in which they would examine into the doctrines of original sin, and imputed righteousness, and other doctrines, and in others not.

Then the Synod of Ulster, as a body, at present lays down nothing specific upon those questions?—They have remarkably differed from their former practice by the passing of the late code; it is quite a new feature in the history of Presbyterianism in Ireland.

Superseding the necessity of subscription you mean?—Yes.

Is there any question of doctrine which would at present necessarily exclude the Presbytery of Antrim from a connection with the Synod of Ulster?—I really do not think there is; we agree with many Presbyteries, but old feelings and prejudices are still clinging around us. We could gain nothing in the Presbytery of Antrim, by submitting our decisions to the Synod of Ulster. We receive our bounty upon the same honourable terms, and are upon very good terms with many of the most enlightened members of the Synod. I have however seen no reason to keep us separate.

Have the Moderators of the Synod of Ulster been in the usual practice of visiting the academy in their capacity of Visitors, do they attend regularly?—Several of the Moderators live at a very great distance; but they are obliged by virtue of their office to have a pretty accurate knowledge of it, as their signature is necessary to the general certificate at the close of a student's studies; many who lived in the vicinity have been in the habit of visiting it very frequently, and others who have lived at a great distance, have been almost unavoidably prevented from attending.

It has been stated to us, as the belief of some persons, that Arianism principally prevails among the upper ranks in this vicinity; is that your own impression?—I have certainly heard that said; but I beg to state, that in Dr. Hanna's congregation, there are some of the wealthiest and most respectable members of society, who are Calvinists. The first and second congregations comprise a great proportion of the respectability of Belfast.

Is it your opinion, *ceteris paribus*, there is a somewhat greater tendency among the higher orders to adopt the Creed of the Arians?—Yes, I think there is; but there are many of the higher orders who are Calvinists.

Let us take the Managers of the Institution as an example; what is the number of acting Managers at present?—About twenty.

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What proportion of the twenty are Presbyterians?—There are three members of the Established Church, and the rest are Presbyterians of different denominations; to this I beg to add, that taking into consideration the Parliamentary Visitors, who (with the exception of the Moderator of the Synod of Ulster) are all members of the Established Church; the preponderance is even at present upon the side of the Orthodox party, using that term, in a popular, not in an invidious sense.

What proportion of the Presbyterians do you conceive to be persons entertaining Arian sentiments?—I think I could conscientiously state, there are six or seven of those who hold Arian sentiments.

Do you hold any situation in the Belfast Institution different from that of Visitor?—I lecture on elocution in the Institution.

Were you appointed to that office or situation by the Managers, or by any other authority?—By the Managers and Visitors. I was permitted to lecture in the Institution. It had always been a part of the education of students intended for the ministry, prescribed by the Synod, and on the removal of Mr. Knowles, I offered myself as a candidate for the situation.

Do you receive any emolument?—None excepting the fees of the students.

Do you hold that appointment during good behaviour, or upon any other terms, or at will?—I think the joint boards of Managers and Visitors might remove me. I do not hold my situation as a professor does.

Can you explain why you are not appointed under the same terms as the other professors are?—I believe they were guided in it by the practices of the colleges in Scotland; the lecturer on elocution there is not a member of the Faculty.

Do you conceive yourself subject to the jurisdiction of the Managers and Visitors, exactly in the same manner as the professors?—Yes, to have the class inspected, and the mode of my teaching reported upon.

Do you conceive there is any other difference between your situation and that of any other professor, except that they receive salaries, and you none?—Yes; I believe that the Managers and Visitors could remove me at their pleasure.

Do you conceive there is any other difference, except such as you have stated?—I am not a member of the Faculty.

How long is it since you were appointed to that situation?—I think I have delivered lectures since 1818 or 1819. I cannot speak with precision.

Do you see, yourself, any necessity or good sense in the rule that places the teacher of elocution upon a footing so different from that of the other teachers?—I know the liberality of the Managers so well, that I have never felt any uneasiness.

With respect to salary, and other things?—I cannot expect they would differ from the practice of the colleges of Scotland, in the present state of their funds.

What fees do the students pay for attending your course?—I lectured to eighty students last year.

What is the amount of the fee they pay?—One guinea; but I have never received a fee from a clergyman's son.

What is the amount altogether you receive in the course of a year?—About sixty guineas.

Is that the whole emolument attached to your situation?—Yes.

Will you describe particularly the nature of the course of instruction you deliver?—On the Monday in each week, I give a detailed account of the respective systems of Sheridan, Walker, Chapman and Knowles; on three other days in each week, I examine the students in The Elocutionist, requiring them to give an account of the principles that have been inculcated on Monday; and on Friday in each week they are in the habit of reciting.

What do they recite?—Passages from the work entitled The Elocutionist, Extracts from Campbell, the Pleasures of Hope, from Gertrude of Wyoming, passages from Shakspeare, and from other dramatic poets.

Is the distribution of premiums an incident to your mode of instruction?—Yes.

At whose expense are they provided, and what is the nature of them?—At my own expense, and, generally speaking, they are works of a philosophical or of a literary kind, such as Paradise Lost, the Pleasures of Hope, and so on; but I think I ought to state, that, on one occasion, I gave Enfield's Prayers and Price's Sermons, which was the subject afterwards of Synodical observation; it occurred in one instance. I had no intention of making proselytes at the time, but it is merely candid to state the fact.

Are Enfield's Prayers a separate book from Price's Sermons?—Yes.

Are those prayers marked by any Arianism in their character?—They are remarkably moderate; they are not certainly Trinitarian addresses to the Deity.

Are these addresses such as a Calvinist would object to?—Mr. Cooke did object to them, who is a very respectable man, and a strict Calvinist.

Is Price's Sermons an Arian book?—Yes, decidedly, but giving one of the most moderate views of the doctrine. It is distinctly opposed to Priestley.

Was that a single instance, in which you had given Price's Sermons?—It only occurred during one session, and it was scarcely done when I regretted it myself. I might mention, that a young gentleman actually applied to me, knowing the Presbytery of Antrim had republished the book; it was an act of inconsideration on my part.

The particular individual who obtained the book had asked for it before you suggested it to him?—Yes.

Had the other boy who obtained Enfield's Prayers as a premium, suggested it?—No.

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Did it occur to you that these had been inconsiderate acts, before they became the subject of remark by other persons?—No; the moment it became the subject of remark, I regretted it, and have since avoided it.

Upon the whole, was there more than one copy of Enfield's Prayers, and one copy of Price's Sermons given?—Yes; during that year there were, (I could ascertain the number), perhaps, two copies of Enfield's Prayers, and two copies of Price's Sermons; there could not have been more than three altogether.

Had the other boy, or boys, who obtained the other copies of Price's Sermons, applied in like manner?—No, they had not.

Was the boy who applied for it supplied first?—At that time I took eight students under my own care; he was in my own house during the whole of the session. I was so careful I would not permit an Arian book out of my own library to be admitted into his room. He knew I had Price's Sermons, and he asked me for a copy of them. I took eight students at that time; and, answering as I am upon oath, I would not allow an Arian book to be taken from my own library to their apartments.

Was it before or after his application to you that the other boy got the premium?—The distribution is on the first of May, so that the whole transaction takes place, perhaps, in four or five minutes.

Was it at the moment of distribution, or some time before, that the boy asked it of you?—Perhaps four or five days previously.

Was the other purely casual?—I had no intention of proselyting the individuals. I had the books in my library handsomely bound, and I may say it was accidental.

Were the persons to whom you gave those books intended for the ministry?—Yes, and moreover exceedingly opposed to my own religious opinions; that is, they are Calvinists.

The Commissioners have heard something of a visit paid by an individual of the name of Smethurst to Belfast, some years ago; will you explain the nature of that visit?—I understand he is a Humanitarian, who brought letters of introduction from a friend of mine in England, to me. He called upon me, and I rendered him any service in my power. I never asked him to preach in my pulpit, nor did he ever officiate for me. I gave him letters of introductions to two or three individuals, whose sentiments were more congenial to his own.

What did you understand to be his object in visiting the place?—To preach the simple doctrine of the Humanity of Christ. I told him that I did not agree with him.

Did he preach here at all?—Yes, he did, I believe at the Lancasterian school. I heard him once.

Did you collect from him at whose expense he came here?—At the expense of the Unitarian fund in England, I believe.

Did he express any wish to establish a congregation here?—Not to my knowledge; he would have met with no encouragement.

Do you know to whom application was made for permission to preach in the Lancasterian school?—I presume it must have been made to the members of the committee; I am not a member of it.

Was that application in any way forwarded by you?—I introduced him to two of the members of my congregation, who were members of the committee, and stated that his views differed from mine.

Did you ever state he came to preach "your doctrines"?—That has been stated by a very respectable gentlemen, but I do not believe I could have used that expression.

Or words to that effect?—No, because his doctrines are opposed to mine; that has been made a charge against me; but upon looking back, to the best of my recollection, I did not say so.

You say, in point of fact, his doctrine is opposed to yours?—Yes.

Did he bring letters of introduction to any other person in Belfast?—I presume he did, to a clergyman in the vicinity, and also from a Unitarian clergyman in Birmingham, to his father and friends here.

How long did he stay at Belfast?—A very short time; he was not asked to preach either in the first or the second congregation, and of course not in the third or fourth, and his labours were chiefly confined to Downpatrick and the vicinity of Saintfield.

Do you know what became of him afterwards?—He returned to England, and published a short account of his mission here.

What was the result of that account?—I should suppose that he had not met with much encouragement.

Did he preach in any of the pulpits of the Synod of Ulster?—I believe in point of fact he did; I believe he preached in Moneyrea.

Did you introduce him to any pulpit?—I think he brought letters of introduction to the minister of that congregation, and I introduced him to several other individuals.

Did you recommend him as an individual fit to preach in any of the pulpits of the Synod?—I spoke of him as a man most respectable, and well recommended to me, but I did not say I agreed with him in point of doctrine.

Did you mention that he held doctrines that were not yours?—Several years have elapsed, and I do not know that I have copies of the letters, but from my general habits I can affirm, that if he stated he was a Socinian, I would have taken care to state I did not identify myself with his principles.

Are we to understand that you recommended him to be allowed to preach doctrines you did not approve of?—No.

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Did you intend that your letters should be in any degree passports to the pulpits of the Synod of Ulster, or any of them?—I spoke of him as a respectable man, and I left to the minister the exercise of his own discretion, whether he would or not employ him; we are very cautious in interfering with the Synod of Ulster.

Did that gentleman preach in Dr. Neilson's pulpit in Downpatrick?—I believe he did.

Is that in connection with the Presbytery of Antrim?—Yes.

Is there any congregation there in connection with the Synod of Ulster?—No.

Is there any second congregation in which the principles of Calvinism are taught?—No; there is an attempt making to found one; but there is not one at present, and I beg to add, that the present attempt is altogether irregular.

There is no chapel or meeting-house in Belfast belonging to the Humanitarian body?—I never understood there was.

Did you ever hear him use these words when preaching, "that every Trinitarian was like the worshippers of Diana, and taught the divinity of the Saviour, not because he believed it, but because he got his bread by it?"—I never heard him state that.

If he had used those expressions should you have recommended him to your friends?—Certainly not.

If you had heard him make use of those expressions, what should you have thought of him yourself?—I should have thought him a very unfit persons to preach to any Christian society.

Did you understand that the gentleman referred to in the preceding questions, alluded to politics in the pulpit?—During the time I heard him, I think once or perhaps twice in the Lancasterian school, I have no idea he introduced politics; he would have disgusted a great number if he had.

Have you understood whether he introduced politics in other places in Ireland in the pulpit?—I saw him twice or three times in my own house, and I am not fond of introducing politics, nor did he introduce them in my house; what he did in other congregations I cannot say, but he did not introduce political discussions in my hearing.

Do you know of any Unitarian or Socinian meeting houses, as contra-distinguished from merely Arian meeting houses, in Ireland?—I do not know of a Socinian meeting house or chapel in Ireland; there may be in Dublin; but from long absence from that city, I cannot speak with certainty.

Which are they, High Arians or Low Arians, that preach in the Strand-street meeting house, in Dublin?—I presume Mr. Armstrong and Dr. Drummond hold nearly the same views of the Arian hypothesis that we hold in the Presbytery of Antrim, differing perhaps in some points from Dr. Bruce's theory, and agreeing with the writings of Dr. Samuel Clarke.

You do not conceive that Socinian or Humanitarian doctrines are taught in Strand-street?—I do not.

What was the name of your meeting house in Dublin?—Usher's Quay.

Does the body of Arians to which you belong hold that our Saviour was created by God the Father before all worlds?—Yes; and that he was the agent in the creation of the material world, which we contemplate; we hold most strictly, that in the fulness of time, he laid aside that glory which he had with the Father before the world was, and was found in fashion as a man, and that by him were all things made that were made.

Have you anything distinct upon the doctrine whether God the Father has communicated his own nature to him or not in any degree?—Holding as I do, that Christ is the first and the greatest of created beings, I must believe that there is a distinction between the nature of God the Father and the Son. What the nature of the relation is, that the Son bears to the Father, in common with many writers upon the Arian hypothesis, I never attempted to define.

At the time of the election of Mr. Bruce, was he supported or opposed by the Moderator of the Synod of Ulster?—Decidedly recommended by the Moderator at that period, Mr. Reid; and recommended in a manner I did not think quite Presbyterian or constitutional; he was recommended in the contemplation of the Parliamentary grant being renewed. It was stated by the Moderator, that this would reconcile all parties, and that he had it from high authority that the Parliamentary grant might be renewed.

Was the Moderator of that day a person of Orthodox principles or not?—I never heard him preach, and I only judge from his intimate acquaintance with Mr. Bruce, that he must have been aware of his sentiments.

He represented the Synod of Ulster upon that occasion?—Yes; he introduced himself to the notice of the meeting, by informing them he was the Moderator of that body and attended in his official capacity to give his vote.

Does the practice that is common in some of the Scotch Universities prevail here, of the students in the college forming themselves into societies, either for the purposes of debating or for literary purposes?—There is generally a society of that kind formed, but the condition is that it shall be formed under the inspection and with the approbation of the professors, and in no other instance.

Is there any matter, either as affecting your own situation, or concerning the interests of the Institution generally, you would wish to take this opportunity of expressing to the Commissioners?—No; I am perfectly satisfied with my own situation, and from the pledge given by the Board of Faculty, I am perfectly satisfied with their inspection and management of the seminary.

Is the character of the intercourse the professors hold with each other in the Board of Faculty marked by harmony, or by opposite sentiments?—Decidedly by harmony and

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cordiality; admitting on literary questions those differences that may be found in any university.

So far as your experience goes, does harmony also prevail among the students?—In a very great degree.

Appendix, N° 12.

Examination of Mr. John Stevelly, A. M.; Thursday, 13th October 1825.

Examination of
Mr.
J. Stevelly, A. M.
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WHAT situation do you hold in the Institution?—I am Professor of Natural Philosophy, in general, including Chemistry, as part of it.

How long have you held that situation?—I was elected on the 5th of August, 1823.

Were you known to any or how many of the electors, previous to your appointment?—I never knew one of the electors previously to the 13th or 14th of June before my election, nor did I even then become more acquainted with them, than the passing circumstance of being called into the board-room, and introduced to some of them on my coming to Belfast, to inquire into the circumstances of the professorship.

Was there any competition with you?—Considerable; but from motives of delicacy I never inquired into the circumstances of the election, except that I heard there were two of the candidates that had received votes for the appointment; I became in some measure acquainted with the votes.

What was the nature of the testimonials you laid before the electors, as to your own qualifications?—My friends had sent testimonials to me to lay before the Boards.

State who they were from, and the nature of their contents?—I received a testimonial from the twenty-five Fellows of the University of Dublin; in fact, from all except the Provost, stating that I had received all the honours I looked for in my under graduate course, had got the mathematical premium, and the gold medal on leaving the college, had sat for a fellowship, and twice divided the Board at elections for a fellowship; I got equal votes at one time, four for me and four against me; and at another time, there was a majority against me. I had also testimonials from the Archbishop of Dublin, the Bishop of Ferns and Leighlin, Dr. Brinkley, Professor of Astronomy, T. C. D., Dr. Robinson, Astronomer at the Observatory, Armagh, and private letters from many of the fellows and ex-fellows.

Did you receive any particular testimonials, as to the particular qualifications necessary in a professor of chemistry or natural philosophy?—No; as to chemistry, I beg to state, that I had not applied myself particularly to it; when a boy I had amused myself with it; and I begged of those persons who gave me testimonials to state the fact, and that was one objection to me at my election; however I applied myself to chemistry very assiduously from the moment I conceived I had a chance of getting out of Trinity College, and I received a testimonial from Dr. Barker, the Professor of Chemistry there, stating, that from my anxiety to learn, and the ability I evinced, he considered I should make myself master of the science.

Did you receive any testimonial as to the practical part of natural philosophy?—I cannot say I did, as to the practical part; the Commissioners know how completely theoretical instruction is in Trinity College.

Do you conceive that you have at present supplied to yourself a sufficient quantity of chemical knowledge to enable you to discharge the duties of professor?—It is the part I am now most fond of; and considering the facilities I have here, I think I have made myself well acquainted with it, but they are very inconsiderable; there is no laboratory, and the principal preparations I am obliged to make in an oven at home; almost nothing of this kind is to be got in Belfast.

Do you not conceive that it is absolutely and essentially indispensable to the due discharge of your duties, that you should be provided with a laboratory?—Yes, if the funds were sufficient; but I could not call on the Institution for it now.

The question is put to show the necessity of providing a fund?—It is absolutely indispensable.

Have you any sufficient theatre in which to deliver chemical lectures?—There is a hall well adapted for some lectures; but it is not fitted for mechanical lectures or chemical lectures.

Do you deliver lectures on optics?—Yes.

Do you not conceive that a lecture-room for chemistry, or mechanics, or optics, should be constructed?—Yes; I have no place in which I can make experiments upon the sun's rays, unless I rise at six o'clock.

Do you not think such a lecture-room ought to be furnished with a certain number of different furnaces, and other things?—Yes; perhaps the furnaces should not be in the lecture-room, but adjacent.

Do you conceive there would be any indisposition, on the part of the Managers, to provide you with these means, if funds were in their power?—They have shown the greatest anxiety to do every thing for me; they have at all times answered any call I have made; but I am convinced that the professors have always, or latterly, held it as a rule to call for as little as possible. I have been at expense myself; I never call for any thing I can avoid. Of the money I lay out on preparations, I only call, in general, for sums which I expend in glass and

and apparatus, and in things that would remain for them; but any thing I use at my own lectures, that is of a fleeting nature, I never call on them for.

What is the amount of your salary as professor?—I receive 150*l.* a year from the Institution.

How much from your class?—67*l.* the first year, and 87*l.* this last session, from the students connected with the Presbyterian Church; but there is another class I am bound to attend to in the summer, distinct from the former.

What class is that?—The students connected with the Presbyterian Church form a species of collegiate class, and I am not bound to give them chemical lectures; they receive only a species of collegiate education, fitting them for the ministry. I however am bound to give a popular course of lectures in the summer to any mechanics who shall comply with certain regulations; this lectureship being established by the Linen Hall, or recommended by it; and with that class I receive 5*s.* from each for one course, and 7*s.* 6*d.* for the other.

How much may that produce?—This year I got 65*l.* and perhaps a pound more for tickets. The Mechanics Institute came in a body, and gave me 65*l.* to attend my lectures this year.

Do you conceive, if you had every proper facility afforded you to give a proper course of chemical lectures, that there is in this town a desire to take advantage of it?—I think so.

Do you think it would be numerously attended?—I have a doubt, if the fees were made large, whether it would be numerously attended.

How many mechanics attended your lectures?—For the introductory lectures, for the first fortnight, before they were called upon to pay an additional sum, I may safely say 400 attended me; but when they were called on to pay their subscriptions, I found them gradually falling off, and at last they were reduced to a very low number; and since the lectures have ceased, I understand the Mechanics Institute has dwindled down to one hundred.

You are a clergyman of the Established Church?—No, I never took orders; I am a member of the Established Church.

Have you ever heard of any interference with the religious opinions of any pupils attending in the schools or classes of the Institution, by the professors?—Never; they are bound, distinctly, not to interfere; of course, I exclude the two Professors of Theology. I am quite convinced there has been no attempt, at least that has come to the knowledge of any person, of that kind.

So far as your experience and knowledge go, is there any feeling of disaffection to the Government of the country prevalent amongst the Professors or Masters of the Institution?—Quite the contrary; I am quite satisfied there is not in the country a more loyal body than the Professors, and all connected with the Institution with whom I am acquainted. I have never heard a disaffected sentiment in the Institution. I was particularly warned by friends in Dublin to be cautious how I embroiled myself in political opinions; in consequence of the name Belfast had got, I was afraid; I came here under feelings of fear, both as to theological disputes and politics also; but I found I had no cause to be afraid; I found them a perfectly loyal people.

Do you conceive that the Institution at Belfast might be considered as a fit place for candidates for the ministry of the Established Church to be educated in?—I could not exactly answer that question; I think Trinity College is the proper place for persons connected with the ministry of the Established Church.

The question did not imply the exclusion of Trinity College, but applied to the preparatory course which a young man goes through before entering the University?—I think it would be just as good as any other school they could be at.

You think there would be no danger of their religious principles being tampered with?—I think quite the contrary. Conceiving, as I do, the Church of England to approach nearer than any other with which I am acquainted to the true spirit of Christianity, I think it must gain by members of other creeds having an opportunity of becoming intimately acquainted with its tenets and practice. I know three young gentlemen who had been Presbyterians, who are now candidates for fellowships in Trinity College, Dublin; and many zealous clergymen of the Established Church could be named, who had been when they entered Trinity College, Roman Catholics. In Trinity College, in Dublin, Presbyterians and Roman Catholics are admitted without signature; and they afterwards find that the opinions of the Church of England men are not so very discordant with their own views as they were led to suppose; they find that there are very profitable employments which they can get into, and they begin to question whether they might not attend to those without hurting their consciences. In consequence of which, there are many Presbyterian families in this town, whose sons being sent to Trinity College, have become Church of England men, whilst the rest of the family have remained Presbyterians.

The question applied to the Institution of Belfast?—I conceive, what is true of one place is true of the other. In the English Universities no such practice is admitted, and no such consequences follow; and, consequently, I conceive the same remark would hold true, by similarity of reasoning, of the Belfast Institution.

You do not mean that Presbyterian students are excluded from the English Universities?—Yes, I conceive they are, unless they sign the thirty-nine articles.

From your experience of the Institution of Belfast, do you conceive that persons ultimately destined for the ministry of the Established Church, or the Presbyterian Church, would be perfectly safe in passing through the Institution, so far as the instruction they receive in the Institution goes, independent of the divinity lectures?—I conceive perfectly safe

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safe; I cannot conceive that there could be the least interference with their religious tenets.

Might the Roman Catholics pass through in the same manner?—Yes, I have no doubt they can go through in the same manner; I have heard there was a gentleman intended for the college of Maynooth, at the Institution lately. This young gentleman was, as I have heard and believe, adjudged a premium by the votes of his fellow students, which shows the kindly feeling that subsists.

Do the Professors in the Institution strictly abstain in the course of their lectures, or in their intercourse with their pupils, from any statement that might inculcate their particular religious principles?—From all that I have been able to collect, I do conceive, if any thing contrary to their own opinions occurred, they would tell them there were different opinions about it, and in all probability ask them to apply to others, if there was such a difference likely to exist as would be a material difference. I speak of one particularly, my old and respected schoolmaster and friend, Mr. Hincks; he is a most conscientious man in every respect.

You are of opinion, that no one professor would be likely to explain any particular subject, in such a way as to favour any particular view he might entertain?—It is a very hard thing for a man, holding a particular opinion, to avoid appearing to do so; but they would not do it designedly, and they have not many means of doing so. I am convinced they would conscientiously avoid it as far as human nature is capable of so doing.

Does any thing occur to you, which you would wish to suggest to the Commissioners as likely to benefit the Institution?—The room I lecture in during the winter is a most inconvenient room, and independently of the room itself, it is attended by, I believe, five different classes at different hours; I have a great quantity of apparatus to bring out from the apparatus room, and which I must bring out and take in myself. I have scarcely finished the last sentence of my lecture, when a troop of young lads, who have only just entered college, come in, meeting my class going out; the table is just inside the door, and it could not be placed any where else; the consequence is great danger to the apparatus, and next to an impossibility on my part, to give the degree of care to it that is necessary; the apparatus room is applied to different purposes; a kind of museum which is very imperfect; it is also the only repository that the Professor of Anatomy has for his bones and anatomical preparations, sometimes even subjects; the Professor of Mathematics makes use of it for his purposes occasionally, and many other persons have keys; the consequence of all is, that there are only two presses, and a few drawers for my apparatus, and they are all huddled together in such a way, that it is almost impossible for me to separate them, and no person could I entrust with the keys. I cannot properly classify the apparatus in any way. In mechanics, there are tall pieces of apparatus, and in chemistry the same, and I must put them together in the place which is spacious enough for them; and so also in other instances, and I have only my own house for preparing the corrosive liquids and preparations, the danger of bursting being very great; an accident once did take place; I was nearly smothered myself whilst endeavouring to secure the apparatus from injury. I should also like to mention to the Commissioners, some of the peculiar advantages of the course in the Institution connected with the education of the pupils. I conceive that the examinations at the end of the session, are most useful; they excite a spirit of emulation both in the teachers and in the taught, who are placed as it were before their friends and the country; we cannot make a secret of the proficiency of the students; the consequence is, we are all most anxious to attend to the students, and there is scarcely any student who has not obtained some knowledge of the business. The greater number consists of those who have made considerable proficiency, whilst the exceptions are those who have made little progress.

Are those examinations numerously attended?—Yes, they are; particularly on the closing days.

And by the parents of the children?—Yes, and the two Moderators, and many others also attend; the class premiums are of great consequence; the class assemble the day previous to the examination, and vote premiums in the proportion of one to five; the students vote it themselves to those who have been most attentive during the session; the consequence is, that they are obliged, during the entire of the session, to be on their guard even among their fellows. I also consider the medal examinations, that have been established, are of great consequence; for they excite emulation among the pupils to learn the higher branches of mathematics and natural philosophy; the prizes for composition enable us to prepare the pupils for afterwards becoming historians, and persons qualified to write statistical surveys. I consider all these matters of prime importance in the curriculum; there are many others, which, if time and opportunity permitted, could be insisted upon.*

Do they answer the purpose for which they were intended?—Yes; but there may be improvements, and most anxious are the professors, and all connected with the Institution, to seek out faults, and correct them if they exist.

So far as your experience goes, does perfect harmony exist among the professors and masters, and among the students?—I was never in so large a society where there was such harmony

* It has been objected in the public papers, that the emulation for honours in the Belfast Institution is not greater than in Trinity College for fellowships and scholarships. It would be strange if it were; a fellowship in college is worth, at least, 1,000*l.* per annum on an average; a scholarship, besides giving a vote for a member of Parliament, has considerable emolument and privileges attached to it. We can certainly hold out no inducements to the exertions of young men at all commensurate to these, and I am sorry for it.

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harmony existing. I do not recollect any place, in which persons of such different sentiments, and such different pursuits, draw so well together. I recollect only one instance of an unpleasant occurrence; there has been, I think, an attempt to divide the professors, by praising some and dispraising others in the newspapers. I mean on the part of persons that have regularly shown hostility to the Institution, endeavouring to sow dissension among us; holding some of us up as examples where there was no particular distinction to be noticed.

And it has failed in its object?—Yes; I think it has even drawn the bonds of fellowship closer between us; those individuals disclaimed a wish to be praised in that manner. It has been objected to the Professors of the Institution, that although they did not, perhaps poison the religious opinions of the students, they starved them by entering into the unhallowed compact, that they will not interfere with religious opinions; now in my mind it is not a starving, where there is a person appointed to feed them. On board of ship, if all the sailors were to become cooks, neither the helm, nor the sails, nor the rigging, would be attended to; the ship would perish.

You consider that the several professors faithfully endeavour to afford that knowledge to their pupils, which the particular professorship is calculated to convey, independently of doctrinal matters?—I do.

Do you consider, that the exclusion of persons of any particular religious opinions, whether Arian or otherwise, would be beneficial or injurious to the Institution?—I think it is a most difficult question to answer satisfactorily; I conceive, if the Institution was like Trinity College, a place established to rear persons of a particular way of thinking, there it would be right to shut all others out; but where it is not for that object, and where those persons that cry out are the minority, I do conceive it would be very wrong to exclude.

You conceive, having regard to the particular principles upon which the Institution was founded, and not speaking in the abstract, such exclusion would be improper?—Yes, certainly; I am also Librarian of the Institution for this year, and I beg to lay before the Commissioners a catalogue of the books in the library.

The witness delivered in the same, and added—

The Commissioners will perceive books among the list, that they may perhaps conceive to be improper to put into the hands of students, for instance, "Hobbes's Leviathan," and "Mandeville's Fable of the Bees," and other books of that class; but Dr. Young considers it would be impossible to conduct the business of his class without such works. I would also add, that those persons who voted against me on my appointment, are those I am now in the warmest habits of friendship with; and they have stated, that the ground of their objection to me was my ignorance of the science of chemistry. I have also heard it asserted, that they have since expressed their full approbation of me, even in this department.

Appendix, No. 13.

Examination of Dr. James Lawson Drummond, M. D.; Thursday, 13th October 1825.

WHAT situation do you hold in the Belfast Institution?—That of Professor of Anatomy and Physiology.

Where were you educated?—At Edinburgh; I mean my medical education.

How long is it since you were appointed to your present situation?—I have been appointed since December 1818; seven years.

What are the emoluments attached to it?—I may say, that at present there are no emoluments whatever; my salary was 50*l.*; but two years ago the funds being very low, I made a voluntary resignation of it, till the funds may be in a better state.

Have you any emoluments resulting from fees from students who attend your class?—My expenses fully counterbalance it.

How much is the gross?—The admission fee is a guinea; the average number of students is about twelve; but this last year the clergymen's sons belonging to the Synod were admitted free.

How many students are there generally?—The number varies, the most I have had is fifteen.

Describe the nature of your course?—It differs in a very material degree from the courses of anatomy taught in medical schools; it embraces a very wide field of natural history and a good deal of natural theology; there is scarcely a fact in Paley's Natural Theology that is not explained and illustrated, and a great deal more of the like description.

Is there any thing of comparative anatomy?—Yes, a great deal.

Is there any thing of actual dissection of the human subject?—For several winters, at first, I had a little human dissection, but latterly it has been almost entirely given up.

Have you sufficient facilities for the illustration of so extensive a course as your answer describes?—No; I have been working completely in trammels for want of proper specimens.

Does it occur to you, that such facilities could at any moderate expense be supplied to you?—When this class was first established, I contemplated it myself as forming the beginning of a medical school, but my ideas on that subject have been very much changed, for I think there can be no efficient medical school in a provincial town; but still I think the course taught here is of very high consequence to young men first commencing their studies, even in the medical profession.

Examination of
Mr.
J. Stevelly, A. M.
13 October 1825.

Examination of
Dr.
J. L. Drummond,
M. D.
13 October 1825.

Examination of
Dr.
J. L. Drummond,
M. D.
13 October 1825.

Is not the subject of Physiology and Comparative Anatomy deemed of considerable importance, even in the preparation for the Presbyterian ministry?—I think it must be of great importance.

Is your certificate required by the Synod of Ulster?—No, it is not.

Are those facilities that you state you want there, such as could be supplied at a moderate expense, for instance, for a few hundred pounds?—I am sure it could; one of the greatest inconveniencies under which I labour, is the want of room; I know it is the intention of the Boards, when they are able to do it, to afford accommodations for the Professor of Anatomy, and for his museum and dissecting room. In the room I lecture in now, there are no less than five Professors lecturing in the course of the day; when formerly I was in the habit of getting human subjects or parts of them from Dublin, the museum of the Institution was obliged to be shut up; during the time the subject was there no strangers could be admitted. My opinion now is, that every thing necessary could be taught without having recourse to the recent human subject.

By preparations to be contained in the museum?—Yes; by a collection of injected and moist preparations, and of drawings and specimens of natural history; and it strikes me, that it would be here more desirable than the dissection of the recent subject, which sometimes gives an incurable disgust to the young students.

Is it your opinion if those increased facilities were supplied to you, there would be any considerable increase of attendance in your class?—I think it very probable there would; I have always, as it is, had a number of young medical men, apothecaries, apprentices and others, attending me.

Of what religious communion are you?—I am a Presbyterian; I attend Dr. Hanna's house.

From your attending Dr. Hanna's house, we may presume you are of Orthodox principles?—Yes.

How long have you been acquainted with the Institution of Belfast?—I have been connected with it since 1817: before I was appointed Professor, I gave a course of lectures upon anatomy, chiefly upon osteology and diseases of the bones.

From your acquaintance with the Institution, can you say whether, in any instances, the religion of the persons attending the several professors, or any of them, has been interfered with?—I believe never.

Has any professor, to your knowledge or according to your belief, ever taken advantage of the opportunities afforded him by his office to inculcate, or without inculcating, to instil particular principles into the minds of his students?—No; I never heard nor suspected such a thing, nor knew such a thing.

Are you intimately acquainted with the different professors of the Institution?—I am, with them all.

Do you conceive that any of them would be capable of availing himself of his situation as a professor, to extend his religious communion, by teaching or by supporting particular religious principles in the course of the instruction given by him to his pupils?—I certainly believe not.

So far as your experience goes, has the Institution advanced or receded in public confidence, in the last six years?—I think it has increased very much; I think it has every year been taking firmer root in the mind of the public.

Is it the habit of any of the professors to make a show or boast of their religious principles, whether Arian or Orthodox?—Not that I know of, with the exception of such as are clergy; of course they will, in their pulpits, preach their own doctrines.

In private society?—I am not aware that any of them are at all jealous in that respect.

If you had a child, whom you were disposed to educate for the ministry, would you hesitate to commit him to the care of any of the masters or professors in the Institution, who are supposed to favour Arian principles, so far as the particular course of instruction, which it is their duty to communicate, goes?—No; I should not have the slightest fear.

Is there any thing peculiar to your own situation, or connected with the welfare of the Institution at large, you would wish to take this opportunity of stating to the Commissioners?—I may mention, that for two or three years past, it has struck me, that it would be a matter of great importance and utility as soon as my class can become efficient, from proper accommodation and specimens, that it should be laid open to all the students of divinity.

Is it not open to them?—No. My meaning is, that they should be allowed to attend the class, free of expense; it is not incumbent on, but altogether optional with the divinity students to attend it, and a number of them are not in circumstances sufficiently easy, if they had an inclination, to submit voluntarily to the expense, small as it is; I have had that only in idea, however, when the class will become properly efficient.

And you have a desire that they should have it afforded gratuitously?—Yes; I think it would be of very great utility.

Only the divinity students?—No; I would only throw it open to them; I would wish to observe further, that I have also taught botany in the Institution, and I would probably have gone on teaching it, but for the great inconvenience and difficulty I found in collecting specimens; my opinion is, that a sufficiently useful botanic garden could be established and kept up at a very small expense; the great number of hardy plants that have been introduced of late years would almost entirely do away the necessity for hot-houses, for which works, containing coloured engravings, would form a good and permanent substitute.

How many courses did you deliver on botany?—Only one.

Was it attended by others besides the students?—Yes; I disposed of about fifty tickets; of that course, I afterwards published an outline.

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Appendix, No. 14.

Examination of Dr. John Young, LL.D.; Friday, 14th October, 1825.

WHAT office do you hold in the Belfast Institution?—Professor of Metaphysics and Moral Philosophy.

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Dr.

Are you a clergyman?—No.

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You are a native of Scotland?—Yes.

What time were you appointed to your professorship?—I was the first elected professor; it took place on the 2d September 1815.

Were you acquainted with many of the electors previous to your appointment?—Not one.

In what manner did you become recommended to their notice?—Chiefly by the professors of Glasgow University, and some other literary friends.

Was there any competition for the appointment?—There was.

Were there any Belfast candidates?—There were.

To what circumstance do you attribute that you were elected in preference to them?—It is rather a delicate matter for me to say, because it might seem to enter into my own merits. I did attribute it partly to one circumstance, which was, that although I was not acquainted with any of the electors, I learned there was a considerable number of my old college acquaintance residing in this town and neighbourhood. The first day I came, I was informed by several persons that I had no chance, but I found the next morning, that a very strong feeling had been raised in my favor by the kindness of my old college friends.

Will you describe the nature and particulars of the course of lectures you deliver?—The earlier part of the course is chiefly employed in explaining what is called Intellectual Philosophy; the general phenomena of the human mind, such as sensation, memory, and judgment; adverting to many of the theories, ancient and modern, which have been advanced upon that subject; more particularly those which have occupied the attention of philosophers for the last half century.

Do you advert to the systems of Locke, Berkeley, Hume, Reid and Stewart?—Yes, to all of them.

We believe that you are an Orthodox member of the Church of Scotland?—Yes, I am a member of the Church of Scotland.

Orthodox is contra-distinguished from Arian principles?—Entirely so.

Is it your own impression, that a person possessed of the talents, and having the same sentiments on the subject of religion that David Hume is known to have had, would be a dangerous person to the cause of religion, if filling your situation?—I think he would.

Do you think it would be extremely undesirable that such a person should at some future period be elected to your chair?—Yes.

Describe in what manner you think his appointment would operate disserviceably to religion?—I think he could not display the same zeal in favor of some important truths as a person of Orthodox sentiments. The word Orthodox does not apply so well in the present case; but I mean to compare Hume, as a Deist, with a believer in revelation.

But, adverting to the peculiar nature of the subjects about which you have described your lectures to be conversant, do you think such a person could, if he was conscientious, execute his duties as a professor, without either intentionally or unintentionally rendering that disservice to religion to which the question has alluded?—I think he could not. I mean to say, the subject would not be safe in his hands.

Could he well avoid doing mischief, if he were so disposed?—I think he could not, taking it in the strongest point of view; but I would like to add, that Hume himself, through all his metaphysical works, has scarcely taught any one doctrine as true, but has represented all doctrines upon which he entered as nearly equally uncertain, which is the worst of all consequences.

Are we to collect it as your opinion, that it is of importance to the cause of religion, and to the welfare of the Presbyterian church in Ireland, that a sincere Christian should at all future times hold your office?—Certainly.

Do you think that it is in the same, or in any degree, important that the person holding your situation should be an Orthodox member of the Presbyterian church, as contra-distinguished from the Arian?—I would much prefer it.

Will you state the reasons upon which you would prefer it?—It is not so much that he must necessarily advance Arianism, or the contrary; for I think that subject does not properly come before a moral philosopher; but for the sake of the influence arising from his character, and the confidence of the public in him, I should wish him to be of Orthodox opinions. Perhaps other points may, though I cannot well see how, be connected with such discussions as might be favorable to Orthodoxy, but chiefly I would place it upon his general influence. As the great body of the people are Orthodox, I think it would be more desirable that the majority of the professors should be of their own sentiments.

Do you think that a man of considerable talents in your situation, would create a certain degree of respect and possess a certain degree of influence on the minds of his students?—Yes, some influence.

Do you think there would be in the circumstance of his being a known Arian, any thing likely to create a respect for those principles in the minds of his hearers?—My mind is so filled with previous opinions and discussions upon this subject, that I feel some difficulty in answering the question. I do not believe that a man who is not called Orthodox, in any

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of the colleges, in Scotland or here, while there is a predominating number of Orthodox members, has ever had any sensible influence in altering the Orthodox opinions of those under him. I have been under the tuition of those not supposed to be Orthodox, and it rather rendered the students more vigilant, and produced many essays in contradiction to what was supposed to be not Orthodox opinions.

Essays from the students?—Yes.

Are we to collect then that you think there is, in consequence of a moderate infusion of Arianism in a large establishment like Belfast, a tendency to do good as well as mischief?—I do not conceive that my professorship here is at all concerned in teaching Arianism, or the contrary. I have no business with it.

Have you ever in point of fact, in the execution of your duties during ten sessions, endeavoured to render your lectures subservient to the cause of Orthodoxy, rather than Arianism?—Never, with that view I think; but there may be some principles, for aught I know, that have a tendency of that kind; but I would maintain the same principles although they had no connection with the doctrine of the Trinity.

Do you, in the constitution of the Belfast Institution, as it stands at present, feel any alarm as to its being auxiliary to the propagation of Arian sentiments?—Not till the population of the country change their sentiments.

Do you see any danger of it, so far as the young men are concerned, who are in it?—I feel the contrary.

Will you explain the view in which you have seen it?—There has been more attention paid to the students in the divinity class by Dr. Hanna, and the majority of them go to his meeting house; he has had religious meetings where they engaged in devotional exercises, and they have been employed by him, with their own free consent, however, in making speeches and prayers before the Missionary meetings.

Do you consider Arianism to be on the advance or on the decline in the Institution, at present?—I never knew that there was any Arianism in the Institution, except that there were two professors appointed who are believed to be Arians.

Do you think there is any tendency to imbibe Arian sentiments among the students?—That depends upon their previous connections in the Church; I have never had much intercourse with the young men on such subjects; but it must depend upon their previous education, the Presbytery or minister they have been connected with.

Do you think Arianism is on the advance or decline, among the adult population in Belfast or its vicinity?—My opinion is, that at present Arianism is unpopular, more unpopular of late in this town and neighbourhood than it was.

To what do you attribute that?—To the publication of certain books in favour of Arianism, which excited inquiry and opposition.

Which have defeated their own object?—In the society I mix with, I have found several people that attend Arian congregations, who express surprize at some of the doctrines contained in those publications.

Have you known any individuals who have been Arians, who have become what you term Orthodox?—I am not sure of that; I know one instance of a person of some learning who has become a member of Dr. Hanna's congregation, but I do not know the grounds that led him to it.

Do you know whether it is the practice of those ministers who hold Arian principles, to explain and expound them in their pulpit?—I have heard that one of them did so in a course of lectures; I never heard of any other.

One of the clergymen of Belfast was it?—Yes.

Does it sometimes happen, that from their mode of preaching, it may be unknown to their congregation that they entertain those sentiments?—That is their general mode of preaching, I believe; but I do not go there much; I am very seldom at Arian meeting houses.

Have you observed any feeling of disaffection to the British constitution, among those persons who are professors or masters?—Quite the contrary. I find an admiration of the constitution, and generally speaking, an approbation of the measures of Government. I speak without any regard to the denomination of Whig and Tory. And I beg leave to state, as so much has been said upon this point, that it is impossible for me to state any thing that would be more false than such a charge against the professors and managers.

Do you include the masters?—Certainly.

Have you been acquainted with the Managers of the Institution for the last two or three years?—Yes.

Is there any individual among them whom you would say, entertained any feelings of disaffection towards the constitution?—None.

Is it your feeling, that the restoration of the Government grant to the Institution, would have a beneficial effect in strengthening that good feeling you describe to prevail?—I believe it would have that effect most materially over the whole province of Ulster, particularly among influential people connected with Presbyterians.

Is there any connection between the Government and the Institution you would be prepared to recommend or approve?—No particular plan; I never allowed myself to think of it, as it is out of the line of my duty.

Do you consider, in the abstract, it would be desirable there should be some such connection formed?—Most desirable that the Government should have some efficient influence; but not so much as to give them the command of elections. I would consider that very dangerous.

Would you consider it dangerous to give to the Government the power of disapprobation of any particular professor upon his election?—From the universal experience of the liberality

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liberality of the Government in such cases, I would not feel the slightest fear in giving them the veto.

Would it be dangerous that Government should possess a partial share in the election, to a certain extent, though not the exclusive controul?—I should think not; I should think voting by proxy would be a bad thing; I think that Government at present has very considerable influence.

What kind of influence do they possess at present?—There are a number of persons who have votes at the elections of professors, who may be considered to be in the confidence of Government, as holding high official situations; the Provost of Trinity College, the Lord Bishop of Down and Connor, and of Dromore, the Members for Belfast and counties Down and Antrim, and the Sovereign of the town.

Has the Provost of Trinity College ever been present at an election, and voted?—I believe not; he has corresponded with the Institution; some of the Bishops have been present; I believe the Bishop of Dromore voted on one occasion, and the Bishop of Down and Connor was present once at a meeting of Managers.

Taking all the circumstances of the Institution, its character and objects into consideration, which do you think most desirable, that the professorships, other than those of Theology, should be left open to persons of all religious denominations as at present, or confined to persons of a particular religious denomination?—I think, in the present circumstances of the country, it is better that they should be left open to all classes of Christians. The divided state of the religious sentiments of the community seems to demand this, especially as their appointment will always be influenced, in a great degree, by the prevailing sect in this part of the country, which is Orthodox.

Do you therefore consider, that the true security of the prevailing sect, and that upon which it relies, is its own superiority rather than a monopoly?—I do not think that a monopoly would succeed at present. It might, perhaps, with Government aid have succeeded at the commencement of the college, but not now, when the question has been agitated, and the system has succeeded so well. I think, however, from my own experience, that Orthodox doctrines, suppose I were an Unitarian or Arian, would necessarily be safe before the class, because I know that there are always persons belonging to various denominations of Christians. I have had, on several occasions, members of the Church of England in my class, once a Quaker, and always some Seceders, whom I believe to be Orthodox. Besides the greater part of the Synod of Ulster are Orthodox; and the impression upon my mind, that I have many different sects listening to me, would limit my instructions to the great topics of general philosophy just as much, and more, as you would not in a mixed company, obtrude the doctrine of the Trinity upon the attention of Arians.

Then is it your opinion, that the general principles you have described, are, all things considered, sufficient to guard against the possibility of the danger of Arianism being taught in the Institution?—It renders it exceedingly improbable.

Do you consider that the security is as perfect as, considering the imperfection of all arrangements, could well be expected?—That is exactly what I mean.

Have you any recollection of the circumstance ever having been brought before the Faculty, of Price's Sermons having been given as a premium book?—I am aware, that such a book was given, but it was not by a member of the Faculty. When the fact was reported to the Faculty, they made a resolution in their books, that no professor in future should give away any prize books without previously submitting a list of them to the Faculty for their approbation, and this has been generally done since.

Did they express any disapprobation of the thing having been done, except by that resolution?—I know that Members of the Faculty spoke to the individual who had made that mistake, and from conversation I am aware he was resolved not to do it again; and although I do not approve of giving away a theological book of that kind in this town, I must say, that it is scarcely possible to select books in my own department, for instance, which do not contain a portion of error; Hume's Essays are generally given in many colleges, and it is a very good book, although containing much error.

In what way is it good?—It contains much sound philosophy, with much scepticism. No man can thoroughly understand the grounds of sound philosophy, without studying such works.

Do you know any instances of its having been given as a premium in the College of Glasgow?—I could not swear to the fact, but I fully believe it has been given frequently.

Is there any thing you would wish to suggest for the improvement of the Institution?—I could not offer any suggestion myself, but it might be well for the Commissioners to consider what kind of relation should exist between the Managers and the Faculty, whether the Faculty should have any power at all directly from Government, or should derive all their power from the Proprietors or Managers.

You have stated you are yourself a native of Scotland; have you any decided opinion as to which is the better place of education for the Irish students, Glasgow or Belfast?—I am perfectly certain, from much experience, that Belfast is better by far for the Irish students than Glasgow.

Will you explain the grounds of that opinion?—Because the students are fewer, and are far more frequently examined by their teachers; partly because we are a young Institution, working ourselves into notice and public confidence, and have to come in this respect, into competition with the Glasgow College itself: our rules as to the attendance in classes, and submitting to examinations previously to receiving a certificate in arts, are much more strict, and above all, the invariable practice of having the professional students at least examined publicly in every department at the close of each session, in the presence of their ministers,

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of the colleges, in Scotland or here, while there is a predominating number of Orthodox members, has ever had any sensible influence in altering the Orthodox opinions of those under him. I have been under the tuition of those not supposed to be Orthodox, and it rather rendered the students more vigilant, and produced many essays in contradiction to what was supposed to be not Orthodox opinions.

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To what do you attribute that?—To the publication of certain books in favour of Arianism, which excited inquiry and opposition.

Which have defeated their own object?—In the society I mix with, I have found several people that attend Arian congregations, who express surprize at some of the doctrines contained in those publications.

Have you known any individuals who have been Arians, who have become what you term Orthodox?—I am not sure of that; I know one instance of a person of some learning who has become a member of Dr. Hanna's congregation, but I do not know the grounds that led him to it.

Do you know whether it is the practice of those ministers who hold Arian principles, to explain and expound them in their pulpit?—I have heard that one of them did so in a course of lectures; I never heard of any other.

One of the clergymen of Belfast was it?—Yes.

Does it sometimes happen, that from their mode of preaching, it may be unknown to their congregation that they entertain those sentiments?—That is their general mode of preaching, I believe; but I do not go there much; I am very seldom at Arian meeting houses.

Have you observed any feeling of disaffection to the British constitution, among those persons who are professors or masters?—Quite the contrary. I find an admiration of the constitution, and generally speaking, an approbation of the measures of Government. I speak without any regard to the denomination of Whig and Tory. And I beg leave to state, as so much has been said upon this point, that it is impossible for me to state any thing that would be more false than such a charge against the professors and managers.

Do you include the masters?—Certainly.

Have you been acquainted with the Managers of the Institution for the last two or three years?—Yes.

Is there any individual among them whom you would say, entertained any feelings of disaffection towards the constitution?—None.

Is it your feeling, that the restoration of the Government grant to the Institution, would have a beneficial effect in strengthening that good feeling you describe to prevail?—I believe it would have that effect most materially over the whole province of Ulster, particularly among influential people connected with Presbyterians.

Is there any connection between the Government and the Institution you would be prepared to recommend or approve?—No particular plan; I never allowed myself to think of it, as it is out of the line of my duty.

Do you consider, in the abstract, it would be desirable there should be some such connection formed?—Most desirable that the Government should have some efficient influence; but not so much as to give them the command of elections. I would consider that very dangerous.

Would you consider it dangerous to give to the Government the power of disapprobation of any particular professor upon his election?—From the universal experience of the liberality

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liberality of the Government in such cases, I would not feel the slightest fear in giving them the veto.

Would it be dangerous that Government should possess a partial share in the election, to a certain extent, though not the exclusive controul?—I should think not; I should think voting by proxy would be a bad thing; I think that Government at present has very considerable influence.

What kind of influence do they possess at present?—There are a number of persons who have votes at the elections of professors, who may be considered to be in the confidence of Government, as holding high official situations; the Provost of Trinity College, the Lord Bishop of Down and Connor, and of Dromore, the Members for Belfast and counties Down and Antrim, and the Sovereign of the town.

Has the Provost of Trinity College ever been present at an election, and voted?—I believe not; he has corresponded with the Institution; some of the Bishops have been present; I believe the Bishop of Dromore voted on one occasion, and the Bishop of Down and Connor was present once at a meeting of Managers.

Taking all the circumstances of the Institution, its character and objects into consideration, which do you think most desirable, that the professorships, other than those of Theology, should be left open to persons of all religious denominations as at present, or confined to persons of a particular religious denomination?—I think, in the present circumstances of the country, it is better that they should be left open to all classes of Christians. The divided state of the religious sentiments of the community seems to demand this, especially as their appointment will always be influenced, in a great degree, by the prevailing sect in this part of the country, which is Orthodox.

Do you therefore consider, that the true security of the prevailing sect, and that upon which it relies, is its own superiority rather than a monopoly?—I do not think that a monopoly would succeed at present. It might, perhaps, with Government aid have succeeded at the commencement of the college, but not now, when the question has been agitated, and the system has succeeded so well. I think, however, from my own experience, that Orthodox doctrines, suppose I were an Unitarian or Arian, would necessarily be safe before the class, because I know that there are always persons belonging to various denominations of Christians. I have had, on several occasions, members of the Church of England in my class, once a Quaker, and always some Seceders, whom I believe to be Orthodox. Besides the greater part of the Synod of Ulster are Orthodox; and the impression upon my mind, that I have many different sects listening to me, would limit my instructions to the great topics of general philosophy just as much, and more, as you would not in a mixed company, obtrude the doctrine of the Trinity upon the attention of Arians.

Then is it your opinion, that the general principles you have described, are, all things considered, sufficient to guard against the possibility of the danger of Arianism being taught in the Institution?—It renders it exceedingly improbable.

Do you consider that the security is as perfect as, considering the imperfection of all arrangements, could well be expected?—That is exactly what I mean.

Have you any recollection of the circumstance ever having been brought before the Faculty, of Price's Sermons having been given as a premium book?—I am aware, that such a book was given, but it was not by a member of the Faculty. When the fact was reported to the Faculty, they made a resolution in their books, that no professor in future should give away any prize books without previously submitting a list of them to the Faculty for their approbation, and this has been generally done since.

Did they express any disapprobation of the thing having been done, except by that resolution?—I know that Members of the Faculty spoke to the individual who had made that mistake, and from conversation I am aware he was resolved not to do it again; and although I do not approve of giving away a theological book of that kind in this town, I must say, that it is scarcely possible to select books in my own department, for instance, which do not contain a portion of error; Hume's Essays are generally given in many colleges, and it is a very good book, although containing much error.

In what way is it good?—It contains much sound philosophy, with much scepticism. No man can thoroughly understand the grounds of sound philosophy, without studying such works.

Do you know any instances of its having been given as a premium in the College of Glasgow?—I could not swear to the fact, but I fully believe it has been given frequently.

Is there any thing you would wish to suggest for the improvement of the Institution?—I could not offer any suggestion myself, but it might be well for the Commissioners to consider what kind of relation should exist between the Managers and the Faculty, whether the Faculty should have any power at all directly from Government, or should derive all their power from the Proprietors or Managers.

You have stated you are yourself a native of Scotland; have you any decided opinion as to which is the better place of education for the Irish students, Glasgow or Belfast?—I am perfectly certain, from much experience, that Belfast is better by far for the Irish students than Glasgow.

Will you explain the grounds of that opinion?—Because the students are fewer, and are far more frequently examined by their teachers; partly because we are a young Institution, working ourselves into notice and public confidence, and have to come in this respect, into competition with the Glasgow College itself: our rules as to the attendance in classes, and submitting to examinations previously to receiving a certificate in arts, are much more strict, and above all, the invariable practice of having the professional students at least examined publicly in every department at the close of each session, in the presence of their ministers,

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friends and fellow students, produces a degree of diligence and emulation greater and beyond all comparison more general than I have known at any other college. Besides, the Irish students are generally introduced to some respectable acquaintance in town; they have personal intercourse with the minister of their own religious persuasion; they have frequent opportunities of waiting even on their respective Presbyteries while at college, and upon the whole, there is a degree of respectability attached to Irish students when they are among their own countrymen, which very few of them ever experienced at Glasgow. The expense also of their education is much less, and the numerous advantages arising from a nearer vicinity to their friends, must be very obvious; I have, however, the highest respect for college education as it is conducted at Glasgow; but I think that this is the best place for Irish students.

Were the Irish students when at Glasgow, according to your experience, subjected to any and what moral superintendence?—I know of none; I was eight years in Glasgow College; at that time the students generally came late and went away soon; so much so, that the back part of a particular class room was left open for them till they arrived. They generally speaking came late in the session to college, and went away early.

Having regard particularly to the Orthodoxy of the students, according to your own notion of Orthodoxy, where do you conceive students would be safest, in the college of Glasgow, or the Institution at Belfast?—I think them equally safe in both.

Which mode of education has produced the greatest number of Arians in a given time?—I cannot answer that question; I was not very much acquainted with the Irish students at Glasgow. There is far less of politics at present in this town than there is at Glasgow.

Do you mean among the inhabitants?—I mean among the professors and among the students. From conversing with the students, I find they never have any discussion upon those points, no regular discussion; whereas there are regular parties annually at Glasgow, in consequence of the election of the Lord Rector, for instance; and this makes the students take a side in politics.

You allude to Glasgow particularly?—Yes, and to Aberdeen; and with regard to the politics of the town of Belfast, I think the opinions of the inhabitants are in general as favourable to Government as any other town, as favourable as Glasgow at least. There is a greater degree of warmth of temper generally shown in this country upon such subjects; but I never met a company of any size where politics were discussed, in which there was not found a person to defend the ministry; and as to any Radicalism, I do not meet with it in the society which I frequent. Some may go further in their notions of Parliamentary Reform than other persons might do; but I do not find any Radicalism, meaning by that, a wish to overturn the Government and embroil the peace of the community; I do not know a single man of my acquaintance who entertains those opinions.

NOTE to DR. YOUNG'S EVIDENCE.

AFTER reflecting on the Evidence which I gave before His Majesty's Commissioners of Education Inquiry, respecting the supposed danger of Arianism being taught in the Institution, I am afraid that I have not been so explicit as I might have been. The conclusions I would support are the following:—

1.—Supposing it to be desirable that there should be a College for Presbyterian Dissenters in the North of Ireland, it appears to me to be a measure inexpedient and impracticable to give to those called Orthodox the entire monopoly of its professorships.

I do not mean to affirm that a *moderate*, or indeed any infusion of Arianism, would do good in the Institution; but I think that a person of that denomination may be safely elected to any of the literary or philosophical chairs. There is a marked distinction between a minister of the Gospel, who may feel himself bound to teach the whole of its doctrines, and a professor, who has a distinct and separate line of duty chalked out to him. In the present distracted state of religious opinions in this country, if the fear of every imaginable and possible evil is to prevent all accommodation among parties, there is an end at once to any system of general education.

2.—That the doctrine of the Trinity is not a proper subject for discussion in any class, unless it be a theological one. That, except in the divinity classes, I have never known of its being either defended or opposed in the Scottish Universities, and that the introduction of it into the Belfast literary and philosophical classes would be highly injurious, and would indicate a degree of imprudence which can scarcely be anticipated.

3.—That it is manifestly against the pecuniary interest of any professor, except the Professors of Theology, to teach sectarian opinions on religion in this Institution; and that, were he to do so, he would forfeit his chair.

4.—That the solemn pledge (it might be an oath) of the professors to abstain from such discussions, involves the whole of their moral reputation, and is in the present case tantamount to the subscription of a creed, which it is notorious could do nothing more than secure neutrality. That we have as ample security against the introduction of infidelity as any college whatever; and that it is certain, although an infidel or heretic might be supposed to attempt to do injury here, as well as elsewhere, he could not do it with less impunity than in any college of the empire.

5.—That I am satisfied the Synod of Ulster, as such, has no just claim to demand a uniformity of sentiments amongst us, which it has not for more than half a century pretended to enforce on its own ministers.

6.—That I am confident the Members of Faculty, both from a sense of duty and a feeling of self-interest, would be the first and most zealous to oppose any attempt to interfere with the religious sentiments of their pupils.

Belfast, 28th Oct. 1825.

John Young.

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Appendix, No. 15.

Examination of the Rev. Dr. *Samuel Edgar*, D. D. Saturday, 15th October 1825.

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WHAT office do you hold connected with the Belfast Institution?—I teach the young men committed to my care in that society to which I belong, the Seceders.

You are Professor of Divinity in the Institution, appointed by the Seceding Synod?—Yes.

What number of young men are at present attending your lectures, who intend themselves for ministers of the Seceding Synod?—Last year there were thirty-two; the number has varied from fifteen to thirty-two.

How long have you held your situation?—Ten sessions.*

What number of young men have passed into the ministry from under your care in the Belfast Institution?—Fifty-one in all; namely, twenty-one ordained ministers, twenty-one probationers in Ireland, and nine have emigrated to America*.

Your own views of religious truth are strictly Calvinistic?—Yes.

And all of the seceding ministers subscribe the Westminster Confession of Faith?—They do; all in that connexion to which I belong; it is essential to the licensing of a young man to preach, and also to the ordination of a minister.

Is it your opinion, that notwithstanding the formal subscription of that Confession, there may be in point of fact at present any individuals among the seceding ministers who are Arians?—I think there are none; I feel morally persuaded there are none.

Are you aware of any instance having occurred of a young man who has attended your lectures, afterwards turning out an Arian?—Not any.

Have any of the young men who have attended your lectures become ministers of the Synod of Ulster?—Some of them have connected themselves with our Synod, and afterwards left it.

Is there any rule that makes it improper that a young man who has attended your lectures should become a member of the Synod of Ulster and not of your Synod?—There is nothing to prevent him.

You do not consider he has done wrong?—That is another thing.

Would he not in fact necessarily abandon the connection with the Seceding Synod, if he became locally connected with the Synod of Ulster?—He would; he would not be entitled to their privileges.

You are aware there are some Arian ministers amongst the Synod of Ulster?—So it is said.

Are you aware of any difference in doctrinal matters, as contra-distinguished from matters of mere church government between the Seceding Synod and the Orthodox part of the Synod of Ulster?—I believe they are in substance the same as to the leading points of faith.

Have you had occasion to consider the Thirty-nine Articles of the Church of England?—I am not intimately acquainted with them.

Have you read them?—Yes.

Upon reading them, has it occurred to you that there is any part of the doctrines there laid down, not meaning by the present question to refer to any thing connected with church discipline or government; but is there anything in the doctrines there laid down you would feel obliged to dissent from?—Not as to the substance of them; there are some expressions in them I might consider exceptionable, or favouring Arminian sentiments, and not expressed in the same manner as I would express them.

Are we to understand, that any difference that would exist between you and them is, because they do not go quite far enough, according to your views; but as far as they do go, do they contain anything according to their plain import, contrariant to your notions?—There are constructions put upon the Thirty-nine Articles that would make them go to express themselves different from the Articles of the Westminster Confession of Faith; but I believe them to be in substance the same, and in that sense I understand them.

The question is not, what construction other persons may put upon them, but according to your own plain understanding, of what appears to you to be their literal import, do they contain any thing upon doctrinal subjects, from which you feel yourself called upon to differ?—Nothing further than that I have just now stated.

Have you understood that Arian sentiments are very prevalent amongst the ministers of the Presbytery of Antrim?—I have.

Is that your belief?—My belief is, that the ministers of that presbytery are all Arians.

Have you any definite opinion; we do not ask, whether you have any positive knowledge, as to the probable proportion of the ministers of the Synod of Ulster, who are Arians?—No; I have no particular knowledge; I could not be able to number them.

Have you any well defined opinion, as to whether Arianism is increasing or decreasing among that body?—I think it decreasing.

To any considerable extent?—I think the late discussions that have taken place in this country have been against the increase of Arianism.

What discussions?—The discussions in the Synod of Ulster.

Do you think the public feeling in the North of Ireland is against Arian principles?—Those of the Presbyterian laity.

Do you extend the observation to the upper ranks of society as well as the lower?—Yes; so far as I have had opportunities of knowing them.

Do

* See the list at the end of this Evidence.

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Do you think there is any greater disposition to favour Arian sentiments among the higher ranks of society in the North of Ireland than the lower?—I cannot answer that.

To what do you attribute the decline of Arianism you have referred to?—It not being popular among the multitude, that is one reason.

That might be a reason for its non-existence, or being confined within narrow limits; but why do you conceive it is growing less?—I am of opinion the people misunderstood their ministers till of late; that the people did not know their ministers were of Arian sentiments; and that when it has become more public the people have felt alarmed; and that the consequence is, that Arianism has been more discountenanced.

Are we right in supposing that the choice of a minister depends materially upon the taste of the congregation?—Yes.

Of course, then it would appear to follow, that if the congregations should generally become alarmed, they would be more cautious in selecting their ministers?—Yes.

Do you conceive that the congregations in the Presbytery of Antrim are disposed to Calvinism rather than Arianism?—Yes, the great majority.

Should you think it likely that it would even decrease in the Presbytery of Antrim?—Yes, I think so; I beg leave to state, that I have heard that a gentleman of this town did preach in Dr. James Nelson's congregation, and said something as to Arian sentiments before the people, in consequence of which the people applied to Dr. Nelson, to know if they were his sentiments. They felt very much alarmed that those sentiments should be preached among them.

Do you know what answer he gave?—Yes; but I have only hearsay, that he did not feel himself at liberty to give them any satisfactory answer.

Have they any power of dismissing him from his ministry?—They have an opportunity of making an appeal to the Presbytery; they may say they are dissatisfied with his opinions, and lodge what is called a libel.

There is no superior court?—No; I believe they disclaim the authority of the Synod, and there is no appeal from the Presbytery.

May it be inferred from that, that the gentleman to whom you alluded has not preached those doctrines in the pulpit?—The people did not think he taught those doctrines.

Will you have the goodness to state, whether you heard it from any of the congregation of the clergyman whose people objected to it?—I could not mention the persons from whom I heard it, but I have heard that the Synod of Ulster are about forming a new erection in Downpatrick, as a number of persons said to be dissatisfied with Dr. Nelson are about to leave his congregation.

Do you not think an Arian minister may be as well known and almost as dangerous by the silence he observes upon some topics as any thing he can say upon others?—I think a silence with respect to important doctrines of religion is very bad, because it is not declaring the whole counsel of God.

And do you think that an Arian minister, even if he should have the prudence not to put forward his own views of religion, must, if he is a conscientious man, be absolutely silent upon those points you consider vitally essential to Christianity?—Yes.

We shall be obliged to you to lay before us your views of the tendency of the Belfast Institution to encourage or repress the growth of Arianism?—I think it is not in its present arrangement calculated to promote Arianism.

Are you aware, that two out of the last three professors who have been appointed are Arians; that the two schoolmasters who are alone permitted to receive boarders in the Institution, are also Arians; and that a considerable proportion which has been stated to us to amount by one witness to an actual majority of the managers are Arians?—I cannot say as to the managers, but the teachers are reputed Arians, and also the two professors.

Do you not see in that circumstance somewhat that you would wish to guard against from becoming more extensive in future?—No; I would not draw that conclusion.

Do you conceive there is any danger or no danger in having Arians in those situations?—No; I do not see any danger.

Will you explain the grounds of that opinion?—I am of opinion, that there should not be strictures upon religious liberty, with respect to the principles of Calvin or Arius, and that one should be eligible as well as another to a public seminary like Belfast. I have upon that drawn up two or three sentences upon paper, which I wish to read in your presence if you will allow me; for this reason, that I have never had an opportunity before, particularly upon oath, of declaring my sentiments.

We should be obliged to you to do so?—1. When the Seceders separated from the Communion of the Church of Scotland, owing to the proceedings of a corrupt judicature, and conceived it necessary to testify against the errors of Simpson and Campbell, professors in Glasgow College, they never once proposed to withdraw their students from that seminary, on account of Arian principles being taught in it.—2. Nor do the Seceders in Scotland yet express a fear, or use precautions, as to the education of their students in Scottish seminaries, though it is pretty evident that errors of the worst kind are maintained by some teachers.—3. To exclude men from teaching school or lecturing on classics and science in a college, because of their religious principles, is to use a weapon in support of religion, which the Scriptures do not seem to warrant, and of which weapon truth has no need.—4. There is no danger from Arianism in the Belfast College, because,—First, The Faculty are pledged against interference with religious principles, and what stronger bond than such solemn pledge can be had of men?—Second, To violate this obligation would be to renounce principle and conscience, and oppose that private interest which has so strong

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an influence upon all men.—Third, For teachers of language and philosophy to become teachers of any peculiar creed, would be to depart from their particular professions, intermeddle with that which is solely the province of professors of theology, and expose themselves to ridicule.—Fourth, If there were any interference with religious principle in the Belfast College, the influence would be in favour of Calvinism, because there are many more Calvinists than Arians in the Institution.—Fifth, Catholic youth have not become Protestants by being under the tuition in general education of a Protestant schoolmaster, *et vice versa*; Dr. Bruce appears, from his sermons, to be an Arian of the worst description, yet ushers and schoolmasters have been under him of the strictest Calvinistic sentiments, and no charge was ever heard of his interference with their religious opinions.—Sixth, Suppose Arians should use influence or interfere, Orthodoxy has nothing to fear, because all attempts to promote error issue in establishing and confirming the truth. The Arians in the Institution do not express the same anxiety or concern for their principles as the Orthodox, nor do they require the same precaution and pledge against interference in religious principles,—and why? Either they are more liberal in sentiment, better understanding the doctrine of religious liberty, or they do not attach the same essential importance to the subject that the Orthodox do. My opinion is, that both these reasons operate in making them less concerned. It is perfectly right for religious bodies to avow their abhorrence and condemnation of error, and especially of the heresy of men's denying the Lord that bought them; but suppose they had the power, and were to proceed to exclude men from literary seminaries, merely on account of religious opinions, they might as consistently proceed a step farther if they could, and imprison or take away life. Religious bodies may have what terms of communion they conceive to be scriptural, and may receive or reject in their own ecclesiastical communion as they think proper, but the Belfast Institution is no part or portion of any distinct and exclusive religious community, and is therefore properly under the control of none. General literary education is a civil privilege common to all men, without regard to sects in religion, and no one sect has more right than another, or rather none has any right, to prescribe articles of faith, or modes of worship, to the conductors of such general education. The Belfast Institution appears to be founded on the most upright and tenable principles, because it leaves religious communities to make what regulations they please as to polemic divinity and peculiarity of creeds, and only requires that masters and professors be competent to teach languages and science, and be men of moral rectitude. Were a Quaker, a Seceder, a High Churchman, an Arian, or a Roman Catholic, to be excluded from it, it would at once become an exclusive religious establishment; its fundamental principles would be perverted, and its very constitution destroyed. It seems strangely inconsistent, that the Synod of Ulster should desire to have influence in excluding Arians from the Belfast College, when they do not exclude them from ministerial or christian communion in their own church. They have fellowship in the most solemn privileges and services of religion, in the ordination of men to sacred office, and in the sacrament of the Lord's Supper with Arians, and yet would refuse to hold literary connexion with them in the promoting of that general education which is common to all sects. They claim a variety and opposition of sentiments in religion to themselves, though a sect, which they would deny to a great national seminary, interfering with the religious tenets of no sect.—These statements are made by me as an individual, expressing my own views, and not as the representative of that religious body with which I stand connected, or as declaring what may be their opinions.

Do you think the Arians ought to be allowed to have a professor of divinity of their own in the Institution, if they wished it.—If there were so many of them as to require a professor, the principles of the Institution could not prevent them.

We wish to know, whether you would be prepared to follow out the principles you have stated, so far as to say, that you would yourself approve to see the Presbytery of Antrim allowed to found a professorship of divinity in the Institution?—I could not object to it upon the principles I have stated.

Should you have any objection to see an avowed Atheist of great learning and talent in the professorship of moral philosophy?—I would object to it on these grounds; because I think that society has no moral bond upon an Atheist, and that Atheism disturbs the peace of civil society, and is cognizable by the laws of the land, and by the civil magistrate; and I think he would be bound to prevent their holding any place of trust in the state.

Would you object to a pure Deist holding the same office?—I would for the same reason.

Do you think he is also cognizable by the law and the civil magistrate?—Yes, on account of his creed, and being a disturber of the peace of civil society.

Would you object to seeing a Socinian in that chair?—I could not object to him more than the others, upon the principles that there should be religious liberty.

Do you consider Socinians to be Christians?—I think the principles of the Socinians are directly opposed to the principles contained in the Bible.

We can understand that you do not conceive a Deist to be a Christian; in the same way, do you conceive the Unitarians to be Christians or not?—It would follow as an inference, that they subvert the principles of Christianity as contained in the Bible.

You would object to a Deist, but not to a Unitarian?—I would not to the Unitarians, they being a sect of religion; the Deist rejects divine revelation, but the Socinian acknowledges divine revelation, and puts a certain construction upon it.

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Do you conceive, that men should study the Scriptures, and studying and receiving them, as containing the revealed will of God, should form their own religious creed?—Yes.

Do you conceive, that a person who so reads the Scriptures, and forms his own conclusion, and comes to a conclusion upon the question between the Calvinists and Arians different from your's, should therefore be subjected to any exclusion from teaching youth in a mixed seminary?—No.

Do you not conceive, taken in the abstract, and without reference to other religious communities or their feelings, that it would be desirable that all the professorships should be filled by Orthodox persons?—I would like that they were Orthodox, and if my opinion was asked by the electors, with respect to the choice of professors, I would give my opinion, that it would not be well for them to chuse Arians or Socinians, and I did say so, upon the election of Mr. William Bruce, because my opinion was asked.

Then are we to understand, that though you would prefer having the professorships filled by Orthodox Christians, yet that the advantage you think would be gained by that, is not sufficient in your mind to countervail the objection you feel to the principle of exclusion?—I think there ought not be a principle of exclusion.

Your objection to the principle of exclusion is so strong, that you would not purchase the advantage of having the chairs filled by Orthodox Christians exclusively, at the price of that objection?—I would not.

Do you approve, under any circumstances, of the principle of requiring subscription to certain tests, as to the religious opinions of persons?—I think, in any particular body of the church, there ought to be a test of principles; there should be some creed.

You approve of the regulation in the Seceding Synod, that requires its members to subscribe to the Confession of Faith?—I do; and I disapprove of the Synod of Ulster, for not having so explicit a creed as they ought to have; I should wish to state what a creed or confession of faith is; that it is the sense in which we profess, or any body of men profess, to understand the Scriptures, and that is the simple idea to be attached to our creed, that it expresses the sense in which we understand the Scriptures; for instance, if any man asks me my particular views of the Bible, I refer him to the Westminster Confession of Faith, as to the sense in which I understand the Scriptures.

At what university were you educated yourself?—Glasgow.

Do you consider it an object of considerable importance in a religious point of view, that the future Presbyterian ministers of Ireland should be educated in Belfast rather than Glasgow?—I think home education is one important thing, and that the Institution is useful, not merely considering it as connected with certain religious bodies, but useful in promoting general literature.

Which do you conceive, the moral superintendence exercised here or in Glasgow, is to be preferred?—I think there is not the same control in the college of Glasgow as there can be in the Institution here, from the children being nearer their parents.

We wish you to refer to what the facts are; is it your experience that the moral superintendence exercised here is less or materially greater than you observed in Glasgow?—I would not like to say any thing reflecting upon Glasgow, or any other college; my opinion is, that the students in the college at Belfast have not the same opportunities of dissipation that they may have in Glasgow, though that opportunity may not arise from any fault in the college, but merely from local circumstances and distance.

Is there not something in the circumstance of being among their friends and connections, that in itself affords a greater guarantee than if they were in the midst of strangers?—I think there is much.

Do you consider that the houses and families in which the young men who attend the collegiate course of the Belfast Institution are domiciled, are generally speaking respectable.—I cannot say precisely; I warn my own students at the commencement of the session, to be cautious where they take lodgings, as to the character of the people.

Is it your impression, that there is any feeling of disaffection towards the Government prevalent in any degree, however small, among the professors or masters of the Belfast Institution?—I think the very opposite is the case; that is my strong conviction, that there is nothing of that kind among them, either masters or professors.

Would you extend that to the students?—Yes.

Is it your conscientious feeling there is no such disposition among your own divinity class?—It is.

Can you recal to mind any instance of any students having subsequently fallen into habits of vice, who had attended your course of divinity lectures?—I would merely mention, that one student for improper conduct was excluded from my class since my commencement.

With your approbation?—I was the organ of doing it; it was for forging a gentleman's name connected with the Institution; and when I came to ascertain the matter he was excluded.

Have you known any instance of any individual who has attended your lectures, and entered the ministry, who has ultimately become an improper person for that ministry?—One instance.

What was the nature of the impropriety that marked his conduct?—The presbytery thought proper to license a young man, and afterwards withdrew that license.

For what species of impropriety?—I cannot say precisely, I think it was for immorality.

You have stated, you would not wish to see any of the professorships filled by Socinians or Arians?—No.

Would you wish to see them filled by Arminians?—No, I would rather have them filled by people of my own sentiments than others.

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That feeling would suggest to you an objection to others of different principles to yourself?—Yes, if I had a vote.

Do you understand the Hebrew language yourself?—Not well, I do partly.

Do you advert to it in your lectures?—I do.

Do you see any objection to an Arian professor of Hebrew instructing the students in the explanation of such words as *Elohim* or *Adonai*?—I think he should not explain them, as to the peculiarity of his own sentiments by any means; if he did, he would give up his own pledge.

The question is, whether he can answer the questions that may occur to the mind of an intelligent student, without expressing his own opinion?—He might say there is a difference of opinion upon the point; some men hold one way and some another; that is not an interference; but he should interfere as little as possible.

Do you think it important that the same check should be exercised as to the Professor of Hebrew that should be exercised as to the Divinity Professor?—No, because language is not the same as peculiar sentiments of religion.

Should you dislike seeing the Seceding Synod endowed with the power of expressing their approbation or disapprobation of whoever might be selected for the Hebrew professorship by the managers?—I think it would be giving up the principles of the Institution; I would think, that the Seceding Synod, or any other Synod, who are attached to Orthodox principles, should declare their sentiments of disapprobation of Arian sentiments in their own ecclesiastical courts, but further than that, they should not go in interfering with a literary seminary.

But you think the pledge given by the professors is not inexpedient?—I think it is proper.

You have no apprehension that that pledge might be deserted, and considered very much as a matter of form, or be explained away?—No.

Do you believe, in point of fact, it has always been faithfully observed?—Yes.

Should you consider giving to two boys two volumes of Arian sermons a violation of that pledge?—I think it would be departing from the pledge; I know what you allude to; a certain gentleman connected with the Institution has given books which he should not have given.

Had he given that pledge?—I believe not in times past.

Would there be any objection to his giving that pledge as to the future?—I apprehend that is one defect connected with the Institution, that any man should be allowed to teach there, without signing the pledge, whom the public might conceive belonging to the college, though he does not.

Did you ever hear any thing of a missionary sent forward by the Unitarians or Socinians in London, to preach their peculiar doctrines in Belfast?—I heard of a Mr. Smethurst coming here, and preaching his doctrines.

How do you reconcile that with the opinion you have expressed, that persons entertaining those views had but little anxiety to propagate their sentiments?—I mean as to the people in the Institution; that they have not said any thing. The Synod of Ulster and the Seceding Synod have published something; but Arians have not said any thing; they have not expressed any fear as to Calvinism.

Can you describe sufficiently the situation of the persons who were the introducers of Mr. Smethurst to the Presbyterians of Belfast?—I do not know; I heard that he asked for liberty to preach in some of the houses in this town, and was refused; that is all I can say.

Do you know whether he ultimately obtained leave any where?—He preached at Moneyrea and Saintfield.

Do you think, if any one of the teachers belonging to the Belfast Institution should turn out to be the person who procured him the liberty to preach in those pulpits, that such a person would be proper to continue there as a teacher of youth?—I should apprehend no objection would lie against a minister in the Institution, if he preach his own sentiments in the pulpit, or in any other way promote them, if he does not bring those sentiments into the Institution.

Should you have no apprehensions on your own mind, for the general character of the Institution, and for the estimation it would obtain in society, if all the professors, except the two professors of divinity, should eventually at some future period become Arians?—I think there is no danger of the fact arising. I think instead of that, the number will probably be less; I reason in that way; I think they will be more cautious in electing in time to come.

Are we to understand, in your opinion, in the event of another election, the circumstance of a candidate being an Arian would rather operate against him?—I think it would, for this reason; that the declaration of the two Synods, who furnish the chief number of students, upon the subject of Arianism, would not be dismissed by the electors, but that they would pay attention to it.

Suppose an Arian Moderator of the Synod of Ulster existed, what would be the effect of that Synod's recommending one person, and the Seceding Synod recommending another; a difficulty not unlikely to arise?—I could not say.

It is possible, according to the present constitution of the Synod of Ulster, that it may become substantially Arian itself?—It is possible it might. I believe there is at present no fixed creed as a *sine quâ non* of ordination in that church.

Do you conceive, that the possibility of the Institution of Belfast becoming Arian, is such as to render it proper, that it should be made positively and exclusively Presbyterian, in the Orthodox sense of the word?—I do not think it ought; I think it would be better as it is; religious liberty is the best way of promoting religion.

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Do you consider it a fundamental principle of the Institution, that persons of all religions should be educated there?—That is the principle.

Do you conceive it would be consistent with that principle, or with fairness towards persons of all religious sentiments, that professorships should be confined to persons of only one religious persuasion?—I think they should not.

Upon the whole, what is your opinion upon the question, whether it is essential to the maintenance of Orthodox principles in the respective Synods, that the professorships should be left as they are, open to all, or confined only to persons of a particular religious opinion?—I think the better way is to leave them open.

You of course understand the question, as not including in it Theology?—Yes.

So far as your knowledge goes of the Synod of the Seceders, is that, or is it not, the prevailing opinion among them?—There may be different opinions among them; I could not answer that question; I am afraid to say any thing to express the opinion of a body, about which I may be mistaken.

So far as your knowledge of the body goes, does it in general approve or disapprove of the system pursued at the Belfast Institution?—I think they approve of it.

Do you think that the body entertain any apprehensions, that it may become or has become a seminary of Arianism?—I do not think they do.

Do you mix much with people in general in Ulster?—We do; our congregations are over the whole of the counties in the province of Ulster.

So far as your knowledge goes, does the Institution enjoy the confidence of the body of Seceders?—I think it does.

So far as your knowledge goes of the public in general, does it enjoy the confidence of the public in general?—It does.

Have you until lately had any fears expressed, that it might become a seminary of Arianism?—Not until lately.

Has the practice of the Institution undergone any change lately?—Not that I know of.

Were there any apprehensions expressed, so as to attract any degree of public notice with respect to Arianism, prior to the election of Mr. Bruce?—It has been principally since that.

Was not his predecessor of Arian principles?—He was said to be of those opinions.

And no objection was made during his time?—There was no public talk of it, as there has been of late.

Is not Mr. Montgomery, the master of the English school, an avowed Arian?—I believe he is; I do not know it.

Was there ever any apprehension entertained in consequence of his appointment, so far as you know?—I never heard of any.

He has had one of the boarding-houses in his hands from his original appointment?—He has.

Will you state the nature and extent of your emoluments as professor?—I have 50*l.* a year only, and this paid by the students.

Do you receive nothing from the Seceding Synod?—Nothing; I am clerk to that Synod, and receive a salary in another way of 50*l.* from the Government, as clerk.

Speaking of it as an abstract principle, do you think it desirable that the collegiate professors of divinity should continue to be paid by the students and the Synods, or by the Institution?—I think they ought to be paid by the Institution; and if any application is made for any endowment, I see no reason why the professors of theology should not be included in that endowment as well as the other professors; I have said so to some gentlemen connected with Government.

Are the two Synods, the Synod of the Seceders, and the Synod of Ulster, in spiritual communion with each other?—They are not in visible communion.

Do they communicate at their respective tables?—They do not.

Do they preach for each other occasionally?—Sometimes Seceders have preached in houses belonging to the Synod of Ulster when asked, upon the authority of preaching the Gospel to every creature.

Do the ministers of the Synod of Ulster preach in seceding congregations?—Very seldom.

Do you think that the two Synods would be likely to draw together in expressing approbation or disapprobation of particular candidates for professorships, supposing there was that power of control given to each?—I am not sure of that; sects do not often draw together.

What is the ground of separation that divides the Seceders from the Synod of Ulster?—The commencement of the separation was not in this country, it was in Scotland; the Seceders departed from the establishment in Scotland, not from the principles of the Presbyterian Church, but from what they conceived to be improper proceedings in the Scotch Church, and it extended itself to Ireland, and we remain a separate body in this country, for the same reasons as existed in the formation of the Secession.

Do you consider that the doctrine or the discipline of the Synod of Ulster is erroneous or corrupt?—One of the reasons we stand apart is, because of their difference of sentiment, some of them being Calvinists and some Arians, and some Arminians; and we conceive there is with some of them not that attention to what is called visitation and other parochial duties, that there should be, though we are well convinced some of them are very faithful ministers.

In the Synod of the Seceders you have stated, that a minister does occasionally preach in the pulpit of the Synod of Ulster?—Yes, if asked.

May an Arian preach in the pulpit of a minister of the Synod of Ulster?—I do not know how that is. I know in some pulpits some gentlemen preach very different opinions; one comes

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comes forward in the morning, and preaches sentiments directly contrary to another, who comes forward and preaches in the afternoon.

Do you conceive that that might happen in your body?—It never has; I do not know what may be.

What is the number, as far as you recollect, of the Synod of Seceders in Ireland?—One hundred and eight ministers.*

Was not one principal cause of the original secession, the state of patronage, and the practice and discipline introduced into the church, without consulting the voices of the people?—That was one in Scotland.

Of course, that does not prevail here?—No, it does not; patronage was an additional reason; and I believe that is one chief cause why the secession has succeeded to a much greater extent in Scotland than in Ireland.

The election of a minister here is quite the same in the two Synods?—Yes.

What occasioned the first connection with the Institution by the Seceding Synod?—It was from a deputation in the year 1815 coming from the Belfast Institution to the Synod; Dr. Drennan and Mr. William Magee appeared in the Synod, and were introduced as a deputation from the Belfast Academical Institution.

What did they state, shortly?—The substance of their application was, to have our Synod to recommend the students to attend the Belfast Institution.

What reply was made to them?—I will read it, as follows:—“After judgment of all the members was taken on this very important subject, the Synod unanimously resolved to recommend to their students to attend the Belfast Academical Institution, and hereby *do recommend*; and that they will pay every respect to the certificates of the Institution which young men may obtain for their progress and proficiency in literature.”—This was the foundation of the connection.

Then was it arranged at the same time, that there should be a professor of divinity appointed by the Seceding Synod?—Yes, that was understood; and it was in that year I was elected, and allowed to teach in the Institution; it was optional with me in the first year, whether I should teach in Ballynahinch or in Belfast, but it was understood that I should afterwards teach in the college.

Did the withdrawing of the Government support from the Institution excite any dissatisfaction among the members of the Seceding Synod, so far as you have observed?—They were grieved it was withdrawn.

Do you think the restoration of a similar bounty would now be gladly received by them?—I am sure it would.

Do you think it would create any good feeling to the Government?—I think it would; my judgment is, that that alone would be a sufficient guarantee for the peace and good order of the Institution; that it would be a sufficient motive that would secure any attachment they might wish to the Government of the country.

Has there been any alteration in the nature of the connection between the Synod and the Institution, subsequently to the time you have referred to?—None, except that we declared our disapprobation of Arianism immediately after the election of Professor Bruce.

Have you got any minute containing that declaration?—I have.

Be so good as to state it?—I have not a copy of the minute, but the substance of it is, that though we declare our abhorrence of Arian principles, we do not conceive that the pledge given by the Faculty had been in any degree violated, or that the Institution has broken faith with the Synod in that election.

In what year was that?—At Newry, in 1823; at the last election, we expressed the opinion which I take the liberty of reading, namely; “It was asked, whether the committee of superintendence had any grounds to believe, that the pledge previously given by the Faculty had in any degree been violated, viz. That there should be no interference on the part of professors with the religious opinions of the students. To this question answers as follow were given:—First, “From such investigation on the purport of said question, as I had the opportunity of making, I am of the opinion, the pledge of Faculty referred to has been hitherto honourably redeemed.” (signed) “William Moorhead.” He expresses his own opinion, not as the president. “Second, we have not discovered any violation of the pledge given by the Faculty.” (signed) “Joseph Lowry.” He was the secretary of the committee, and expresses the opinion of the whole committee.

You are aware that some anxiety has been expressed by the Synod of Ulster to obtain an increased influence in the appointment of professors?—I am.

Can you state, whether any corresponding feeling exists among the Seceding Synod?—I think not.

How do you account for the difference between the two Synods in that particular?—I could not say; I attended the meeting of the proprietors, and my opinion was, that the Synod should not interfere, and I am very glad our Synod has not interfered.

Do you think there is any probability, that if that wish of the Synod of Ulster should be altogether resisted, that they may withdraw from their connection with the Belfast Institution?—I should not apprehend any danger; my opinion upon that subject is, that owing to peculiar circumstances of late, and perhaps owing to the opinions and proceedings of some individuals in their connection, that all those resolutions were got up with respect to influence; but that they really do not express the deliberate judgment of the body at large.

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* See note at the end of this Examination.

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Do you conceive, that the Synod of Ulster, if seriously and anxiously desirous, as we must presume they are, of promoting the welfare in general, and the Orthodoxy in general of their pupils, could entertain a desire to send them to Glasgow rather than Belfast, under the present state of things?—I think they would be in as much danger in the one place as in the other, if not more.

Do you therefore think, that any change in their rules, that should send their candidates for the ministry to places of education in Scotland, instead of Belfast, would be injurious, and not beneficial to them?—I think it would not be beneficial.

The Presbyterian Synod of Ireland consists of 108 ordained Ministers; of these, 21, as follow, were Students in the Belfast Academical Institution, and under the care of the Rev. Dr. Edgar:—

Rev. Samuel Malcolmson,	Tassah,	County Armagh.
Isaiah Steen,	Ballicopland,	Donaghadee, Down.
William Niblocke,	Donegal,	Donegal.
James Green,	Lisbellaw,	Fermanagh.
Josias Wilson,	Drogheda,	Louth.
Samuel Dunlop,	Garmonney's Grove,	Monaghan.
Samuel Dunlop,	Hillhall,	Down.
James Wilson,	Lecomper,	Derry.
Andrew Wilson,	Dungannon,	Tyrone.
John West,	Newton Hamilton,	Armagh.
Robert M'Cleane,	Drumbanagher,	Armagh.
William Lyttle,	Coothill,	Cavan.
Robert M'Mehan,	Tyrone's Ditches,	Armagh.
Andrew M'Culloch,	Caledon,	Tyrone.
John Coulter,	Gilnahirk,	Down.
David Longmoor,	Castleblaney,	Monaghan.
Martin M'Dowel,	Creeve,	Monaghan.
James Mayne,	Balliroshane,	Antrim.
Joseph Thomas,	Dunbo,	Derry.
Alexander M'Ilwain,	Balliblack,	Down.
John Edgar,	Belfast,	Antrim.

The young men licensed to preach, and not yet ordained, who have been Students in the Belfast Institution, and under Dr. Edgar, and who are under the Synod's inspection in Ireland, are twenty-one, as follow:—

James Renton, jun. of Moy,	County Donegal.
Dawson Crawford,	Monaghan.
John Simson,	Antrim.
Alexander M'Cahan,	Derry.
Alexander Boyd,	Tyrone.
David Boyd,	Antrim.
Robert M'Cormick,	Antrim.
David Martin,	Armagh.
John Martin,	Armagh.
Andrew Graham,	Down.
Samuel Mitchell,	Antrim.
Samuel Hendrin,	Armagh.
David Donaldson,	Armagh.
William Foreland,	Monaghan.
Alexander Henry,	Tyrone.
James M'Millen,	Tyrone.
James Lowry,	Tyrone.
David Patter,	Tyrone.
James Aston,	Tyrone.
William Kennedy,	Tyrone.
William M'Alister,	Down.

Nine licentiates, as follow, were Students in the Belfast Institution, under Dr. Edgar, and they have emigrated to America:—

James Douglas,	Monaghan.	Thomas Johnson,	Antrim.
James Harris,	Monaghan.	Isaiah Nibblock,	Monaghan.
James M'Auley,	Down.	David Kirkpatrick,	Down.
Joseph Penny,	Down.	John Gray,	Monaghan.
John Niblock,	Monaghan.		

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LETTER from Dr. Edgar to the Commissioners of Education Inquiry, dated
Belfast, January 21st, 1826.

Gentlemen,

THE Rev. Mr. Montgomery, one of the Board of Masters, in an interview with you in Dublin, last Christmas, states his having suggested certain regulations respecting the professorship of Hebrew, in the Belfast College, and respecting some veto on the election to that professorship, on the part of the General Synod of Ulster, and of the Presbyterian Synod of Ireland.

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Upon this important subject I feel constrained to trouble you with a few observations.

The Presbyterian Synod of Ireland, distinguished by the name Seceders, have asked no influence or veto in the election of a Professor of Hebrew, either from the Government of the country, or from the proprietors of the Belfast Institution; nor have they suggested to the gentlemen, His Majesty's Commissioners of Education Inquiry, that they wish any such influence. My decided opinion is, that they want no such veto or influence; nor, considering the latitude of tenets allowed to exist in the communion of the Synod of Ulster, can I be persuaded that they want any such veto, notwithstanding the noise raised in the north of Ireland about Arianism by some individuals in that Synod, and the consequent resolutions, hastily adopted in June 1825, by that respectable body, requiring some influence over the choice of professors in the Belfast College.

A Moderator of the Synod of Ulster, at a late election in the Belfast Institution, voted for the Rev. William Bruce, who holds Arian sentiments, and recommended that gentleman to the notice and choice of the electors. To this conduct of their moderator, the Synod in their official capacity, as a court of review, attached no blame. Several ministers of that Synod are stated to be Arians, on the oath of a reverend member of the body, and with these ministers, the strictest Trinitarians in the Synod hold ministerial communion in the very solemn act of ordaining to sacred office, and in all other presbyterial proceedings; keeping these facts in view, it seems altogether inconsistent, if not incredible, that this Synod should desire a veto, for the purpose of preventing the election of an Arian to teach Hebrew or Greek, in a seminary promoting general education, and interfering with no distinctions of communion among Christians.

Conceiving myself as solemnly bound by the obligations of my office, in conformity to the divine word, steadfastly to promote the maintenance of the doctrine of the Trinity, of the divinity of the Lord Jesus Christ, and other important doctrines of pure revelation; I would infinitely prefer leaving the election of professors to the candid and unbiased judgment of the present electors in the Institution, than have that election put, in any way, under the control of the General Synod of Ulster. In the election of any one professor, and especially a Professor of Hebrew or Greek, were a veto granted to the General Synod, and to the Synod of Seceders, it would only be an occasion of endless jealousies, if not of contention, between the Synods, and would serve no purpose, either for the maintenance of truth or the promotion of peace among the Presbyterians of Ireland.

My decided conviction is, that to leave the electors in the Belfast College unshackled and unbiassed, as they now are, will be found to be the best way for reconciling all parties connected with the Institution, the best way for the maintenance of truth and peace, for the prevention of party spirit and faction among ecclesiastics, and the way most consistent with those principles of union and affection among Christians of all denominations, which you Gentlemen Commissioners, from your Report already published, seem anxious to promote.

By the constitution and laws of the Belfast Institution, the Synods have full liberty to choose whom they please to teach divinity, to set aside a professor if he do not please, and elect another in his room; and this power seems to be a sufficient security, and all that needs be reasonably required for the maintenance of those religious principles which they wish to have inculcated on all the candidates for sacred office under their care.

The professors who compose the Faculty, excepting so far as official duty in the professorship of divinity may require, have given to the Synods a pledge not to interfere with the religious opinions of any of their pupils; and, in consistency with the principle of religious liberty, this solemn engagement, publicly made and entered on the Synod's records, should surely be more than enough to satisfy the most zealous defenders of the "Faith once delivered to the Saints." Even on the supposition that a teacher of Hebrew or Greek were disposed, in biblical criticism, to give what might be judged to be an erroneous construction, truth has nothing to fear from such construction; besides, any stricture on the right of private judgment in matters purely religious, other than warranted by the word of God, would seem to imply, that those who would impose such stricture are unwilling or afraid to submit their creed to the test of free inquiry.

The Synods, in any public document, have never, so far as I know, expressed any alarm, lest the religious principles of their students might be corrupted in the college of Glasgow, though professors in that college, at different periods, have been represented as holding religious principles opposed to those which the Synods profess to reckon Orthodox.

You will please to observe, gentlemen, that in the above statements, I am not deputed to write in the name of that Synod to which I belong; yet the sentiments recorded, I am fully

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persuaded, are the sentiments of that body. You will also please to notice, that though a member of Faculty in the Belfast College, I do not presume to say anything in the name of that Faculty.

With sentiments of profound respect,

I have the honour to be your most obedient serant,

Sam' Edgar.

To His Majesty's Commissioners
of Education Inquiry.

Second LETTER from Dr. Edgar to the Commissioners of Education Inquiry,
dated Belfast, January 23d, 1826.

Gentlemen,

IN answer to a letter of Robert Pauncefote, esq. from His Majesty's Commissioners of Education Inquiry, dated January 12th, 1826, the statements as follow are made:—

The support of the Professor of Divinity, enjoined by the Synod of Seceders, for the official duties of the appointment, is 50*l.* *per annum*. This sum is paid by the students, and the annual fee for each student is larger or less, in proportion to the number attending each session. No sum of money is paid me by the Synod, in addition to this annuity from the students.

This is the eleventh session for me to teach in the Belfast Institution.

In Session 1815 - - - 24 students attended my lectures.

1816 - - - 23 - - - - d°

1817 - - - 21 - - - - d°

1818 - - - 15 - - - - d°

1819 - - - 22 - - - - d°

1820 - - - 15 - - - - d°

1821 - - - 18 - - - - d°

1822 - - - 24 - - - - d°

1823 - - - 23 - - - - d°

1824 - - - 31 - - - - d°

1825 - - - 32 - - - - d°

1826 - - - 25 - - - - d°

This variety in point of numbers is not owing to any impression favourable or unfavourable to the Belfast Institution; but to circumstances altogether distinct from any increase or diminution of public confidence that might be supposed to exist respecting that Institution.

By the regulations of the Presbyterian Synod of Seceders, the students under their care must attend the instructions in divinity of their professor in the college, for four distinct sessions of three months each; and these sessions must be in four distinct winter seasons. They are allowed to attend the divinity lectures after being examined by the Presbytery to which they respectively belong, concerning their literary qualifications and fitness for attending; and also, after having been public students for two sessions of six months each; one of these sessions in the Greek and Logic classes, and the other in the Moral Philosophy and Mathematic classes. The student's collegiate course must occupy at least six years. During the progress of this course, they are frequently absent from college one session, and in attendance another. Some choose to stay a season from college, to improve in reading; some are engaged in teaching school, and do not wish to relinquish this teaching every successive half-year, for the purpose of attending college. Numbers obtain tuitions in the families of gentlemen in different parts of Ireland, and absent themselves from college for a season or two during the period of their curriculums, rather than lose a good situation.

These things, and sometimes want of health, want of means, and other accidental circumstances, sufficiently account for the difference of one season from another in number of students attending the divinity classes, or any other class in college.

No one is absent from any class this session, nor has any one been absent last session, or any session, so far as known to me, on account of any supposed diminution of public confidence in the Institution, or because two professors have been elected, one to teach Greek, and another Hebrew, who are reported to hold Arian sentiments.

I have the honour to be, your most obedient servant,

Sam' Edgar.

To his Majesty's Commissioners
of Education Inquiry.

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Appendix, No. 16.

Examination of Dr. *Samuel Smith Thomson*, M. D.; Thursday, 13th October 1825.

YOU are a practising Physician in Belfast?—I am, and have been upwards of twenty years.

And are now a Visitor of the Belfast Institution?—I am.

How long have you been connected with the Institution?—I think between three and four years only; I became a Proprietor, by subscribing to its funds, some time in the year 1821; I was elected a Visitor on the immediately ensuing annual election, which must have been 1822, as I go out of office by rotation in 1826.

Was there any particular reason why you postponed becoming a Subscriber till the year you have mentioned?—Yes.

What was that reason?—My reasons were in a great degree of a private nature.

Were they reasons flowing from the character of the Institution?—My private reasons were not connected with the Institution; I had, however, some that were.

You had no particular objection to the Institution, which became removed by any subsequent circumstance?—I had some objections at first, arising out of the nature of its constitution.

Were these objections afterwards removed?—They were in a great measure removed, by a more accurate knowledge as to its management and internal concerns; and since I have had personal experience in these points, by being a Visitor and Proprietor, my objections have been entirely done away.

What is your opinion as to the sentiment which has prevailed upon the occasion of elections among the electors; how far have they appeared to you to be influenced by private motives, or by reference to the qualifications of the candidates?—I have only been an elector upon one occasion, and I can express an entire and firm conviction, that the electors were then influenced solely by the qualifications of the candidates; and with respect to the history of former elections, I am persuaded that the same sentiments prevailed upon all occasions.

Does it appear to you there is a sufficient attendance of Managers and Visitors to secure the due management of the Institution?—When there is any business of importance to be transacted, there is usually a very full attendance of Managers and Visitors; when there is only the mere ordinary routine, the attendance is more lax. Such is my experience.

Do you consider that harmony or a difference of opinion forms principally the character of the meetings of the Managers?—The opinions of the Managers are perfectly free; there are, therefore, often shades of difference; but the most perfect harmony prevails, and no dissension has at any time arisen out of the decisions come to.

Have you observed any intermixture of political feeling prevailing, first, among the Managers?—Never; I have never known political feeling to mingle itself, in the slightest degree, with the concerns of the Institution; there are various political sentiments prevailing among the Managers, and also among the Visitors; but I have never known this to influence their conduct in the government of the Institution.

Do you think there is any peculiar tone or feeling that characterizes the Institution at present, either amongst the Proprietors or Visitors?—No, I am not aware that there is. If political feeling be meant, I beg to observe, that the Proprietors of the Institution form so large a portion of the respectable inhabitants, that describing their feelings would, in a great measure, be describing those of the town, which I conceive are well known to the kingdom at large. As in most large commercial towns, so there is here a considerable degree of independence of feeling on political subjects, and perhaps a general tendency to jealousy of power on the part of the Government. This, I think, constitutes the prevailing sentiment among the majority of the inhabitants of Belfast, and therefore, so far as the Proprietors of the Institution consist of them, such a tone may be said to prevail in it.

Do you conceive that that feeling proceeds beyond the limits which the constitution would not merely recognize, but approve of?—I have not the slightest reason to believe that it does, on my own personal knowledge; and as to the great bulk of the Proprietors, I am persuaded they are actuated by sound constitutional principles.

Do you conceive, that a spirit of disaffection to the Government, and to the constitution, marks any considerable portion of the students at present in the Institution?—I have no knowledge whatever on that subject; I may have formed a belief, but have no knowledge; I should think not; in fact, I do not believe any disaffection exists among them.

Have you sufficient knowledge to be able to speak upon that point, as to the Professors and Masters?—I think I have. With some I am in habits of greater intimacy than with others, but I am satisfied they are all men of sound constitutional feelings, and have no wish to subvert the present order of things.

We should be glad if you would state whatever may be your own opinion as to the expediency of forming any connection between Government and the Institution?—My own view of the matter has always been, that it would be a salutary measure to have a connection between the Institution and the Government.

Have you ever had any definite views of your own as to the nature of that connection, seeing at present there exists none?—I have not till lately; but in consequence of the conversation that took place here some days ago, as that question was thrown out in the course of the discussion, I have turned my thoughts to it, and some ideas have occurred to me;

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I beg to say, they are purely my own ideas. In the event of Government determining on a restoration of the annual grant to the Belfast Academical Institution, should any check or security be deemed necessary on the part of the Institution, perhaps a sufficient one might be found in some such plan as the following:—That the Crown should be empowered, by Parliament, to appoint a Board of Control or Inquiry, consisting of such persons in number and quality as Ministers might think fit; that such Board should be invested with full powers to examine and inquire into the affairs and management of the Institution at all times; that they should be authorized to call for all minutes, records and correspondence whatever relating thereto, and to examine all persons on oath touching its concerns, and report thereon to the Crown; that this Board should be either permanent, to be called into operation on such occasions and at such times as Ministers might direct, or be temporarily appointed for the occasion. By a provision of this kind, I apprehend that Ministers could at all times ascertain the scope and tendency of its proceedings, and would be enabled to learn with accuracy how far its avowed objects, and those alone, were pursued. They would thereby be fully competent to determine on the propriety of continuing the annual grant, or if sufficient ground appeared from the report of the Board of Control for withholding it, they would be justified before Parliament and the nation in so doing. I believe that Government never sought any patronage or interference in the management of the Institution, except with a view to obtain a safeguard against any misdirection in the movements of a machine of such important influence in society; which possibly might arise out of the popular nature of its constitution. Under this impression, I conceive that the proposed plan might afford to Government a sufficient degree of surveillance; while, without interfering with the rights and privileges of the Proprietors, or touching in any degree on the independence of the Institution, the existence of such a Board must operate as a useful and salutary check on its proceedings, should any check be necessary. It may, therefore, be presumed, that such a proposition would be readily acceded to by the Proprietors.

We should be glad to know your opinion of the expediency of conferring upon Government the power of approving or disapproving of individuals who might be elected to the different Professorships; it being well understood, that it is in the highest degree improbable, that the Government should disapprove of any individual without there were good reasons for so doing?—I should not have the slightest objection to confer that power upon the Government, being satisfied it would not be exercised without good grounds, and I think it would be conceded by the Proprietors, because it was offered to the Government formerly, and I do not apprehend they would now refuse it.

Is it your opinion, that the Institution is universally acceptable and approved of by the aristocracy resident in Belfast and its neighbourhood?—I have every reason to think so at present; I do not know of any exception; I have not met with any gentleman who has expressed disapprobation. I think there may have been some time ago objections, such as I myself had, to its constitution; but I believe these have been done away altogether, by the experience of the good it has effected, and by a conviction that the errors it was supposed to possess in theory, have not been found injurious or dangerous in practice.

Do you not think there are several laymen in the vicinity, who rightly or wrongly are impressed with the feeling that it may be made the means of circulating Arian principles, and therefore object to it?—No, I do not, so far as regards laymen; such an opinion may exist, but not to my knowledge.

So far as relates to clergymen?—I think the majority of the clergymen I have had any conversation with in this neighbourhood, do not feel any objection to it on that ground.

Are you yourself a Calvinist?—No, I am not.

Are you a member of the Presbytery of Antrim?—I am a member of Dr. Bruce's congregation, which belongs to the Presbytery of Antrim.

Do you associate much with persons of Orthodox principles?—Yes, I associate with various classes of people, many of whom are of Orthodox principles.

With clerical persons of that persuasion?—Yes, I am on a footing of intimacy with the curate of the parish, and well acquainted with the vicar.

The question has reference not at all to the Established Church, but to the division of Presbyterians into what are called Arians and Calvinists; have you had much communication with clergymen of Orthodox principles?—No, I am not in particular habits of intimacy with any resident in Belfast.

Are you enabled to state what the feelings of the Orthodox Clergy of the Synod of Ulster are as to the Institution?—No, I am not, generally speaking; but as to the Orthodox Clergy of Belfast, I believe their opinions are favourable to it.

They do belong to the Synod of Ulster?—Some to the Synod of Ulster, and some to the Seceding Synod.

Have you had opportunities of understanding how far the Institution has the favourable opinion at present of the Established Church, as well as of the Presbyterian Church?—I think in the town and neighbourhood of Belfast, where it is best known, it has the general approbation of both.

Including all classes? Yes, so far as I know.

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WHAT is your profession in life?—I am in mercantile business, and also in the tanning business.

And a Manager of the Belfast Institution?—Yes.

How long have you been connected as Manager or Visitor with the Institution?—I have been connected with it since 1815 or 1816; I have never been out but one year.

Have you given to the management of its concerns any considerable portion of your time?—A great deal.

Are you upon the whole, satisfied with the manner in which it has been conducted from the commencement?—I am.

Do you think that any material improvement has at any time been introduced into its constitution?—There have been very few alterations introduced since the commencement. I think that is an improvement, when you can satisfy literary men, that they were not to be removed at the mere pleasure of the Managers and Visitors, without having some particular fault to bring forward against them.

We understand perfectly the situation of the teachers and professorships; at present, we wish to know, whether you consider the institution of the Board of Faculty and the Board of Masters an improvement?—I do, a very great one.

Does it appear to you to be highly necessary or desirable, or admissible, to introduce any further improvement in the condition of the body?—I should have no objection to any thing being introduced, which they would consider an improvement.

Supposing, but not presuming, or implying it, that it should be thought proper to confer upon the Government of the country, the power of approbation of the professors after election, and subject to which they could only enter upon their office, should you yourself see any objection to such an arrangement?—Not the smallest; we could not expect the support of Government, unless they were perfectly satisfied with the characters of the persons elected.

Is it your own impression, that it would be desirable to form a connection with the Government, or would you rather continue independent?—I would rather form a connection with the Government of the country; I think, in an Institution, such as this is, it would give to it a dignity and consequence in the country, it could not otherwise have, without forming a connection with the Government; and I think if that connection was formed upon a liberal and wise scheme, it would very much promote the interests of the Institution here, and make it more extensively useful.

We understand distinctly, you would not yourself entertain any jealousy of the control of Government within salutary limits?—By no means.

Do you think those sentiments would be found to prevail among the Proprietors?—Yes, among the great majority.

Have you known of any attempts to interfere with the religious principles of any of the students?—Never; and if I did find it, I would consider it my duty as a Manager to bring before the Boards the conduct of such Professor.

Do you see yourself any objection to the occasional election of gentlemen holding Arian sentiments to the different Professorships of the Institution, always excepting the two Professorships of Divinity?—I think there would be more objection to them than to any others, and so long as the great majority of Professors about the Institution are Orthodox, I could not see that the election of one or two Arian Professors, particularly the teachers of languages, is such a particular matter as has been attempted to be represented; I would certainly, *ceteris paribus*, never vote for an Arian myself, but I would not like to be confined in such a way, that if an Orthodox man and an Arian should offer themselves for the situation, that I would prefer an Orthodox man, merely on account of his orthodoxy, without his being in every other way qualified for the situation.

What congregation do you belong to?—The Seceding Presbyterian.

Your views are Calvinistic?—They are.

Are you aware that the appointment of Arians to professorships, in two late instances, has excited considerable jealousy in the mind of many Calvinists?—I am perfectly aware of it; I know the state of the controversy pretty well.

Does not it occur to you, that the same motives and chances that have led to those elections, might eventually lead to the appointment of the great majority of Professors from persons professing Arian principles?—I think it never could, for this reason, that the Orthodox sentiments are the prevailing sentiments, and the popular sentiments; and besides, I know gentlemen who are Arians themselves, and yet would rather, *ceteris paribus*, lean to Orthodox persons as being more pleasing to the people at large.

Are you decidedly of opinion, that Calvinism is more acceptable than Arianism to the Presbyterian population at large?—I am perfectly persuaded of it.

We should be glad to know what proportion of Arians there are among the gentlemen who are at present the Managers of the Belfast Institution?—The only mode in which I could ascertain that, would be by the respective clergymen they worship under; I think the majority of the present Managers and Visitors are not Orthodox; but I do say, I have heard several of those gentlemen often remark, they would support Orthodox Professors, in preference to others, all things equal, because they found it and felt it their duty to give satisfaction to the majority of the people who send their sons there for education.

In what manner can you account for the result, that when the great majority of the population

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population are Orthodox, the majority of Managers and Visitors are Arians?—It is only the Proprietors of the Institution who appoint the Managers and Visitors.

But it would seem naturally to follow, that if the great majority are Orthodox, some majority at least, out of any certain class of it would be Orthodox; here it appears a different consequence has ensued?—The only way I account for this is, that the Managers and Visitors are all or nearly so, inhabitants of the town of Belfast, and are selected by a class of people most influential, who have subscribed a certain sum.

We understand your answer to imply, that the higher classes are more generally Arians than the lower classes?—They are.

Can you account for that in any manner?—It is invidious for any person to say that the higher classes did not inquire so much for themselves as the lower; but my own opinion is, that there are very respectable men in Belfast and elsewhere, who know very little about the differences in religion.

But who are Arians, nevertheless?—Yes; I think they read the Scriptures too little, and sceptical works too much.

You, being a Calvinist, consider that inquiry would lead to Calvinism?—Yes, biblical reading and religious inquiry.

And therefore you conclude, that these persons are Arians, without making inquiry for themselves?—Yes, they take the word of the clergyman they hear; the Arian clergymen are not in the habit of preaching upon doctrinal points; they deliver moral essays, which are very good so far.

Would you not be able to judge of the Arianism of a clergyman as much from what he did not speak upon, as what he did?—Yes, and I should find fault with it equally.

Is it your opinion, that Calvinistic views lead to a greater strictness of observances than persons in the higher classes of life find it convenient to act up to?—I consider that a conscientious Calvinist ought to be as strict in works, and as moral and as cautious, to do nothing that would bring any reproach upon his particular views, as any man who depended upon the merit of good works.

But, in point of fact, which do you think leads to the greatest system of restraint upon actions; do you think a person who was desirous of enjoying the good things of this world, would find it less convenient to be a Calvinist than an Arian?—I think so.

Do you think that may account for Arianism prevailing more among the higher classes than the lower?—I think it proceeds generally, if not entirely, from the want of scriptural research; they take things upon trust.

Do you not think they may conceive just the same of you?—Yes, they do; but they judge us unjustly. I think we do inquire more.

We believe there is no Arianism among the body of Seceders?—No, that is impossible; the moment it was known, the minister offending would be brought before the Presbytery, and the thing made public; that is the great difference between the Secession body and the Orthodox part of the Synod of Ulster. The latter hold communion with men not Orthodox, but the Seceders would not do so; and there I think is the great line of distinction to be drawn. I would have no objection to join with any man to promote education and the good of the country at large, of any religious denomination, but I should have a serious objection to join in Christian communion with a man who was an Arian.

What do you understand by "Christian communion?"—To sit down at the Lord's table, and join in stated worship.

Supposing he were disposed to sit down at your table, without asking you to sit down at his, would you feel any objection to it?—Yes, unless he had the same views of the Redeemer that we have.

Should you feel any objection to the more serious or orthodox part of the Established Church sitting down with you?—No, I conceive they are Trinitarians, and believe in the atonement made by Christ, as well as we; and I think no person who holds these doctrines should be objected to.

Would you object to *any* member of the Established Church?—I would object to no man whom I did not know to deny the doctrines of the Trinity and Atonement.

What would you say of a Roman Catholic?—I would permit him to sit down with me. I think the Roman Catholics hold all the necessary doctrines to salvation, and perhaps more.

You think they sin from too much, and not from too little?—I do; I conceive their errors lie in believing too much.

Is it your impression, that the majority of the Proprietors of the Belfast Institution hold what are called Arian doctrines?—No, I do not think the Proprietors do; there is a number in the town of Belfast, and there may be one-half. They may be nearly equal; but those in the country are generally Orthodox.

Are they what you would call zealous Arians?—No, they are not much given to wish to make proselytes.

Do you think they would be likely to seek out persons who were Arians for professorships?—I have never found that; I think gentlemen who are Arians themselves, put as much confidence in Orthodox men as in Arians.

Have you any fears, as an Orthodox man, from the constitution of the Institution, that a larger number of Arians will now go forth than before?—No, I know the contrary is the case; I know not one-sixth or one-tenth of the clergy educated here who have gone forth imbued with Arian principles.

Do you not think the personal character of the Professors of Divinity is a sufficient mode of accounting for the Calvinism or Orthodoxy of the young men they have sent forth?—

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That is one reason. With respect to the Secession body, one can account for it upon every principle; because none other would be admitted, and the appointment of an Orthodox man by the Synod of Ulster, showed that the majority were of that way of thinking also.

Should you be perfectly content to see David Hume, with all his attainments, in the chair of moral philosophy?—No.

Do you think he would do great mischief?—He might do mischief.

Do you think it would be possible for him to deliver a course of lectures, of that nature, without doing the greatest mischief?—He might deliver lectures without its doing great mischief; but if he afterwards explained his own sentiments, of course he could do more. Some Professors do it, and others do not; some give both sides, without delivering their own sentiments, and others give both sides, and then add their own sentiments, (as I understand.)

Do you conceive that Arians feel any anxiety, or are led to entertain any distrustful anxiety as to the salvation of the Calvinists?—No; they seem to have little anxiety on that point.

Have the Calvinists any fear as to the ultimate fate of Arians?—I do not wish to dwell, even in thought, upon that point; it always carries me into a labyrinth upon the subject.

Do you not think a conscientious Calvinist has a great deal more of apprehension about an Arian friend, than an Arian has about him?—Yes.

Then do you think, therefore, that an Arian would be more safe under a Calvinist Professor, than a Calvinist under an Arian?—I think he would be safer.

Do you mean, that an Arian would be in less danger of having his Arian principles interfered with by a Calvinist, than the Calvinist would be of having his principles interfered with by the Arian?—I think the Professors have not the power of setting the different systems before the students in a striking light, except the Divinity Professors; and I think you cannot conceive that a young man goes to the Institution like a blank sheet of paper, without any religious principles; that is the greatest libel that can be offered upon their parents or respective pastors.

Are you extensively acquainted with the feelings and views of the Synod of Seceders, as to the Institution of Belfast?—Yes.

What is their opinion?—They would rather, certainly, that no Arian Professors were there, but they do not apprehend any danger from the gentlemen already appointed.

What, in your opinion, has given rise to the alarm which has been felt upon this subject?—In my opinion, the alarm could be traced to an individual, supported by a few others. The motives of men are not easily ascertained; but it does appear to me, in this case, that the objections have proceeded from private hostility or personal pique, rather than from real principle; for the gentleman I allude to, himself belongs to a body among whom there is a number of reputed Arians, and amongst whom there exists a difference of religious sentiments as great as there possibly can be between the Professors of the Institution; and whilst he can feel no reluctance in holding ministerial communication with such a body, it cannot but strike every unprejudiced person as inconsistent, that he should insist that all the professors and teachers in the seminary should be of one mind, thereby prescribing for others a different rule of action from that which he adopts himself; and besides, such objections appear to me quite idle; for I know not a college where Arian principles may not be imbibed. Where have the Arians in the Synod of Ulster received their collegiate education? In Glasgow, from whence a much greater proportion of Arians have sprung in the same time than from the Belfast Institution; for I do not believe, nor have I heard, that above two students supposed to hold Arian principles have been educated there during a period of nine years.

Do you think there are Arian principles in either of the chairs at Glasgow?—Yes; I have been told so by several clergymen of the Synod of Ulster, that they went first to college when young men, sixteen or seventeen, with Calvinistic principles, and came home with other principles. There was a gentleman who has lately died in this town who told me so; he told me he was bred one of the most strict Presbyterians, what are called the Covenanters. "My father (said he) was an Elder among them, and I went firmly attached to the Larger and Shorter Catechisms and Confession of Faith, and I came home with reverse sentiments, and have held them ever since." It may be upwards of thirty years ago since he was at Glasgow.

May not that circumstance be accounted for by other circumstances besides those of peculiar Arian principles being inculcated by the Professors; may it not have arisen from the circumstances in which he was placed in the university?—Yes; but I think there would be a considerable bias of Orthodoxy on his mind, and that it required considerable struggles to give it up, and therefore I consider it was the result of the lectures.

Whatever may have been the cause, of the fact you have no doubt?—None at all.

That Arianism has ensued from Scotch education more than in Ireland?—Yes; so far as respects the Presbyterian clergy.

Two recent elections have been particularly adverted to?—They have.

Before those elections had any persons professing Arian principles been elected professors?—Yes; Dr. Nielson, my particular friend, not professing but known to be so; I have no doubt of it; he was my schoolfellow.

Was he the predecessor of Mr. Bruce?—Yes? he held Mr. Hincks's situation as Head Classical Teacher, and he was also the Professor of Greek, Latin, and Hebrew.

Was he the first Professor?—No; the Rev. Andrew O'Beirne, afterwards Dr. O'Beirne, who was of the Church of England, and since removed to the Diocesan School in Enniskillen,

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Was any objection made to the election of Dr. Nielson?—Not the slightest.

About what time was he elected?—The 27th January 1818; he died in 1821. I was the principal agent in bringing Dr. Nielson here from Dundalk. I stated I had no doubt he was competent to the situation then vacant; and although Dr. Nielson's views did not accord with my own, I was so satisfied with his conduct, that he would never attempt to disturb the religious principles of the young men under his care, that the Managers and Visitors delegated Dr. Hanna and me to give him an invitation, which we did.

You were both Orthodox?—Yes; and we thought it would be a compliment paid to the Synod of Ulster to place one of their own body at the head of the Institution.

Did Dr. Nielson unite in himself the two offices which are now in Mr. Bruce and Mr. Hincks?—He did; and only for Dr. Nielson's great literary attainments the students would have lost a session at college, for we had elected a gentleman from the neighbourhood of Edinburgh, upon the recommendation of several ministers of the Church of Scotland, but particularly we were led to elect him upon the recommendation of an eminent scholar who taught the High School there, and certainly of high literary fame; but we found he was a person by no means qualified; he was an Orthodox man, at least he professed to be so; we had to dismiss him before the end of the session; and Dr. Nielson took his place.

From your knowledge of the Proprietors do you think a person who was likely to interfere with the religious principles of the students would be chosen a Professor?—I do not think any man would be chosen under such circumstances.

At the time that Dr. Nielson was there, was there any other gentleman of reputed Arian principles?—I think not as Professor.

As Professor or Master?—As Master I cannot say; it is rather delicate to speak of gentlemen; I have heard that Mr. Montgomery is an Arian.

How long has Mr. Montgomery been a Master?—He was appointed on the 7th of October 1817.

Did you ever hear any objection made to his appointment on the ground of his being an Arian?—No, not the smallest, till the year 1822, which was the year after Mr. Bruce was appointed.

There are two Masters within the walls of the Institution, who are permitted to receive boarders; and is it not the fact, that they are at this moment both of them Arians?—They are so reputed, and my belief is so.

Is that a state of things that you yourself feel perfectly satisfied with as a Manager?—For myself, as a Manager I have not the smallest fear upon the subject, because the interest of the men binds them not to attempt to disturb the faith of any young man under their care; I have had two nephews, one under each of these Masters, and no attempt was ever made by them to disturb their religious sentiments, which were and still are Orthodox. Mr. Hincks has been long in the habit of teaching, and he has had the sons of a great number of the Establishment under his care, and Roman Catholics too; and he has never attempted to proselyte any of them; his eldest son is a staunch Calvinist, as I am informed, and he has one a Socinian preacher in England, and another in the Established Church, residing at Antrim.

Who is no Calvinist?—I do not know precisely what he is; he may perhaps be an Arminian.

Without any direct attempt on the part of the Professors or Masters to proselytise, is it not natural that the children should take up the sentiments of the person by whom they are taught?—Yes, if religious subjects were discussed, and arguments were resorted to, but all such things are avoided.

In ordinary conversation, in conveying that moral and religious instruction which a teacher or the head of a family might with propriety do?—With respect to moral instruction there could be no objection to a Calvinist hearing what an Arian could say; a question of that sort was brought forward in the Synod of Ulster in 1823, in Armagh, and it was attempted to be supported by saying some conversation of that kind had taken place by Mr. Montgomery in his house after school hours; but Mr. Montgomery dared them to the proof, and they failed in the proof, or in other words produced none.

Would you yourself, as a Calvinist parent, feel perfectly satisfied that your child should board in the house of an Arian schoolmaster at a distance from you?—I should have no objection in the world to place him under Mr. Hincks or Mr. Montgomery, knowing them as I do.

The question is put in the abstract?—If I did not know the gentleman I would not, unless I were satisfied my child's principles were so well formed they could not be shaken.

Would you put your child under the care of any gentleman, without first knowing his religious sentiments and moral character?—Certainly not.

Had Mr. Hincks's predecessor the boarding house as Mr. Hincks now has?—He had.

Then the only two boarding houses in the Institution have been under the direction and government of persons who happened to be Arians, since 1817?—They have.

Has any objection been made to that circumstance by the Synod of Ulster?—Not to my knowledge; the first objection by the Synod that I am aware of, was made in the year 1822, at the next meeting after the election of Mr. Bruce.

Can you form any opinion, as to whether the majority of parents who have children in those boarding houses are Calvinists or Arians themselves?—I could not pretend to say, for generally the boarders come from a distance, from the country around Belfast, from the south and west of Ireland, and some from England and America.

Do you think that the danger that Orthodoxy may be exposed to through the possibility of Arian principles being insinuated through Arian professors, as to lay subjects, is guarded against

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against by the consideration that Orthodoxy will be inculcated by the Divinity Professors?—Yes, and the majority of the other Professors being Orthodox also.

Is there any other matter connected with the Belfast Institution, you may think of importance to bring under the notice of the Commissioners?—The most material considerations I should now propose to the Commissioners, connected with the Institution, relate to the various and conflicting opinions of the different Moderators of the Synod of Ulster since 1821, when Mr. Bruce was appointed Professor of Greek and Humanity. The Moderator of 1821 attended the election of Mr. Bruce, and supported him with great zeal and ability, informing the electors that nothing would gratify the body he had then the honour to represent more highly than to appoint Mr. Bruce; and at the same time he said, he had it from a person holding a high official situation, that the restoration of the 1,500*l.* would soon follow his appointment. The Moderator for 1824 says, that the Directors of the Institution have broken faith with the Synod, and ruined the seminary by this very appointment, so strongly recommended by his brother then in office; the Moderator of 1824, also denounces the Presbytery of Antrim from having any connection with the Institution, saying none of its members should hold any place or situation there. The Moderator of 1823 (his predecessor) holds a different opinion; for he thinks the Presbytery of Antrim might have a vote in the election of Professors, consequently giving to that body a degree of influence which the other deprecates; the Moderator for 1823 objects to the Secession body having a vote (which the Proprietors resolved to bestow, but found they could not), and insists that if the Seceders should get a vote in the appointment of Professors, the Synod of Ulster should have at least *five votes*, although the number of the latter is not double that of the former; I take the liberty of bringing these circumstances before the Commissioners, to show the great difficulty the Directors of the Institution have experienced in the management of their trust. For three years past the Institution has been teased with the vexatious clamours and complaints of the Moderators of the Synod of Ulster for the time being, (with one honourable exception, the Moderator for 1822, who conducted himself towards the seminary in every respect as became a divine, a scholar, and a gentleman); for these reasons I was very desirous, as an early and steady friend to the Institution, that an arrangement with the Synod of Ulster should be made, which would permit the seminary to have peace and rest; and preferring any thing from the body at large in a tangible shape to the whim or caprice of every Moderator who chose to be dissatisfied; I supported a late overture, brought before the Proprietors by a Committee of the Synod, and which I hoped would have reconciled all former differences. But as the proposition from the Synod was not precisely acceded to, and lest attempts might be made on this account to injure the Institution (in the eyes all the Commissioners), I deem it my duty to bring these papers under their notice. I have now to make a few observations upon the importance of the Institution; first, giving to this part of Ireland a taste for a higher degree of literature than existed before its commencement; second, the education of the clergy of the different Presbyterian bodies, who are the spiritual guides of nearly one million of the Irish people; third, in preparing a class of persons (next in importance to ministers of the Gospel) as teachers of youth, who after being instructed in the Belfast Academical Institution for their several duties, and receiving a certificate of their possessing the requisite qualifications, are spread over the whole province as schoolmasters; about two hundred such persons have received instructions for this purpose since the Institution was founded; many gentlemen in the south of Ireland also, have obtained young men from the Belfast Institution, as tutors to their families, and I have never learned an instance in which they did not give general satisfaction; all the students of Divinity belonging to the Synod of Ulster, (say from 15 to 20), who have been educated in the Institution, and are now placed in congregations, besides a greater number of licentiates are Orthodox, with the exception of one or two; their names can be forwarded, if the Commissioners should wish to examine them, to the point of whether any attempt was ever made to subvert or disturb their private and particular religious opinions, which they had embraced from their parents, guardians or respective pastors, and to inculcate Arian principles in their stead; many members of the Established Church, as well as Dissenters, are receiving and have received in the Belfast Institution their preparatory course of studies, to fit them for entering into Trinity College, Dublin; they are destined for all the learned professions, and in many cases have obtained the highest honours that ancient seminary could bestow upon the successful competitors for the prizes for which they contended; many Roman Catholic young men likewise receive their classical and scientific education before resorting to study theology at Maynooth; two subjects, religion and politics, have been for ever excluded from the boards of Managers and Visitors, among whom there is at all times a difference of sentiment upon both; nor do the religious or political opinions of any individual in my mind form the least inducement to the Proprietors to elect him. I beg leave further to direct the attention of the Commissioners to the following resolutions, entered into by the Synod of Ulster in 1824:—

“Resolved unanimously; That this Synod, having long and deeply felt the important advantages that would result from a home education of the candidates for the Presbyterian ministry in the province of Ulster, and having experienced its happy effects in the literary progress and moral deportment of their students at the Belfast Academical Institution for the last nine years, learns with very high satisfaction, that the Parliamentary Commissioners appointed to investigate the state of education in Ireland, have been instructed to inquire into the utility, administration and resources of the Institution, and to report their opinion concerning the same to his Majesty.” The Synod hails such a measure, as likely to terminate in the permanent connection of the Institution with the Government of the country, by which the continuance of public confidence would be insured, and

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adequate means afforded, not merely for securing the inestimable blessings of a liberal and virtuous education to the students of this church, but also for extending them to the north of Ireland in general, being so fully sensible of the merits of that rising seminary, and the eminent attainments of its Professors, the Synod has only to regret, that the Institution wants those collegiate privileges, which would enable it still further to excite the emulation and reward the labours of its students.

(signed) W. Porter,
Clerk of the General Synod of Ulster.

Overtured, and unanimously agreed to; That whenever the Moderator of this Synod shall be called on to vote at the election of a Professor in the Belfast Institution, he shall in due time convene the General Synod's fixed Committee; and cause to be laid before them, the names of the several candidates, with their recommendatory testimonials; and shall afterwards communicate to the electors the opinion of the Committee.*

Appendix, No. 18.

Further Examination of Mr. John Barnett; Monday, 3d July 1826.

Examination of
Mr.
John Barnett,
3 July 1826.

ARE you a Presbyterian?—Yes.

Arian or Anti-arian?—Anti-arian.

Are you well acquainted with the Belfast Institution?—Yes, very well.

Will you describe the connection between the collegiate department and the schools?—They are quite separate; the Schoolmasters have their houses free of rent and accommodate boarders, but interfere not with the college; the Professors have houses of their own, and pay rent.

Are not most of the young men intended for the Ministry in the Presbyterian Church, taught at these schools?—Very few of the students of divinity are taught in these schools; some of them (perhaps many) may have been taught by masters educated and prepared for such duties, in our schools.

The primary importance of your Institution seems to be in educating the young men destined for the Presbyterian ministry?—Undoubtedly; and in the next place, in preparing a great many schoolmasters, who are scattered over Ulster as teachers; and in the last place, in giving to that part of Ireland a taste and tone for literature, comparatively unknown before its commencement.

Was it the intention of the original founders, that the Institution should become a college?—A place for educating the Presbyterian clergy in their native country, had been a desideratum long and anxiously looked for by that body; and the founders of the Institution had this in view as soon as circumstances would permit the carrying their wishes into effect; the Directors, however, turned their attention to this part of their plan sooner than they would have done, in consequence of a letter from Government, in reply to an application for aid to the seminary.

What was the nature of this letter?—The Directors stated what they had done in expending a very large sum, for the purpose of affording to the north of Ireland an extensive and liberal system of education, classical and scientific, founding their claims thereon, and praying for parliamentary assistance; to which Government replied, that for a mere school, however respectable and extensive, they were not disposed to afford aid; but if the Institution should at any time assume a collegiate form, that then they might consider it proper.

You then turned your attention to that part of the plan?—Instantly.

The Synods are in connection with the Institution?—They are.

They have each a Professor of Theology, chosen by themselves?—They have.

You are aware, that objections have been made to some of the Professors in the Institutions being Arians, or holding Arian principles?—I am.

Are you of opinion that these principles are increasing or decreasing?—I think they have been on the decrease for a considerable time past, and that much fewer young ministers, who have been educated in the Belfast Institution, in proportion to their numbers, hold these principles, than those who have studied in Glasgow, prior to its commencement.

Do you not consider it dangerous to have any Arians Professors in the Institution?—I never did, nor never will, as a Director, vote for the appointment of a Professor, because he is an Arian; *ceteris paribus*—I will ever vote for an Orthodox man; yet holding Calvinistic views firmly as I do, I should be sorry to see a law made, to exclude a man from the Institution, for no other reason than his holding Arian principles. The great majority of the Professors being opposed to Arian principles, the doctrine being quite unpopular throughout Ulster, as well as the interest of the two Professors, who are said to be Arians, being so much at stake, is quite sufficient, in my opinion, to afford perfect security on that point.

Are not both the Head Masters in the Institution Arians?—They are.

Do you conceive there is no danger arising to the boarders from this circumstance?—I was asked the same question on a former occasion, in Belfast; my reply was, that I had
no

* The preceding overture was acceded to by the Managers and Visitors of the Institution, and the Synod was duly informed thereof in the usual way, and at the regular period of communicating with that body.

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no fear on that head; that I had never heard or known of any attempt being made by these gentlemen to disturb the private or particular religious creed of any of the young men under their care; that I had sent two nephews as boarders to the Institution, one of them to each of those gentlemen; that both were Orthodox going to the seminary; both were so, leaving it, and remained so.

Mr. Hincks and Mr. Bruce are said to be Arians?—They are.

They were not appointed because they are Arians?—By no means; their election would have been as sure had they been Calvinists or Arminians.

What recommendation had they, or by whose support were they appointed?—Mr. Hincks was elected in consequence of the numerous and powerful testimonials he had from dignitaries of the Church of England, one of whom is now the Lord Primate; and also from many of the Fellows of Trinity College, certifying his eminent literary acquirements, his long practice, and his ample qualifications for the situation of head classical teacher in the Institution.

Was not Mr. Bruce principally supported by Arians?—Mr. Bruce was supported by some Arians, and opposed by an equal number, if not more, and therefore owes not his election to his being an Arian, but to the support he received from those members of the Church of England, who are honorary visitors of the Institution by Act of Parliament, and have a right to vote on all elections for professors and teachers, as well as to the circumstance of the seminary being poor at the time, and the arguments founded thereon, of his election bringing an accession of funds to the Institution, and by attaching his friends, who had hitherto stood aloof from it, thereby uniting all classes and parties to the establishment; but above all, to the support he received from the Moderator of the Synod of Ulster, who stated, that the Directors of the Institution would give the highest gratification to the body he had the honour to represent, by appointing Mr. Bruce; and that he had the authority of a gentleman in the confidence of a person holding a high official situation, to say, that a restoration of the Government grant of 1,500*l.* per annum would soon follow his election. This declaration, coming from such a source, had so great an effect, as to induce several who intended to vote against Mr. Bruce, to vote for him, and by these means he had a majority.

Did you approve of his appointment?—No; I opposed Mr. Bruce's election, not on the sole ground of his being an Arian, but because I thought another candidate better qualified; at the same time admitting him to be well qualified. Still I think his appointment was a measure of expediency, more than choice; for had the Institution enjoyed the 1,500*l.* per annum at the time, he would not have had the benefit of the adventitious considerations above stated, and, in my opinion, would not have been elected.

Is it not desirable the Institution should have at all times a good understanding with the Synods?—Most assuredly.

Has there been any difference between the Synods and the Institution at any time?—Between the Institution and the Synod of Ireland, or Secession body, there has been perfect harmony at all times; but with the Synod of Ulster, there has been some unpleasant differences.

Would it not be for the interest of the Institution, that these should be reconciled, and that a good understanding should ever exist between the parties?—The Directors have anxiously manifested, upon all occasions, a desire to meet the wishes of the Synods, officially communicated to them, and they ever must, as they know it could not be a college at all, without their patronage, as no other college is wanted in Ireland, except for the education of Presbyterians. Members of the Establishment must study theology in Dublin, and the Catholics in Maynooth; the Belfast Institution can merely prepare them by a classical and philosophical course of studies for divinity elsewhere; so that the only theological students who attend the Institution are Presbyterians, with a few other Dissenters, and without these, there can be no college; it would only be a school of a high order.

Is the Professorship of Hebrew not intimately connected with Divinity?—It is.

Would it not tend to give satisfaction to the Synods, if they had the appointment of the Professors of Hebrew as well as Divinity?—I, as an individual, can see no objection to such an arrangement, except the expense.

But suppose the expense paid by Government?—In that case I can anticipate no solid objection; and I can inform the Commissioners, that it was part of the original plan to have a separate Professor of Hebrew and other oriental languages, but hitherto not acted on for want of funds.

Have you a copy of the resolutions lately entered into by the Synod of Ulster at Ballymena?—I have.

Do you apprehend those resolutions will facilitate an amicable settlement respecting any difference which existed between the Institution and the Synod, and are the resolutions likely to be pleasing to the Proprietors?—I, as an individual, am exceedingly satisfied with the resolutions; they, in my mind, are deservedly complimentary to the Directors, and manifest a spirit of conciliation and amity on the part of the Synod, which I am happy to see, and which I think will produce a corresponding degree of good feeling on the part of the Proprietors.

Do you think there would be any objection to ratify the first resolution by a bye-law?—The resolution breathing nothing dictatorial, but on the contrary, confidence and kindness towards the Directors, I think it highly probable there would be little objection to pass it into a bye-law.

Do you think the second resolution calculated to afford general satisfaction?—I consider

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John Barnett,
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it a most judicious and salutary advice; it has been my own wish and opinion, for a considerable time past, as well as others of the Directors with whom I act, that such a regulation should take place, and I did intend to submit a motion to that effect at no very distant day to the Proprietors.

What sum do you think might be expected by the friends of the Institution from Government (supposing any given)?—I can only speak for myself. If the former grant of 1,500 *l.* per annum were to be given, with an adequate sum for buildings (which are indispensable from the quantity of business done), I should be perfectly satisfied, or even with less, as it is not, in my opinion, the quantum of pecuniary aid the friends of the seminary are and ought to be most solicitous about, but the countenance and protection of Government.

What salary would you recommend to the Professors?—I am a friend to economy, and would make their income in a great degree depend on their own exertions; at the same time it is necessary, that the fixed salary, together with the fees of classes, should amount to such a provision as to induce respectable literary gentlemen to apply for the situations when vacant; from 150 *l.* to 200 *l.* per annum, I should suppose enough, with the fees of the classes.

In what way would you prefer the money to be paid (if any) to the Institution; that is, would you think it desirable that the Government should pay the Professors, or hand over the money to the Directors?—I would prefer having the amount handed to the Directors; by which means that constant and friendly intercourse, which should ever exist between the Directors and Professors, would be cherished and kept up, without the Professors considering themselves entirely independent of the Directors; which feeling, in time, might be produced in case they were paid by Government.

Appendix, N° 19.

Examination of The Rev. *James Carlile*; Friday 14th October 1825.

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Rev.
James Carlile,
14 October 1825.

YOU are a Presbyterian Clergyman?—I am.

And Moderator for the Synod of Ulster?—Yes, for this year.

Will you describe the nature and duties of the office of the Moderator of the Synod, and the extent of his authority?—Properly speaking, he has no authority further than presiding at the annual or any meeting of the Synod that may take place during the year, and his authority is merely to keep order, as the chairman of the meeting; he presides also at any committee of which he is a member. There are one or two committees of which he is a member officially.

How is he elected?—By the body; each Presbytery mention a person from their own body; and the votes of all present are taken upon the different candidates; and he who has the largest number of names or votes, is Moderator for that year.

Will you explain in as few words as you can, what is meant by the expression “the Synod of Ulster?”—It may be taken in different senses; sometimes it is taken for the whole body of the people, including the clergy and elders as presbyterially connected; but the Synod, properly so called, is a meeting of the whole Presbyterian clergy in that connection, with an elder for each clergyman. The elders are elected by each congregation.

The Synod is divided into Presbyteries?—Yes.

How would you define a Presbytery?—It is a division chiefly formed upon local districts; it is, I believe, always so in Scotland; but here a congregation is sometimes transferred from that Presbytery to which it would naturally belong by its situation to another.

The Synod is divided into Presbyteries, and the Presbyteries comprehend a certain number of ministers, and each minister has a congregation?—Yes.

Can you state how many congregations there are in the Synod of Ulster?—There are 197 congregations, according to the last minutes of Synod, exclusive of the Presbytery of Antrim, with which we are connected in our Widows Fund, in which there are eight congregations. A considerable number of the congregations of the Synod at present have not pastors, and on the other hand several of them have two pastors.

We have heard a good deal also of another Synod, the Seceding Synod; will you describe the difference between that and the Synod of Ulster?—The difference originated in Scotland, and was solely upon the law of patronage. The secession took place from the Church of Scotland, in consequence of the law of patronage being made absolute; it had previously been understood, that when a patron presented a person to a living, the people had in effect a veto upon the presentation, by there being required a certain proportion of the congregation to give their sanction to the election before it was valid. That privilege was systematically done away under the late Principal Robertson, of Edinburgh, who through his influence in the General Assembly, procured the establishment of the principle, that Presbyteries should ordain whomsoever the patron presented, whether the understood proportion of the congregation were in favour of the presentation, or not.

Which side was taken by the Seceders?—The Seceders complained of this, and they drew off from the Church of Scotland, upon the ground that the people had been deprived of their right to a veto upon the patron's presentation.

Did not the secession take place previously to the time you have spoken of?—It took place formally about 23 years before Principal Robertson became leader in the assembly; but the principle continued to be contested during the greater part of his public life, so that

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he and his coadjutors may be regarded as having finally established it, and thus as having given permanency and strength to the secession.

Is there any difference in point of doctrine between the Seceding Synod and the Synod of Ulster?—In Scotland there is no ostensible avowed difference; they both sign the Confession of Faith. For a long while the Synod of Ulster also required the signature of the Confession of Faith. In some Presbyteries the practice was relinquished of requiring signatures, and so far there was an ostensible difference. The matter as it stands at present is, that candidates for the ministry in the Synod of Ulster must sign the Confession of Faith, or state distinctly upon what points they object to it; but candidates are peremptorily required to sign the Confession of Faith in the Seceding Synod.

Is there any difference whatever in point of doctrine, between the members of the Seceding Synod and those you would term Orthodox in the Synod of Ulster?—None whatever.

Is there any difference in point of doctrine between the Seceding Synod and the Thirty-nine Articles of the Church of England, according to what appears to you to be their plain and literal import?—I think not; there are points in the Confession of Faith that are stated more strongly; in substance they are the same.

The question is, whether there is any thing in the Thirty-nine Articles of the Church of England (so far as doctrine, as contra-distinguished from church government, is concerned), to which a conscientious and Orthodox Seceder, or a member of the Synod of Ulster, could not assent?—So far as I recollect the expressions in the Thirty-nine Articles, I think there is not; at the same time I think many of the Seceders would object to the Thirty-nine Articles being substituted for the Confession of Faith.

Nothing of that kind was contemplated in the question; but merely to know, whether there was such an agreement in point of doctrine, as that the Thirty-nine Articles contained nothing contrary to the opinions of the Seceders, so far as their doctrines were concerned?—I conceive not; there is nothing contrary to my opinion.

We are to understand you, that your views of religious truth are such as are expressed in the Westminster Confession?—Yes; and as I have already said, such as are held by the members of the Secession.

We understand, that the Presbytery of Antrim is distinguished in some way or other from the Synod of Ulster; could you in a very few words be so good as to state the nature of that difference?—I am not very familiar with the history of the separation; I was not a member till many years afterwards. I have always understood, that it was about the time when the practice began to be given up of signing the Confession of Faith by some Presbyteries. The Synod attempted to enforce the practice upon the Presbyteries, and the congregations that now form the Presbytery of Antrim, stood out against the measure, and then they were separated from it.

We have understood from some Clergyman of that Synod, that they consider every Minister belonging to the Presbytery of Antrim as holding the Arian doctrines?—The general reputation is so.

Is there not also some considerable proportion of the Ministers of the Synod of Ulster who are supposed to hold the same doctrines?—There are some; but as to what proportion I could not give any thing like a distinct answer; living at so great a distance as Dublin, I cannot be supposed to know them intimately; there are some who have the reputation of being Arians, and I have no doubt are so.

Is there any standard or test now resorted to in the Synod of Ulster, to ascertain whether the individuals are Arians or not?—The Presbyteries are not uniform; some of them do require the signature to the Confession of Faith, and some of them have given it up; the matter stands thus now, that by the law of the Synod every Licentiate must sign the Confession of Faith, or distinctly state upon what grounds he differs from it.

Are you well acquainted with the Belfast Institution?—I cannot say I am well acquainted with it, living at so great a distance, and happening to be absent at some meetings of the Synod, when a great deal was said about it; I cannot say I am.

Do you consider it an object of much importance, that it should be made subservient to the education of those intended for the Presbyterian Ministry?—I consider a home education a thing of very great importance. I consider from what I have seen in Glasgow, and what I have seen here of those who have returned from Glasgow, that it is highly desirable that our students should be educated in Ireland; and from what I have seen of the effect of the Institution I do conceive it is of great importance.

Were you educated in Glasgow yourself?—Yes; with the exception of two years, during which I was in Edinburgh.

Are you a native of Scotland?—Yes.

Describe the state of the students at Glasgow when you were there?—They were left with little check or controul over them; they seldom brought letters of introduction; they had no acquaintance, and they kept almost entirely by themselves; even in the divinity-hall they generally sat in a back place by themselves, and formed little acquaintance among the other students; besides what they did there was unknown to their parents or guardians here, and from what I have heard, I have no doubt many of them fell into practices that were very dangerous to them.

There was no accommodation within the walls of the college for them?—None.

Is it your impression, that when students are attending in such a place as the Belfast Institution, there is a sufficient moral superintendence exercised over them?—Much greater than in Glasgow. I have learnt since I came here, that even the students of the Seceders, who are considered a strict body, were in the habit of attending the theatre at Glasgow, and playing cards; and I am pretty sure they could not do so here.

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Is there any theatre at Belfast?—Yes.

They would not be permitted to attend it?—It would, I conceive, be a stigma upon their religious character if they did.

They were unknown at Glasgow, and are known here?—Yes.

It seems scarcely necessary to inquire, whether the same regard to their character would not restrain them from falling into the open pursuit of vice?—I have no doubt it does; the characters of the students and their education are highly advanced in respectability since I came to this country, which I attribute in a great measure to their home education.

It is scarcely necessary to inquire, adverting to your own religious sentiments, whether you would not consider it highly improper, that they should be exposed to the danger of imbibing Arian sentiments?—I should consider it a very great evil if they were to become Arians.

Are you acquainted with Dr. Hanna and Dr. Edgar, the Professors of Divinity?—With Dr. Hanna I am intimately; not with Dr. Edgar.

You are aware that both profess the same sentiments you do?—Yes.

Should you consider it a dangerous state of things, if at any future period persons holding the same situations should be Arians?—I should certainly.

You are aware that the appointment of those Professors rests with the Synod of Ulster and the Seceding Synod respectively?—Yes; entirely.

Do you consider that to be a sufficient safeguard against the extension of Arianism amongst the Presbyterian Ministers, supposing that all or a considerable number of the other professorships might eventually be held by Arians?—If a considerable part or all of the professorships were held by Arians, I should think it a dangerous thing for any seminary.

You are aware, that in point of fact there are some Arians at present of the number?—I believe there are one or two that are considered Arians; I am not acquainted with them sufficiently to know. I know there are more who bear that character connected with the Institution; but I distinguish between Professors and Teachers.

Does it occur to you, that any additional check, or any further power upon the part of the Synod, would be necessary or expedient in order to guard against such a contingency arising?—Permit me to distinguish in what I shall say on this subject, between my station as a Moderator, reporting the opinion of the Synod, and my own private sentiments. I might differ in some points in giving my own opinion, from what I should be called upon to state, as the expressed sentiments of a majority of the Synod.

We are distinctly to understand, that you are now to express your own sentiments, and not to be considered as speaking in any representative capacity?—I am not sure that the control of the Institution being transferred to the Synod, viewing it as a permanent measure, would have much effect, because there is the same danger of the Synod becoming Arian as the Boards of the Institution at a future day.

You mean perhaps possibility rather than "danger"?—Yes, possibility, it was understood that a great proportion of the Synod at one time was Arian, and it may be so again for what I know; and I do not see that there would be much gained by such a transfer.

Supposing the transfer were made to the Seceding Synod, do you not think there would be a pretty effectual check?—Yes, and so there would now be were it made to the Synod of Ulster, but what either of these bodies may become hereafter, it is impossible to say.

Is it possible for the Seceding Synod to become Arians while they continue signing the Confession of Faith?—Yes, quite so. It was when the Synod of Ulster was rigorous in requiring the signature, that Arianism was advancing most rapidly among its ministers.

Are we to understand, that it is your opinion there was a time when Arianism was more prevalent in the Synod of Ulster than now?—Yes, I have always understood so, and even since I became a member of Synod, the Arian party at one time seemed to feel the strength of their numbers more than they do now.

To what do you attribute that diminution?—In part to the dissemination of the knowledge of the Scriptures all over the country.

Do you consider that the distribution of the Scriptures tends to dispel Arian notions?—Yes, of course I do; but I allude more to the greater religious activity in the country altogether, that has reached our body as it has other bodies, as contributing to an advancement of true Scriptural sentiments.

You have attended a good deal to the progress of the Bible Society?—Yes, I am one of the secretaries.

Have you ever observed, whether there was any marked difference in the degree of support given to it by those members of the Presbyterian church who were Arians, and those holding opposite opinions?—I cannot give a decided opinion upon that point; I know that there were many Arians who were strenuous in support of it, and many of the Orthodox who were much less so than I should have expected.

Do you conceive it is supported in the same degree at present by such Presbyterians as are Arians, and such as are what you would term Orthodox?—It is a question I dare not answer, for not being on the spot, and not knowing how they respectively support it, I cannot give an answer, but I believe that the mingling of those that are coming forward to the ministry, and their parents, and the ministers, themselves, with that class of persons who generally take an interest in the Bible Society, and other similar institutions, has been one of the causes why religion has advanced amongst us, as it has among other religious bodies in the country.

Can you form any general opinion, as to what proportion of the ministers of the Synod of Ulster are Arians at present?—I really dare not; there was for example, one whom we used

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to consider an Arian, that disavowed Arianism upon oath before a Committee of the House of Lords or Commons; I have no means of knowing the proportion; we seldom divide upon questions in the Synod according to our theological sentiments; I have heard it stated upon hearsay, that there may be from a fourth to a third of the Synod, Arians, but I dare not say that it is so.

Nothing has occurred in the Synod to make it apparent?—No, and when a question of that sort does occur, it is generally compromised by some resolution of accommodation, that does not fully express the sentiments of any one.

Have you any wish that any alteration should be made in the constitution of the Belfast Institution, with a view to guard against the possibility of the extension of Arianism among its members?—No measure has occurred to me that was likely to be permanently useful; the measure proposed by the Synod does not appear a judicious measure in my opinion; it seems to have a tendency to affix a stigma upon that very Institution, in which we meant to educate our own students; it appears to me desirable to support the character of the Institution as highly as we can, and that there is no middle measure between maintaining its respectability and withdrawing from it; there is no college in Scotland that would submit to any proposal, even from the Established Church there, similar to that which was made by the Synod of Ulster to the Institution.

Would you think it unreasonable, that the election of such Professors as are connected with Theology, and attendance upon whom is made indispensable to the entrance into the ministry, should be made subject to the approbation of the Synod of Ulster?—I am not aware that there are any Professors of a theological character in the Institution except the Divinity.

For instance, the Professors of Moral Philosophy and Hebrew?—Those seem to me general sciences; and if a control was given to any particular religious body, it would tend to injure the Institution, and injure our own purpose.

Should you be perfectly at ease if a person possessed at once of the abilities and the religious sentiments of David Hume, were now filling the chair of moral philosophy in this Institution?—I should not; but I do not know how to prevent it.

Would it not be prevented, if the election were made subject to the approbation of the two Synods?—I do not know that it would; it might be at this moment; but persons have been elected to offices in the Synod holding theological sentiments different from the majority of the Synod; they did not take their sentiments into view, and the Synod might act on the same principles in electing a professor of moral philosophy.

If the persons who have the power of election in their hands, were likely to chuse a person of the sentiments of David Hume, should you suppose such an Institution calculated for the education of your young men?—It would then become a balance between that and other seminaries; there have, for example, been persons understood to hold those sentiments elected in the University of Edinburgh.

Although they are obliged to sign the Confession of Faith?—Yes; I do not look upon the signature of a confession of faith as at all a guard; it is rather sometimes a cloak, under which men creep into such seminaries, and we dare not question them; after submitting to such a test, we are obliged to take it for granted, that they are orthodox, because they have been put to their oath, and have avowed themselves so, whilst the whole of their conduct may aim at sapping the foundations of orthodoxy.

It has been stated to us, that the majority of the present Managers and Visitors of the Institution are all supposed to be Arians; if that supposition be well founded, do you not, in the existing state of things here, see an occasion for devising, if possible, some check upon the appointment of professors, in regard to the natural predilection which men must be supposed to have for the extension of their own sentiments?—If those Managers and Visitors were altogether without any control, and were at liberty to consult their own predilections, I should conceive they were very likely to chuse Arian professors; but they are merely managers, very much in a pecuniary sense, for with respect to the body of the proprietors of an Institution that depends upon public favour, their measures must be modified by the general opinion of the country; they dare not, at present, whatever their own sentiments may be, chuse a majority of Arian professors, because the Institution would be ruined by their so doing. The great check, and the only effectual check upon this Institution, or any similar body for the education of the young, is the individual zeal of those who hold the truth, endeavouring to disseminate their own sentiments. By thus operating upon the country at large, and directly upon the young, as they have opportunity, they will apply the only check that can be applied to the evil of error.

Are we to understand, that you are decidedly of opinion that the Arians form a small minority among the Presbyterian body?—Yes; taking the people as well as the ministers, they form a very small proportion; a great many of those who are under Arian ministers are not themselves Arians.

According to your experience, which is the doctrine most acceptable to the people?—The Orthodox, without any question; and vacant congregations, which have been under Arian ministers, almost all look for Orthodox ministers.

You mean upon the occasion of a change?—Yes.

And they are gratified by the change, from an Arian to an Orthodox minister?—Yes; and it appeared to me, that many Arian ministers have obtained congregations by keeping their sentiments out of view; they made accuracy of language, neatness of composition, and other embellishments of a similar nature, more their study than the Orthodox students, and thus became favourites with many of the upper class of society; but having increased to a considerable number, and feeling their own strength, they were encouraged to

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bring forward their sentiments more prominently; and then they began to decline, and to be looked upon with suspicion, and many withdrew from them when they knew their sentiments.

Have you observed whether there is any tendency in Arianism, to become more successful among the higher than the lower ranks of society?—Any tendency to advancement has been among the higher ranks.

To what do you attribute that very remarkable circumstance?—It was partly an adventitious matter with us. Arianism, when it was introduced, was the fashionable philosophy of the day; it came into Scotland from Dr. Samuel Clarke and his party in England; and it came from Scotland into Ireland, from some of the Professors there; it became fashionable for a time in this country also, and those who held Orthodox sentiments, were looked upon as men of little science or talent; but true religion is, from its nature, and from the circumstances of the poor, always most acceptable to them; the rich have many temptations to reject it, which the poor have not.

Do the Professors in the College of Glasgow and in the other Scotch Universities sign the Confession of Faith?—I understand they do, but I do not know personally.

Are you aware there is a statute that requires it?—I believe there is some regulation to that effect, but I am not acquainted with its precise nature.

Supposing, but not implying, that any arrangement should be made for making the election to any particular professorship, for instance, Moral Philosophy, subject to the approbation of the two Synods, do you think that either body would be inclined to express disapprobation at the appointment of any particular individual, except for very sufficient cause?—I think it would render the elections perpetual scenes of disputation and party work throughout the whole country, not merely in the Synods, but perhaps between the Synods; for by requiring the Synods to meet and give their approbation or disapprobation, application would be made in different quarters, and a tendency to rivalry between the two Synods, which it is not to be denied already exists, would be inflamed by such a measure, and thus elections to professorships might become the cause of altercations and disputes throughout the whole province; the approbation of one Synod might become a reason for the disapprobation of the other.

Do you mean by rivalry as to doctrine?—No; as to the number of congregations, the number of people attending them, the interest of ministers, and so forth.

We should be glad to know your opinion, as to the desirability of forming any further connection between the Government and the Institution?—I think it would add to the respectability of the Institution, and give Government a very salutary influence for its own purposes.

What do you mean by "its own purposes?"—I take it for granted, that it is the object of all civil government, to promote the welfare and contentment of the people, and especially to call forth from the people a filial reverence and regard.

Can you suggest any plan which you think desirable, for forming any such connection?—I have not turned my mind sufficiently to the subject to suggest a whole plan, but a certain proportion of Government assistance, along with a certain proportion of Government control, would be necessary; the Government might defeat its own purposes, by requiring too much control; but I conceive, that a certain degree of control would be useful, both to the Government and to the Institution.

A check, so far as relates to a mere donation of money, we can understand, but as to the control, we should be glad to have that explained?—The Government could not have a control without giving something, and upon the giving a donation, the Government have it in their power to make what stipulations they think fit.

What stipulations would you consider salutary, as not conferring a control too extensive upon the Government?—It is a matter that would require very serious consideration; suppose there was a veto to a certain extent; not an absolute veto upon the appointment of the professorships and masters; or a certain number of Government votes that would carry the weight of the Government sanction; even one person, as the organ of Government, permitted to vote, leaving the Government at liberty to withdraw their annual support, would I conceive, form a check quite as strong as the Government would require, perhaps even stronger than would be expedient.

The continuance of support would of course rest with the Legislature?—I understand so, and being at the discretion of Government, would give as much controul as the Government would require.

What would you think of Visitors being appointed by Government?—I think that might be a salutary measure.

Do you not think there would be a danger of its creating a re-action the other way, among those who did not concur with the Government?—I do not think there is likely to be any thing of that kind.

Should you think it inadvisable that the Government should have an absolute veto upon the appointment to the professorships, it being very well understood that that veto would not be exercised, except for a very special cause?—If that could be permanently fixed, it might not be objectionable, but giving such veto to Government, would be putting it in its power at any time, to take the whole election into their own hands; they would only have to give directions to their officer, that until a certain person were elected, no professor should be approved of.

Except that it must be understood, that no Government would think of pursuing that course?—There might be circumstances or influence that would induce Government to adopt that course deliberately, as matter of policy; for example, the jealousy of Trinity College, and the influence of the Established Church, which might prevail on the Govern-

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ment to assume the election of professor, for the purpose of keeping it in a subordinate state, and an absolute veto would put it into the hands of Government to do so at any time, a measure which would be ruinous to the Institution.

Are you aware the Institution offered that at one time?—Yes, but I think it was very injudicious, and that Government would be injudicious in accepting such an offer, as it would give rise to perpetual apprehensions and discontent. May I be permitted to offer one suggestion; in the event of Government connecting itself with the Institution, it would be well to suggest or to require, that the meetings of the Proprietors should not be held within the walls of the Institution, and that they should be held with shut doors; for it appears to me, that to permit a body of Proprietors, some of whom may be men of no literary talent, and others, persons holding religious and political sentiments, the very opposite of what the Government would be disposed to encourage, to make speeches in crowded audiences before many of the students, must derogate from the literary respectability of the Institution, and perhaps render it a vehicle of sedition and impiety. The Professors of the University of Edinburgh, are, I understand, elected by the Magistrates and Town Council of Edinburgh, and if they held their meetings for that purpose, within the walls of the College, and also in public, the speeches that might be made might be identified with the literary character of the College, and might fix a stigma upon it in the eyes of all Europe, but they wisely keep their discussions on such matters to themselves, and although not themselves officially a literary body, they have often elected men of the very highest talents and acquirements. I conceive it would be wise in the Proprietors of the Institution, both for their own sake, and for that of the Institution, to follow the example before them.

Who elect to the Professorships of the University of Glasgow?—The Professors themselves generally, but there are some elected by the Crown. It has, however, I believe, been disputed, how far the Crown had the power to appoint Professors, who shall become members of the Faculty, with the power of voting in it. But Professors, according to the regular curriculum of education, are appointed by the Faculty.

So far as your experience goes, are you satisfied with the result of the education in the Institution at Belfast, as evidenced by the conduct of the young men who have gone from it?—They have of late much improved.

Have you found them lately what you would call Orthodox?—They have latterly been more generally so.

With a view to Orthodoxy alone, and the exclusion of Arianism, which would you prefer, the education of candidates for the ministry at Belfast, under the existing state of things, or that of the Scotch Colleges?—In Belfast, under the existing state of things, at the same time, there are several things that may be taken into view, as influencing the young men; there is certainly a tide of opinion in the country, that may have influenced the young men in professing Orthodoxy; and how far the whole improvement is to be attributed to the academy, I do not know, but I have no doubt a very large proportion is.

At Belfast, the Synod of Ulster has the absolute appointment of a Professor of Theology?—Yes, but they have nothing from the Institution but a place to lecture in.

According to the pledge given by the several Professors, no Professor, except the Professor of Theology, is to interfere with the religious principles of any of the pupils?—I have always understood so.

The candidates for the ministry, educated at Belfast, return to their homes during the vacation?—Yes, they do, I suppose.

From their living in the neighbourhood, they generally return home?—Yes, there may be some that have tutorships that go along with the families where they are tutors, but I believe generally they do return home.

When they return home, do they not come under the eye of the Presbytery for which they are destined?—They do.

Do they undergo any examinations?—Yes; they undergo examinations at entrance; when a student proposes himself, he undergoes an examination at the commencement, and after every session at College.

Did the young men who went to Glasgow, when it was the practice for the candidates to go there, for the Irish ministry, return to their homes during the vacation?—Yes.

They were subject to the same control?—Yes, I believe they were; although I believe some of the regulations that have been made were since they went there, and that may be another cause of the improvement; there may be more examinations by the Presbytery; therefore I express myself hesitatingly, as to how far the Belfast Institution was the cause of the improvement.

Do you conceive that the securities afforded to the Synod of Ulster, that the persons educated at Belfast, should be by their education duly qualified for the ministry in the existing state of things, are adequate to the purpose?—I think they are.

Do you think that any possible danger to which the pupils might be exposed, through a deviation of the Professors from their pledge, if they were to wish to favour their own religious opinions, is guarded against by the security that the Synod enjoys in the assured orthodoxy of its own Professor, in the frequent opportunities of examining and inspecting the conduct of the candidates, and in the final ordeal the candidate must go through before he is admitted to the ministry?—I do not think any arrangement can absolutely secure the students against danger. The ultimate security rests in form at least with the Synod, and that may fail us; but I conceive they are better off than in any other establishment in the empire that I am acquainted with.

You are not to consider the preceding question, as implying the possibility of absolute and perfect and complete security, but a security to be taken with reference to any state of

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things that may be established?—I conceive the Synod is better off in regard to its students by having them educated in the Institution, than they would be in having them educated in any establishment in the empire at present; I do not think they could be so well off any where else as at this moment they are at Belfast.

Do you conceive, that any increase of security that might be afforded by such a change in the existing system of the Institution, as would give to the Synod of Ulster a more perfect control, would be worth the purchase of the discontent it might excite amongst persons who do not belong to that Synod?—The consideration of that discontent which any further control vested in the Synod would excite among persons of other communities, taken along with other considerations, in my private opinion, seems to me to render it ineligible both for the Synod and the Institution, that the Synod should ask any further security.

More especially as you consider that that security might not be absolutely effectual?—Certainly; the form of security asked by the Synod, amounted to a kind of negative confession of faith; it was, that they should, so far as their influence went, not be Arians, and the word Orthodox was introduced into the resolution, which is a word that may be made to mean any thing; with us it signifies generally Calvinistic; in the Church of England generally, it signifies Arminian; there is that kind of vagueness in the term, that a person of any sentiments might come in under it, so that I do not think the measure could have given security to the Synod, while it would have degraded the Institution.

As a member of the Synod of Ulster, would you consider it better and more to the character of the Synod, or the contrary, to trust to the assured truth of your own principles, and the strength of the evidence to be found for them in the Testament, and the certainty that the candidates will be strictly lectured in Orthodox principles by the Professor, than to seek further and other security against the possibility of other principles being introduced?—In my own private capacity, I do; I doubt not, however, that a considerable majority of the Synod are of a different opinion. I would rather have the Professors come in with a knowledge of what their sentiments are, by which those who understand the truth, would be put on their guard, and set at liberty to fortify students against their sentiments, than that they should come in under a confession, after which it must be taken for granted they believe certain doctrines, when it may be well known they do not. In Scotland Professors are admitted to colleges, by signing the Confession of Faith; the consequence is, that some are tempted to profess doctrines which it is well known they do not believe, and which they use all their influence to undermine, while yet by submitting to the test of signature, they stop the mouths of those who would be disposed to counteract their endeavours, and oblige them to take it for granted, that they believe and teach agreeably to the Confession of Faith; I would rather that Professors should come forward plainly and loudly, stating what their sentiments are, because then every man is put on his guard, and is at liberty to do justice to the truth.

You are of opinion, where there is an equality of capacity, truth must triumph?—Certainly.

And, therefore, those who have the truth on their side need not seek to shackle others, for the purpose of protecting themselves?—I believe if the truth has but fair play, it will overcome every thing.

Would that be a sufficient reason for indifference as to the opinions of the different candidates for the professorships?—If I could have children of my own, or under my charge, educated altogether by men of sound piety, I should prefer it, but I should not consider a man nearer to sound piety in consequence of his signing a creed.

By a former answer you may be supposed to have contemplated, that not only those Orthodox, but those not considered Orthodox, are to have the benefits of the Institution?—Certainly.

And therefore particular favour should not be shewn to one to the exclusion of the others.—We have been all along, I conceive, talking about favour for the truth, and my answers have been directed to the statement of my opinion, as to the most effectual method of maintaining the truth; and in this view I conceive that it would become eligible, as well as more conducive to the respectability of the Synod, that their young men should be educated at a general seminary, which was open to the whole world, and where all were admissible to the situations of Professors, rather than that they should be educated in a sort of cloister or monastery attached to our own body.

Are you aware, that it so happens, that two out of the three last Professors who have been elected are Arians; and that it also so happens, that the only two Masters who are permitted to receive boarders within the walls of the Institution, are also Arians; do you not in this circumstance, however it may have arisen, see some reason for wishing, if possible, to guard in future against a similar chance or similar design occurring in future elections?—When that circumstance was brought forward to the Synod of Ulster by the late Moderator, there seemed to be a disposition to put it down as a thing not at all to be attended to. I certainly seconded him; I felt a degree of alarm, that a confession might come into the Belfast Institution of an erroneous character. If we are to have a confession at all, I would rather have one of truth than of falsehood. The Arians have been so much in the habit of holding up their party, as almost exclusively possessed of talents and accomplishments, that it might become necessary to be an Arian for the purpose of obtaining a character for talent, and, therefore, I went along with my friend in exiting alarm and distrust in the Synod upon that point; but I question, whether or not the power which we have of always doing so, would not be more effectual than our requiring any such positive law as was proposed. The influence of Government also having a kind of veto upon elections, might be directed

directed to the same object. The expression of the opinion of the Synod upon that point seems to me to be sufficient, and that similar elections would not take place now.

Are you aware that one of the two Professors alluded to in the preceding question came there recommended by the most distinguished dignitaries of the Established Church?—I have heard so.

Are you aware that the sciences divided between those two Professors were previously united in one, and which one was also an Arian, since 1817?—No; I do not recollect that circumstance; I may have heard it.

Are you aware, that since the year 1817, or for some considerable period of time, the two boarding houses of the Institution happen to have been in the hands of Arians?—I am aware of that; I am not indeed quite certain of one of the gentlemen; his sentiments were undergoing a considerable change, as it was understood, previous to his death. There seems, from various causes, a tendency in almost all literary institutions to have teachers unsound in profession, or what is quite as bad, men, who with an Orthodox profession, have no serious religion. One cause may be, that men of zeal for religion are not so disposed to qualify and to offer themselves as candidates for literary situations, as men who are ambitious of literary celebrity; in all the seminaries throughout the kingdom, it would appear, that there is a general tendency to have men, who if they be men of Orthodox profession, are just as dangerous to the students as if their profession were otherwise; and it is the duty of the guardians of youth to keep a watchful eye over such seminaries, both in regard to the election of teachers, and to their influence upon the religion of their pupils.

Notwithstanding the existence of the state of things that has been referred to, in point of fact, Arianism has not spread among the candidates for the ministry in Belfast?—It certainly has not.

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Appendix, No. 20.

Examination of *Joseph Stevenson*, Esquire; Friday, 14th October 1825.

YOU are Secretary of the Belfast Institution?—I am.

Do you receive any emolument for the discharge of the duties of your office?—None.

How long have you acted in that situation?—From the commencement of the Institution.

What extent of attendance do you give, and what may be the nature of your duties?—I formerly gave more attendance than I do now, which was once a fortnight, or oftener, if necessary; lately, I have become more engaged in my own business, but whenever it is necessary I attend.

Are you satisfied yourself with the present state of the Institution, or does it seem to you that its constitution would either require or admit of any amendment?—I am most perfectly satisfied with it; if there was any doubt on my mind, or any improvement I could point out, I would mention it.

Do you think it desirable that it should remain unconnected with the Government, as it is at present?—Very much the reverse.

Could you state any species of connection with the Government you would recommend?—I have had a great deal of communication; first, with Mr. Fitzgerald, then Mr. Peel, then Mr. Grant, and also with the present Secretary, and very often with the late Marquis of Londonderry, when Lord Castlereagh. A gentleman high in office in His Majesty's Government, in his letter to the Proprietors, or the Board, mentioned certain things, and I had a private communication with him upon some points, upon which he asked my opinion when he was in Ireland, as to whether they would be admitted; I told him I thought they would not; and in the interview with him, I took upon myself to say, that I thought a veto would be allowed; and on my return to the meeting of the Proprietors, it was agreed to; but that gentleman afterwards told me, he thought it would be an improper thing for Government to use that veto; for this reason, that if Government were to receive an incorrect opinion of any young man who had been elected, and a new election were to take place, if they found afterwards that their information was not correct, the words he used were, "this young man is damned for ever, and we will not accept of the Veto;" he proposed to have an equal number of votes by proxy, with the Managers and Visitors; that the Proprietors would not agree to; the warmest and best friends of the Government and the Institution would not hear of it. I really cannot say, that I am at present able to give an opinion upon what would be offered by the Institution to the Government.

We do not consider it as a subject of negotiation, upon which the Government is wishing to obtain as much as possible; but we ask you, what you yourself consider would be a salutary species of connection both for the Government and the Institution?—The connection for the Institution I conceive most desirable, is to be under the patronage of, and receiving an annual grant from Government.

We can easily understand the species of control arising from an annual grant; but is there any other kind of control that occurs to yourself?—No.

Should you yourself dislike to see a veto vested in the Government?—No, that was the suggestion to the Government.

Do you think there is any considerable proportion of the Managers who would object to a Veto being vested in the Government?—Not any among the Managers; I think some of the Proprietors might.

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Do you think it would be much objected to on the part of the Managers, (and you will observe, that the question implies no opinion on our part), that a veto upon one, two or three of the professorships connecting themselves with divinity, should be confided either to the Synod of Ulster, or the Seceding Synod, or to both?—I cannot, for my own part, see any objection to the veto being with the Government; and people would rather see it with the Government than the Synod, for this reason; the Synod is a particular sect, and we wish to see the Institution perfectly open, and not to attach ourselves to any particular sect, because if one Synod requires it, another may; so that it might be a very difficult matter for us to meet it.

What sect do you consider the Synod to be of?—The Presbyterian body.

Has it occurred to the Managers, so far as you know, that perhaps their claim for Government assistance might be considered to rest upon a surer footing, if they were considered in the character of affording education for the Presbyterian ministry, rather than in their other character, of dispensing education generally to the community at large?—I think, generally.

Do you think they have a stronger claim in the latter character than the first?—I think they have.

Supposing that influential individuals should be found, who thought you had no claim at all in the latter character, but a very strong one in the former character, do you think there would be an inclination in the Managers to enter into those views, if it became necessary to assume to itself, not exclusively, but in preference to the other, the character of an Institution to prepare candidates for the Presbyterian ministry?—Really, that is a question I do not know how to answer; if it was to be exclusively for any one Synod, the Proprietors would object to it.

The question assumes, that it should be open for all the Synods, and still not excluding the character of dispensing general education, but considering that latter character as subordinate to the former one?—I think it probable that would be acceded to.

What do you mean by "all the Synods?"—There are two Synods, and a small body that go by the name of Covenanters, who as they increase, I have no doubt, will form a Synod.

Do you think the Covenanters are increasing?—I have been informed they are.

Do you consider the Presbytery of Antrim as belonging to either Synod?—They are connected I believe with the Synod of Ulster, and meet with them.

To which Presbytery do you belong yourself?—The Presbytery of Antrim.

Do you consider there is any danger of the religious opinions of the students being interfered with by any of the Professors, except by the Professors of Divinity?—I am decidedly of opinion, there is not the most distant risk of it.

Supposing the Professors and Teachers were at some future day all to become Arian, with the exception of the two Professors of Divinity, do you not think that that circumstance must exercise a tacit influence, however unintended upon the part of the Professors, upon the religious opinions of the students?—It is possible, if they were all to become Arians; but that is almost impossible.

What makes you think it an impossibility?—The number of Arians being small.

You consider the opposite opinions much more extensively to prevail among the Presbyterians?—Decidedly.

Do you think Arianism is upon the increase among the Presbyterians at present?—I cannot think that it is.

Do you think there is any feeling of disaffection towards the constitution of the country, in the minds of any of the Professors or Teachers at present?—I cannot for a moment suppose there is the most distant.

Do you think there ever was at any time since the formation of the Institution?—Never, to my knowledge; that has been a matter that we have been most particular in making inquiries about, as to their testimonials before elected.

Have there not been some of the Managers and Visitors who would be justly subject to such an imputation?—Certainly, there have.

Are we to suppose, that such gentlemen have been so very anxious to select none but Professors, whose testimonials should prove they entertained opinions contrary to their own?—I think they have been most particularly attentive to that, to choose Professors whose abilities and attachment to the Government were known.

Are we to understand, that Managers who have not themselves been attached to the Government, have nevertheless been anxious to select such Professors as had that attachment?—That is my opinion.

By what feeling have such Managers been led to a course apparently, we should almost say, so extraordinary?—From a particular wish to get men possessed of the greatest ability, and being extremely cautious lest any Teachers or Professors should get into the Institution, which in the smallest degree might create jealousy with Government; there has been a very strong wish on all occasions upon that point.

In point of fact, have there not been Managers, who at public meetings connected with the Institution and relating immediately to its business, have taken an opportunity of making speeches, which must have been in the highest degree offensive to persons attached to the British constitution?—Do you mean meetings at the Institution.

Not within the walls, but belonging to the Institution?—I have sometimes heard young men make use of expressions that were by no means sanctioned by the meeting, and frequently called to order.

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Have there been in times past any persons amongst the Managers and Visitors whom you yourself believed to be United Irishmen?—Yes.

Are there any such at present?—I dare say there are some who were United Irishmen; but who are as loyal men now as any of His Majesty's subjects.

To what do you attribute that change of sentiment?—They saw their error, and have acknowledged it in the most candid manner.

Do you believe there is at present among the Managers one individual disaffected to the British constitution?—Not one that I know of.

Do you conceive that there is in any influential members of the Institution any disposition to subvert the present Government, with a view to the establishment of a republican form of government, or with a view to the political separation of Ireland from Great Britain?—Not the smallest in the world.

Have you prepared any written statement for the Commissioners, of the History and the objects of the Belfast Institution?—I have.

[The witness delivered in a paper, entitled, "*A Statement of the Utility, Administration and Resources of the Belfast Academical Institution.*"]

LETTER from Joseph Stevenson, Esq. to the Secretary of the Commissioners of Education Inquiry, dated Belfast, 24th February 1826.

Sir,

IN the Appendix to the first Report of the Commissioners of Education Inquiry, at page 417, fifth line from the top, it is stated, "But that interval may be most usefully employed in forwarding a measure of the highest importance to the success of any plan of national instruction; we mean that of preparing a sufficient number of teachers completely qualified to convey that instruction."

In reading this part of the Report it immediately occurred to me, that the Belfast Institution was better adapted for forwarding a measure of such vast importance, than any other seminary I knew of, and at a very small expense. The plan I should propose is; that the head-masters of the English, Writing, Arithmetical and Mathematical Schools, should appropriate a particular separate class for the instruction of persons of respectability for schoolmasters alone, so as not to mingle with the smaller boys. If the Masters could not devote sufficient time, they should be required to provide one or more well qualified assistants, according to the number of pupils. The sum for tuition to be small, half-a-crown a quarter, or half-a-crown a year, but not gratuitous; and as soon as the funds of the Institution would permit, let the Masters be remunerated. Should it be deemed advisable to extend the education of the intended Teachers to French, Latin, &c. then it could be obtained.

Young men who may already be teachers of schools, and not as well qualified as they should be, might not only be permitted but encouraged to attend the Institution, on the same terms as others. In many instances, books and writing materials might be provided for such pupils as were not well able to find them for themselves, and let those also be at the expense of the Institution. All pupils should find their own board and lodging.

In this Institution no jealousy exists of proselytism on the part of the Catholics, or any other sect, that I have heard of, Mr. Cooke excepted. At present, Mr. Hincks has nine Catholic boarders from the South of Ireland, many of the Established Church from the Southern and middle Counties, with Presbyterians, each sect regularly attending their own places of worship. It would be very desirable if young lads (Catholics) from the South and West were sent here to prepare as Teachers; they would be under the eye of our worthy Catholic Bishop, Dr. Crolly, from whose liberality much good would be derived. Should the number of pupils be too large for our present class-rooms, a temporary one for the purpose could soon be built. The fact is, there is no good in having schools, unless they are provided with teachers equal to the task and respectable.

These ideas having occurred to me (as a Proprietor of the Institution, not as Secretary), I take the liberty of communicating to you; and if you think them worth the attention of the Commissioners, you are at liberty to submit them to their inspection.

I may venture to say, for the Managers and Visitors, that they will adopt any such suggestion from the Commissioners of Education Inquiry, or any branch of His Majesty's Government. The truth is, every thing that will tend to promote improvement in education will most cheerfully be attended to in the Institution.

I am, Sir,

Your very obedient servant,

To R. Pauncefote, Esq.

Joseph Stevenson.

Appendix, No. 21.

Examination of the Rev. *William Porter*, Monday 17th October 1825.

Examination of
Rev.
William Porter,
17 October 1825.

YOU are Clerk to the General Synod of Ulster?—Yes.

How long have you held that situation?—I was elected in 1817.

Describe the duties annexed to that situation?—The duty of the clerk is to take down the different motions as they are made, and the resolutions as they are entered into; to take a fair copy of them, and superintend the printing and distribution of the minutes, and also to keep the records of the Synod. At present the records are not all in my possession. The early volumes of them are in the possession of Mr. Thomson, an aged clergyman, to whom they were, by the order of the Synod, given for a particular purpose; but I have the records of the last twenty-five years.

Without troubling you to produce the records at present, we should be glad of your own view of what they amount to upon some particular points: Will you be so good as to state the precise nature of the proposition made by the Synod of Ulster to the Belfast Institution lately, with respect to the appointment of the Professors?—The proposition made by the Committee of Synod to the Proprietors of the Belfast Institution, was as follows:—

“*Resolved*, That our Moderator be instructed respectfully to request of the Proprietors of the Belfast Academical Institution to authorize, by a bye-law, or by such other mode as may be consistent with the Act of Incorporation, the Joint Boards of Managers and Visitors, whenever a Professor is to be chosen in that seminary, to give notice of the day of election to the Moderator of the Synod, in sufficient time for him to convene a Committee of the Synod in Belfast; and to afford to the said Committee access to the testimonials of the different candidates, for the purpose of forming an opinion respecting the qualifications of such candidates, which opinion the Moderator is directed to communicate to the electors, specifying those candidates whom the Committee consider eligible.”

Be so good as to state what feelings induced the Synod to think it necessary to make that overture?—I cannot enter into the feelings of others; but I suppose it arose from an impression made on the minds of many of the Synod, that the students belonging to our body were liable to be infected with Arian principles in that Institution; the correctness of that impression is another question.

Have you had any means of forming any opinion of your own upon that subject?—I live at the distance of nearly 50 miles from the Institution; but I am acquainted with almost all the Professors employed in instructing the young men, and my opinion is, that that feeling on the part of the majority of the Synod, was not well grounded.

Is it the feeling of a decided majority?—I should think not, if they had been left to themselves.

What do you mean by “if left to themselves?”—I think that an alarm has been excited, which, in my opinion, is destitute of foundation. One of my reasons for the opinion I have expressed is, that there had formerly been at least one Professor in the Institution, who was supposed to entertain the same principles with the gentleman, whose election has given most offence, and no alarm was excited; at least I heard of none; I am not competent to speak with certainty with respect to the religious opinions of the gentlemen referred to; I know them only by report.

You mean, that according to general opinion, there was as much of Arianism in the Institution for years back, as at present?—Yes; Dr. William Nielson, I have always understood, was a person of decidedly Arian sentiments.

He was the predecessor of Mr. Bruce?—Yes; and Mr. Hincks is supposed to be an Arian; and his appointment to the situation of classical teacher took place prior to the election of Mr. Bruce, and so far as I know, excited no alarm.

Will you have the goodness to state, whether you are a person of Arian or Orthodox principles?—I set out in life with Orthodox sentiments; but upon mature reflection, I was led to change those sentiments, and I am what is usually called an Arian.

Is that known generally in the Synod?—I believe very generally; I do not think it necessary to perplex and puzzle the minds of a country congregation with abstruse and difficult disquisitions; I generally allow the question respecting the Trinity to remain in a state of abeyance; but it is well known to the respectable part of my hearers, and to my brethren in the ministry, that I am a person of Arian sentiments.

It is natural you would not have the same terror of the prevalence of Arian principles in the Institution, or of the Arian Professors, as persons of Orthodox sentiments?—Certainly; all I can say is, that I endeavour to make an impartial statement; believing that Arianism is the doctrine of the Gospel, I can feel no alarm or regret at its prevalence.

When you say there is no just ground of apprehension, do you mean that there is no just ground of apprehension of the principles being mischievous, or of their gaining ground?—It cannot be supposed that I should consider my own principles as likely to be mischievous; I mean to say, that those principles are as little likely to gain ground in the Institution as in any other seminary to which our young men go; indeed less so, for I am decidedly of opinion, that the religious complexion of the young men educated in the Institution is more decidedly Orthodox, than was the religious complexion of the young men educated in Glasgow. I think more young men of New Light sentiments came from Glasgow College, than I have known to be reared in the Institution; I account for this, by supposing that Orthodox sentiments, being the popular sentiments, and the creed of young men who pass through the Belfast seminary, being more open to public inspection, they are more under a temptation

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a temptation to avoid the means of imbibing sentiments which may mar their success in life, or to suppress those sentiments, if they have formed them. Amongst us what is called Orthodoxy, seems of late to be taking the lead of Arianism.

Are you acquainted pretty extensively with the clergymen of the Synod of Ulster?—I am; from my situation of clerk, I have opportunities of very extensive acquaintance; I am personally acquainted with nearly all the aged members of the Synod.

How many members of that Synod do you suppose are of Arian principles?—I cannot positively say; but I will say this, that, in my opinion, there are more real Arians than professed ones amongst us. Arianism being an unpopular doctrine, I have no hesitation in saying, that our ministers in general are not fond of avowing it.

In your opinion, is Arianism gaining ground, or otherwise, at present?—In my opinion it is gaining ground amongst the thinking few; but amongst the mass of the population of this country, were I to judge from present appearances, I should say that it is losing ground. Did I not believe that truth must ultimately prevail, I should think that Arianism would decrease very rapidly.

Do you know any places where the congregations belonging to the Synod of Ulster are favourable to Arian sentiments?—A diversity in religious belief prevails more or less in all our congregations; and I do not know one in which Arian principles are exclusively prevalent.

The question is, whether you know any congregations in the north of Ireland, generally, to whom the peculiar doctrines of Arianism are acceptable?—At this moment I cannot call to mind any one in which they would be universally acceptable; but even in Orthodox congregations there are, I believe, persons of Arian sentiments, though these persons are very few in number.

But inasmuch as the appointment of the minister rests with the congregation, and inasmuch as the recent events, as well as the present investigation will necessarily direct considerable attention to the circumstance of Arianism prevailing to a certain extent, do you not think that that will lead to fewer Arian ministers being appointed for the future, than have been in times past?—The circumstances being as stated, I should think so; I think that Arians in the Synod of Ulster have perhaps been blameably indifferent as to proselytism; their sentiments are unpopular; they do not attach salvation to their peculiar tenets, and are naturally less anxious to propagate their creed, than men who think that salvation depends on such disputed points of belief.

Are you acquainted with the character of many of the Prebyterian ministers, who have been educated in the Belfast Institution?—I know a few. I was settled in the ministry before the Institution became a place of collegiate education; but with the exception of my own son, and perhaps one or two others, the young men educated in Belfast have all been Orthodox as far as I can learn. But we do not call all persons Orthodox who maintain the doctrine of the Trinity. There are other doctrines called Heterodox, or New Light, &c. &c. which many persons maintain who disavow Arianism.

Will you state any opinions not connected with Arianism that fall within the distinction?—The opinions inculcated by Arminius on the disputed points of original sin, absolute predestination, irresistible grace, particular redemption, and the perseverance of the saints; to these may be added, the doctrines of imputed righteousness and salvation, by faith alone.

Do you wish we should understand, that you hold the Arminian opinions as well as the Arian?—I do; but there are shades of difference among Arminians upon those points.

Are you what you would term a High or Low Arian?—A high one. I have a high opinion of the dignity of our Saviour in his pre-existent state; I believe that by him God made the world, and that by him we shall be judged; and I believe that his death is in some way or other efficacious in effecting our salvation, though I cannot embrace the doctrine of imputed righteousness, nor that of vicarious punishment.

There was a new code of laws adopted for the government of the Synod last year?—It received the sanction of the Synod last year, and that code, when compared with the sentiments of the Synod in 1726, at which period the members of the Presbytery of Antrim were expelled, shows, in my opinion, that New Light principles have been progressive amongst us. Unqualified subscription to the Westminster Confession of Faith, is not now indispensably requisite for admission into the ministry; formerly it was.

According to the original constitution of the Synod, subscription to the Westminster Confession of Faith was required?—Yes; and the persons who afterwards constituted the Presbytery of Antrim, though they did not, I believe, expressly disavow the doctrines of the Confession of Faith, refused on general principles to subscribe to any human formula of faith conceiving the practice of such subscription, to be injurious to the interests of religious truth.

Do you conceive that the object of the change made in the constitution of the Synod, by which subscription was dispensed with, was to admit persons who did not hold the doctrines of the Westminster Confession of Faith?—The practice of unqualified subscription to the Westminster Confession, had gone into pretty general disuse for many years before it was formally dispensed with. In some Presbyteries it still continued to be required, but not in the majority, and in some Presbyteries it was altogether dispensed with. I believe there were only three or four Presbyteries out of the fourteen of which the Synod is composed, in which implicit subscription was insisted on. It was well known that such subscription was not required by several Presbyteries, and no notice was taken of the circumstance. Latterly, the law of Synod has been made to conform to what had long been the practice.

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Was the object of the relaxation to admit persons who did not hold the Westminster Confession of Faith?—Non-subscription came on so gradually that I cannot say exactly. Probably the leading members of some Presbyteries, began to entertain doubts respecting certain points in the Westminster Confession, and exerted their influence to have young men admitted into the ministry without signing that formula; or men of even Calvinistic sentiments may have been hostile to subscription on general principles.

It appears by the minutes of the General Synod last year, that when the code of discipline was proposed which omits the subscription, an amendment was moved objecting to it, upon the ground that it did not require subscription?—That is the fact.

Will you state, whether that amendment was supported, in point of feeling, by many members of the Synod?—The gentleman who made that amendment was originally supported by another individual, his own son-in-law; and, latterly, even that individual withdrew his support, so that that gentleman then stood alone.

Were you a member of the committee that composed that code of discipline?—No; my distance from Belfast, I suppose, was one reason why I was not. I was a member of a committee which met at Moneymore, and revised and made some important alterations in the code, as originally compiled by a committee which held its meetings in Belfast.

Were there any other persons in that committee who professed Arian principles?—Yes, I should think several. I have no doubt of the fact. With respect to two or three of its members I can speak with certainty.

Can you speak of others?—The committee was composed of elders as well as ministers, deputed by each. With respect to the latter, I have not the same means of judging.

In the Presbytery to which you now belong, would a person who held Arian principles be licensed?—I am convinced that he would, and a person holding Orthodox sentiments would also be licensed. We do not as a Presbytery enter into those disputed points.

An examination takes place before the person is licensed?—Yes; but with us the examination generally turns on the evidences of Christianity, and on those fundamental doctrines in which all Christians concur. Still something will depend upon the discretion of the individual appointed to examine. In the Presbytery to which I belong (and I believe in every other) there is no regularly compiled form of examination. We have licensed young men of decidedly Orthodox opinions.

Is that the case in many of the other Presbyteries?—I think there are not many who would act in this respect as we do; I believe there are some, but on this point I speak very much at random; I think there are few Presbyteries who would license an avowed Arian.

Does the examination generally go to the point of Arianism?—The person examining may chance to ask what arguments the Arians and Unitarians advance, just as he would ask the arguments used by Trinitarians.

Then in point of fact, according to the present constitution of the Synod of Ulster, Presbyteries may be Arian and not Arian?—There is no bar; but it is exceedingly unlikely in the present state of the public mind, that any considerable number of Presbyteries should assume a decidedly Arian complexion; the popular opinion is so decidedly adverse to Arianism, that ministers are under a strong temptation in early life, to fortify themselves against the arguments in favour of that system. Few men will be disposed to embrace a creed which will operate both against their popularity and their interest. And in my opinion, herein consists the most material disadvantage of our system of church discipline. A minister is so dependent on his people, for his original settlement as their pastor, and for his subsequent comfort and support, that he is placed under a temptation to succumb to their prejudices, and to follow, rather than to lead their religious belief. But there is no system of discipline, ecclesiastical or civil, that is administered by man, which will not partake, in some degree of man's imperfection.

Do you require a subscription to the Testament, as containing the Word of God?—Most unquestionably; we require young men solemnly to profess their belief in the Old and New Testament, as the revealed Word of God, and their determination to expound them faithfully to their hearers; we also require them to declare their belief in those fundamental doctrines, which are I believe universally received by Christians. In my opinion, the essential doctrines of the Gospel, are embraced by Christians of every religious denomination. If divines who appear to differ widely, would kindly and candidly explain their views and sentiments to each other, the difference would not be found so great as is generally supposed.

Are you extensively acquainted with what are called Orthodox Members of the Synod?—I am in habits of cordial intimacy with many of them, and I think I may say, that I owe my election to the office of clerk, principally to the support I received from my Calvinistic brethren.

Do you conceive, that if the Belfast Institution be continued under its present form of government and constitution generally, that the general body of the Synod of Ulster would withdraw its confidence from it, and send its candidates for the ministry to Scotland, or abroad?—I do think they would not; there has been an alarm raised, without in my opinion any just ground, and although this alarm has not yet subsided, I think the truth will be known in a little time. The Institution may suffer for a season, but people must soon come to their senses, and then it will be seen that there is less danger to be apprehended from Arianism in Belfast, than in Glasgow. The eyes, of the Presbyterian population of Ireland, are fixed upon the young men educated in Belfast. The great majority of the Professors are men of Calvinistic sentiments; our Theological Professor is, unquestionably

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unquestionably Orthodox, and the few Professors who are supposed to be Arians, have pledged themselves not to interfere with the religious principles of the students, and they are men of well known honour; in fact, unless the Presbyterians of this country were in general to become Arians, they would destroy their own interest by violating their pledge.

You are not afraid of Orthodox Professors?—Not in the least; I believe truth is strong, and will in the end prevail; and as a proof that some Calvinists entertain no jealousy of the Institution, I would mention, that the Seceding Synod, who are supposed to be more unmixed with respect to Orthodoxy than the members of our body, are satisfied, so far as I can learn, with the existing constitution of the Belfast Institution; by some, it is deemed an objection to the Institution, that in consequence of the pledge alluded to, the students in it are not from the very commencement of their collegiate course, imbued with opinions on the disputed points of Theology; but in my mind, this is an advantage; I think the opinions on these points, which are early impressed on the minds of youth, ought rather to be called prejudices than opinions; a young man is more likely to arrive at the truth when those prejudices have not been early implanted, and when his judgment has been improved by a course of philosophical and mathematical study.

Arians allow a chance of salvation to all mankind, the High Calvinists only to the elect?—Calvinists differ upon that point; I know Calvinists who would spurn the idea of confining salvation to those who think as they do; the Arians have no established formulary of faith, and differ among themselves very materially; but I have never known an Arian who would confine salvation to his own particular belief; they are of opinion that no man will ever miss the divine approbation, because he has not happened to be successful in a sincere search after truth. I wish to maintain our connexion with the Institution, still more for the moral than even for the literary advantages which it affords to our young men; these moral advantages arise from students being placed under the eyes of ministers and other persons, who take an interest in their well-being; thoughtless boys are exposed to great moral danger, by being sent to a place in which they are utterly unknown, and where they may practise every species of folly, with comparative secrecy; with respect to literary advantages, the students in the Institution are so few, that it is in the power of each Professor to pay attention to every boy in his class, and to examine him every day; whereas I will venture to say, that while I was in Glasgow, one half of the students in each class, were not examined oftener than three or four times in the course of a session.

Do you conceive there are at Glasgow any Professors who hold Arian doctrines?—I have no personal knowledge, but as far as common report goes, there are.

You say an alarm about Arianism has arisen lately?—Yes.

Was there any thing said about it before the election of Mr. Bruce?—I never heard any alarm whatever expressed upon the subject, but it may have existed in the breast of some without my knowledge. As a proof that the alarm so industriously excited on account of members of the Presbytery of Antrim having anything to do with the education of our young men, is of comparatively recent origin, I would wish to mention, that in the year 1795, a deputation consisting of the Moderator of the Synod, who I believe was a Mr. Cochrane, Dr. Crawford, of Strabane, and Dr. Black, of Derry, was sent to wait upon the Irish Government, in order to procure the establishment of a place of home collegiate education; and the deputation was instructed to endeavour to have the projected seminary placed under the patronage and direction of the Ministers of the Synod of Ulster, the Presbytery of Antrim, (who was at that time supposed to hold as New Light sentiments as they do at present) and the Southern Association, now known as the Munster Synod.

Which is also understood to hold Arian sentiments?—They do not require subscription to any creed; but I believe they are almost to a man New Light, if not Arian,

[The witness was directed to furnish a copy of the minutes above referred to.]

EXTRACT from Minutes of the Proceedings of a Meeting of the fixed Committee of the General Synod of Ulster, which Meeting was held at Dungannon, on the 27th day of February 1795.

Instructions given to Commissioners appointed by the Committee.

“WE do hereby appoint you, the Rev. James Cochrane, our Moderator, the Rev. Dr. Crawford, and the Rev. Robert Black, or any two of you, to proceed forthwith to Dublin, in the character of Commissioners from the General Synod of Ulster. You are there to confer with Government, with our much respected friend, Mr. Stewart, of Killymoon, and with such Members of the two Houses of Parliament as are friendly to our interest, and to use your best endeavours to procure the establishment of a University for the education of youth, under the patronage and direction of the Ministers of the General Synod of Ulster, Presbytery of Antrim, and the Southern Association, subject to the control of Parliament, for the expenditure of any sum or annual grant of money which may be made to establish and support the said University.”

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EXTRACT from Minutes of the Proceedings of a General Synod of Ulster,
convened at Derry, on the 1st of July 1795.

Copy of a Letter to Mr. Secretary Pelham.

" Londonderry, 1st July 1795.

" WE, the Ministers and Elders composing the General Synod of Ulster, assembled at our annual meeting, take the liberty of informing you, as holding a place of high importance in the Government of this country, that under the late administration, we applied for the establishment of a University for educating the youth of our religious denomination, through the medium of Mr. James Stewart, of Killymoon, a gentleman of distinguished respectability, who has, with much kindness and zeal, interested himself in our behalf, on many occasions. We were particularly encouraged to use our endeavours to obtain this important object, by Lord Fitzwilliam's declaration to Parliament, "that it was his Majesty's wish, that a system of education should be adopted, favourable to the improvement of his subjects of all religious descriptions in Ireland."

Permit us, Sir, to acquaint you, that we had the pleasure to find, that those in the confidence of Lord Fitzwilliam were well disposed to gratify us in this matter. Our application was for a seminary of instruction, invested with the privileges of a university, to be placed under the patronage of the Ministers of the General Synod of Ulster, Presbytery of Antrim, and the Southern Association, and supported by the annual endowment of two thousand pounds. In this seminary, divinity, philosophy, rhetoric, mathematics, and the languages, were to be taught by a competent number of Professors, to which other branches of education were to be added, as circumstances might permit.

We understand, that on the late change of administration, this business was mentioned to you, and explained by Mr. Stewart, to whom you were so obliging as to say, "that you were well disposed to receive and attend to our communications on the subject;" informing him, at the same time, that a general plan of education was to be digested and carried into execution, and that Commissioners would be appointed for that purpose. We trust, Sir, that in framing this plan, regard will be paid to our application, which we request you will be so good as to lay before his Excellency the Lord Lieutenant, and that proper measures will be taken to render it effectual.

At present, we constitute a large, and, permit us, Sir, to say, a respectable part of the people: When what we have been, what we are, and hope ever will be, in our attachment to the great principles of the constitution, and to the peace, the order, and the welfare of our country are considered, we trust that the confident expectations we have been led to entertain with respect to the establishment and support of a University, will not be disappointed.

This letter will be transmitted to you by Mr. Stewart, who has been so good as to consent to take charge of it, and forward it. We take the liberty to request, that your answer, and any farther communications on the subject, may be directed to the Rev. Dr. Marshall, our Moderator, at Ballymoney, whom, with Dr. Crawford, Dr. M^c Dowel, Mr. Wilson, and Mr. Black, we have appointed our Commissioners to attend upon you in Dublin, when you may be pleased to call upon them for the purpose, and whom we have invested with full authority to act for us in all respects in this business, as to them may seem expedient.

We are, Sir, &c.

Alex^r Marshall, Mod^r.

Extracted by William Porter, Clerk of the General Synod of Ulster,
21st October 1825.

Appendix, No. 22.

Examination of the Rev. Thomas Heron; Thursday, 17th November, 1825.

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Rev.
Thomas Heron,
17 November 1825.

YOU are the Moderator of the Presbyterian Synod of Ireland, distinguished by the name of Seceders?—I am.

Is that an annual office?—Yes, it is.

When were you chosen?—In July last, at the meeting of the Synod.

Have you had any opportunities of becoming acquainted at all with the state of education in the Belfast Institution?—Yes, I have had some opportunities.

Have many persons been admitted into the ministry in your Synod, who were educated in that Institution?—In our Synod, twenty-one have been ordained and twenty-one licensed to preach, who have been educated in the Institution.

What number does your Synod consist of?—108 Ministers.

Do you happen to know where the remainder were educated?—I believe they were educated at Glasgow College.

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Were you yourself educated at Glasgow?—Yes, I was.

Is there any rule upon the subject?—A degree from any of the universities would have been satisfactory to the Synod; but the young men were generally recommended to attend at Glasgow College.

Have you any cognizance of the young men intended for the ministry, before they go to a college?—Yes; every young man is examined by the Presbytery to which he belongs, before he enters college.

In what way is it made known to the Presbytery, in the first instance, that they are candidates for the ministry?—They apply for an examination, and they have not the liberty of attending on a college until they receive permission from the Presbytery to which they belong.

Do they undergo an examination, in the first instance?—They do.

Will you describe the course of that examination?—It is in the Latin and Greek classics, and in general as to their school education.

By whom are they examined?—By a person generally appointed by the Presbytery for that purpose; and a vote is then taken whether they shall be allowed to attend college or not.

At what age does that examination take place?—Generally from fourteen to twenty.

Are they examined as to their religious instruction?—Latterly they have been; they were not formerly.

Are they examined as to their religious opinions?—Yes, they are; and it is required they shall be members of the Secession Church, and have received the Sacrament of the Lord's Supper.

Are all the young men in connection with your own Seceding Synod, or are any in connection with the Synod of Ulster?—They are all in connection with the Seceding Synod.

In all cases do they pay the expense of their own education, or do you contribute?—We do not as a body contribute to aid any young men in their course of education; but there may be cases in which individuals will aid young men coming forward to the ministry.

For what number of years were the young men at Glasgow?—Three sessions.

Is there one session in each year?—Yes, a six months session.

Do they undergo any examination by the Synod of Seceders while under instruction?—Yes, in every year on coming from college.

At what age are they admissible to the ministry?—There is no rule preventing a boy at any age, when he is conceived to be qualified.

What examination do they undergo after they have gone through their college education and taken their degree, if educated in a Scotch university, in order to ascertain whether they are qualified for admission to the ministry?—If the Presbytery be satisfied as to their literary qualifications, trials for license are prescribed to the young men, which if not approved of by the Presbytery, additional trials are prescribed; and if approved of, they are then examined particularly on divinity before they receive license.

By whom are they examined in divinity?—By any member of the Presbytery to which the students may belong.

Do they subscribe any test previous to admission?—Previous to the license they subscribe the Westminster Confession of Faith.

Is that a sufficient test to enable you to ascertain whether they agree in all matters of faith strictly with your Synod?—It is a very strong test and the most direct way we have of ascertaining it; there is a possibility that a man might sign what he did not believe, but on this subject I have no reason to judge in an unfavourable light of any minister in the Seceding Synod. It is required in all instances, and without it a young man would not receive license.

Is every young man, before he is licensed, required to give an exposition of the tenets of his faith?—No, not directly in any form prepared by himself; but there is a general examination as to his religious principles, and he is required, in presence of the members of Presbytery, to answer a formula of questions, relative to his belief in the doctrines of Christianity.

Do you hold it necessary that a person should be of what is called Orthodox principles?—Yes we do.

Do you believe that all the persons of the Seceding Synod, are Orthodox?—I do; I have no reason to think otherwise.

Do you mean by that, that they are believers in the Trinity?—Yes; that they are what are called Calvinists.

They profess Calvinism as distinguished from Arianism and Arminianism?—Yes.

In your opinion is the education the young men receive at the College of Belfast, as good as that which was given at the University of Glasgow?—I think it equally good.

Do you think it would be preferred by the young men of Ireland, to that of Glasgow?—I do think it is to be preferred.

Have the goodness to state the reasons why you think so?—First, from the local situation. The attendance, also, of the students is required until the end of each session, which was not always the case in the Glasgow University; a boy might leave it four weeks before the session closed; and the classes being smaller than in the Glasgow University, the student is more frequently examined by the professor in presence of the class; and I conclude, that the knowledge of this will necessarily lead to an increased attention to the business of the class.

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Thomas Heron,
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What is there in the local situation that makes you think it to be preferred?—The opportunity that parents and guardians have of judging of their progress and general character.

Are you satisfied that their general conduct is under better superintendence at Belfast than it could be if they were at Glasgow?—I think it is. I might also add, as to the comparative merits of the Institution and Glasgow University, that there is at the end of each session, in the Academical Institution, a general examination of every student before the Board of Faculty and before committees, who attend from the Synod of Ulster and the Seceding Synod; and if the parents and guardians of the students chuse to attend, they have an opportunity. Now the knowledge of this, on entering college, has a decided influence upon the minds of the young men in a diligent application to the business of the class, that they may be decently prepared for that general examination.

In point of fact, have you found that the young men who have been educated there, have been well instructed?—Compared with those who were educated at Glasgow, I consider them as having a better acquaintance with languages and science.

Have you had reason to believe, that there is any thing in the system of education in Belfast, that has a tendency to instil principles into the minds of the young other than those called Orthodox?—I do not think there is any thing in the system of education that has that tendency.

Are you aware that it has been said, that the Institution at Belfast has a tendency to disseminate Arian principles?—I have heard it stated.

Have you any reason to believe, one way or another, that it is true, or otherwise?—I have no reason to believe it true.

If it had any such tendency, must it necessarily be known to you?—It must be necessarily known to the Seceding Synod; when the thing was first mentioned, that professors reputed to be of Arian principles were introduced into the Belfast Institution, it excited, of course, a degree of jealousy among the members composing the Seceding Synod; but the Faculty gave a pledge, that they would not interfere with the religious principles of the students; and in addition to that, the Synod appointed a committee, not only to attend on the general examinations, but to inquire of the students and of their professor, Dr. Edgar, whether there had been any kind of interference with their religious opinions, or a tendency to it; and a general report is presented by the Committee to the Synod.

What have you generally learnt from such report?—That there has been no appearance of interference on the part of the professors with the religious principles of the students; I have a public document upon that subject, contained in the minute of last meeting of Synod.

Have the goodness to produce it?—

[The Witness produced a Minute of the last meeting of the Synod; and the same was read as follows:]—

“It was asked, whether the Committee of Superintendence had any grounds to believe, that the pledge previously given by the Faculty had, in any degree, been violated; namely, that there should be no interference, on the part of professors, with the religious opinions of the students. The answers, as follow, were given to this question:—

1. “From such investigation, on the purport of said question, as I had the opportunity of making, I am of the opinion, the pledge of Faculty referred to, has been hitherto honourably redeemed.”

(signed) “Wm. Moorhead.”

2. “We have not discovered any violation of the pledge given by the Faculty.”

(signed) “Joseph Lowry.”

Is there any thing, in the course of education at Glasgow, that would make it probable that the instruction given in the University would be more highly Orthodox in its character than the instruction given at Belfast?—No, I think there is no greater security in the Glasgow College, as to Orthodoxy, than at Belfast.

Were the professors in the Glasgow University strictly Orthodox, or did any of them entertain Arian principles?—I do not know that they did publicly avow themselves Arians; but there was an impression upon the minds of a number of the students, that they differed considerably in religious opinions.

Do you happen to know whether Arian principles are at all spreading in Glasgow?—I have had no opportunity, lately, of ascertaining that fact; I cannot say whether they may be or not.

By reference to the minutes of the Synod, held at Newry in 1823, it appears that one of the members of the Synod protested against the students belonging to the Synod studying the Hebrew language under the Reverend Mr. Hincks, in the Belfast Institution; was that protest followed by any other?—No.

Did that gentleman renew his protest in any subsequent session?—I believe not.

Are the Synod satisfied there is no ground of fear as expressed in that protest?—I think they are.

We believe there is a Professor of Theology appointed by the Seceding Synod to instruct the young men educated as ministers for their body?—Yes.

Do you think the power of appointing such an individual is a sufficient guard against the dissemination of improper principles on religious matters?—I look upon it as a considerable guard; and, connected with that, there is a Committee of Superintendence that particularly

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particularly inquires whether there is any interference with the religious opinions of the students.

Do you know whether there is any wish on the part of the Synod of the Seceders to extend their control over the appointment of professors in the Institution?—I am not aware that there is.

Do you yourself consider it expedient that there should be any interference in the nomination to the Hebrew professorship?—It might, in this degree, be desirable, as it might be gratifying to the members of the Synod if they had such a power, but I do not know that they feel such an interference necessary.

Would that give any security that they think they do not now possess?—I do not suppose it would give any stronger security; but supposing a doubt to exist in the minds of a portion of the members of Synod, it might be the means of removing that doubt.

Do you mean it would remove a doubt as to the security of the students from Arian doctrines?—Yes.

That the Synod would not allow Arian professors to be appointed?—Yes.

Do you think if the Synod had that power, it would have exercised it by giving a *veto* upon the appointment of the present Professor of Hebrew?—I think it would.

With regard to the expense of education, is the expense greater at Belfast than at Glasgow?—I suppose the difference would be very trifling; but I would consider it in favour of Belfast.

Is the difference greater than the necessary difference in the length of the journeys?—I think not.

Are they maintained at Belfast for less money than at Glasgow?—I am not aware that they have an opportunity of living cheaper at Belfast than at Glasgow.

Can you state what is supposed to be the necessary annual expense of a young man at Belfast, educating for the ministry, during the three years he must necessarily attend?—That would depend very much upon the means the young man would have; but as to what is absolutely necessary, I think about 25*l.* each session would be required.

What do you consider would be the average of the 21 admitted to your Synod?—I should think about 30*l.* each session they were in attendance.

Including the fees?—Yes, but not including what may be expended on dress, books, &c.

Is there any thing in the education at the Belfast Institution, that has a tendency to instil into the minds of the young men educated there, principles hostile to the constitution established in these realms?—I think not.

In point of fact what have you found to be the general political principles of the young men educated there?—So far as I have had any opportunity of conversing with the young men educated there, I think they are well affected to the Government.

Do you think, the education in Belfast is favourable to the North of Ireland?—Yes.

Do you think it stands in need of assistance from Government, to enable it to continue in its present state, or to improve it?—I think it would require it.

Would a grant to the Belfast Institution be favourably received in the North of Ireland?—I think it would.

Would it excite a feeling of gratitude on the part of the inhabitants?—I think it would.

Is there a general interest existing on the behalf of the Institution, or is it confined to members of the ministry?—I think there is a general interest among the Presbyterians.

In what part of the North of Ireland do you reside?—Near to Cookstown, in the county of Tyrone.

What distance is that from Belfast?—About thirty-four miles.

Have many persons gone from that neighbourhood to Belfast, to be educated as laymen?—No.

None whatever?—None that I know of.

Is the existence of the Institution pretty well known in the county of Tyrone, near where you inhabit?—Yes, it is.

To what do you attribute the circumstance of none going there; is it from want of means?—Not in all cases; but I attribute it generally to that cause.

Has the Synod of Seceders ever expressed any wish as a body, to have any control over the appointment of the Hebrew Professor at the College of Belfast, or over the appointment of any of the professors?—I believe there has never been any such wish expressed by the Seceders, as a body.

You do not understand the question as applying to the Professorship of Theology?—No; the Board of Managers have no control over the appointment of the Professor of Theology. The Board of Managers, at one time, agreed that the Moderator of the Seceding Synod should be a Visitor in like manner as the Moderator of the Synod of Ulster; it was understood in law this could not be done, but the Synod never expressed a wish upon the subject.

If a *veto* were given to the two Synods, the Synod of Ulster and the Synod of Seceders, upon the appointment to Professorships, do you think the Synods would be likely to concur in the exercise of that *veto*?—I think in many cases they would likely disagree.

Are you aware that an application has been made, by the Synod of Ulster, on the subject?—Yes, I am.

Would such an arrangement as would put into the hands of the Synod of Ulster an absolute *veto*, or any strong interference in the appointment of the Professors, be approved of by the Seceders?—I think not.

Can you state for what reason it would be likely that they would disapprove of it?—I would suppose generally, the Seceders would rather that the Institution would not be too much controlled by any particular religious sect; and that the fundamental principles of the

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Institution, and the course of education, should be of a general nature, giving to all sects equal advantages.

You have stated, that your Synod are agreed among themselves in religious opinions; do you believe that the Synod of Ulster is so?—I think not.

What opinions do you think preponderate in the Synod of Ulster at present?—I have heard it stated, that Calvinism is increasing in the Synod of Ulster; Arminianism is supposed to be prevalent also; it is reported, there are Arians in it, but I am not aware that any ministers of the Synod of Ulster have publicly declared themselves Arians.

In the possible case of the prevalence of Arian principles, among the Synod of Ulster, would any interference of theirs, in the appointment to professorships, be peculiarly unacceptable to the Synod of the Seceders?—Yes, it would.

The clergy of the Synod of the Seceders receive the *Regium donum*?—Yes, they do.

Do you think if a power were vested in each of the Synods, of objecting to the appointment of any particular person, to any one of the Professorships, the Hebrew Professorship for instance, that that would practically have the effect of excluding any one except upon the score of Arianism?—If an Arian was not a candidate for the Professorships, and that among the candidates there was an avowed Arminian and a Calvinist, owing to the difference in their religious opinions jealousies might be awakened, and the vesting of such a power in the Synods, might in time, (if the subject of Arianism was set at rest) practically tend to the excluding of one or other of them on the score of religious opinions.

Should you consider it objectionable under all the circumstances of the Institution?—Yes; I think it would be a departure from the principles of the Institution, inasmuch as religious opinions are not the ground of choice, but literary qualifications and moral character.

Do you think it objectionable that the two Synods should have the power of appointing their own Professors of Theology?—No, I think that desirable; and I feel satisfied it is a right they will always wish to exercise.

According to your view of the principles of the Institution, is it not a violation of those principles to entrust the appointment of professors to a body like your own, who will not, it is well understood, appoint any but a Calvinist?—With the exception of the appointment of the Professor of Theology, which is a right exclusively belonging to the Synod, I think it is.

Are you not aware that an impression has gone abroad, that the Belfast Institution is an Institution that has become more or less subject to Arian principles?—I have heard the thing stated; but so far as I have had an opportunity of judging, I have never been able to discover that tendency.

Do you not think, in general report at least, that the subject of Arianism connects itself unpleasantly with the character of the Belfast Institution, whether rightly or wrongly?—I think it is unpleasantly connected with it in general report, but at the same time unjustly.

Do you not think, in reference to that circumstance, it would be desirable to adopt some regulations which might satisfy the public, that it was the objects of those connected with the management of the Institution, to mark their disapprobation of those principles, and to evince a desire that they should not prevail there?—In the faith that every member of Faculty will be induced, from interest as well as principle, to honourably redeem the pledge he must give, and viewing the question in a general light, I should think it would not be desirable to exclude even an Arian, where he is better qualified as a literary man and a man of moral character, lest it should have the effect of seriously injuring the Institution, as being a departure from the principles upon which it was first established.

Is it your impression, that the principles upon which it was established were so perfect as that they could not admit of improvement?—It may not be impossible to make an improvement on the principles of the Institution; but owing to the jealousies existing amongst different religious sects in Ireland, and considering the great diversity of opinion on religious subjects that exists amongst Presbyterians, I am not aware of any change that could be made in the principles of the Institution which would render it generally more acceptable, preserve it equally free from a tendency to proselytism, and give the same prospect of its being permanently useful, in affording to Presbyterians the advantages of a liberal education.

Should you think it objectionable that an Atheist should fill the chair of moral philosophy?—I would, decidedly; or any professorship connected with the Institution.

Do you consider that it would be equally objectionable that an Atheist should fill the chair of chemistry, as that he should fill the chair of moral philosophy?—It is not perhaps equally objectionable, but it would be to me objectionable.

Would you object to an Atheist teaching the Latin and Greek languages?—I would.

Do you not think he could do very different degrees of mischief in the three situations suggested?—I do.

In which would he do the most?—In that of moral philosophy.

Do you think it would be desirable that any arrangement should be made with a view to prevent the possibility of an Atheist actually filling that situation; for instance, that the appointment to that particular professorship should be made subject to the approbation of either or both of the Synods, in which case we would presume it would be quite impossible that any but a religious person should be sent into it?—I am not aware that, according to the present principles of the Institution, an Atheist would be eligible; but supposing the possibility to exist, I should think it desirable that there should be something to prevent the

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the appointment of such a person to any professorship; but I am not an advocate for vesting that power in either or both of the Synods.

Would you object to the appointment of a Socinian, as contra-distinguished from an Arian, to any of the professorships?—As an individual, I would rather that no Arian nor Socinian was appointed; but the appointment of a Socinian, I conceive, would not be a departure from the principles of the Institution.

Would your objections to the appointment of an Atheist apply also to the appointment of a Deist?—Yes; I might make a difference in the objection, but I would still object to it.

You would object to a Deist, but not to a Socinian?—Yes; understanding by a Deist a person who denies divine Revelation.

Are you acquainted, individually, with any considerable number of the gentlemen who act as managers of the Belfast Institution?—No, I am not.

What are your impressions upon the expediency of conferring upon the Government some power of the nature of a *veto*, with respect to the appointment of professors?—As an individual I would have no objection; but I would feel fully satisfied that the Government should have a *veto* upon the appointment of professors, as I conceive it would identify the Institution more with the Government.

Do you think that your feeling upon that point would be pretty general?—So far as I have had an opportunity of conversing with persons in the circle of life in which I move, I have not heard an objection to it; I think it would be generally approved of.

You have spoken of Arminianism prevailing to a certain extent in the Synod of Ulster; we have received very different definitions of that word; we would be obliged to you to explain the sense in which you employed it?—Arminians deny the doctrine of election, and the perseverance of the saints; and while they admit the pollution of nature to a certain extent, I think they deny the imputation of original sin to the posterity of Adam. They believe in the Atonement, but consider repentance and faith as the conditions on which men will be saved; and that man has an absolute freedom of will or power to believe, independent of divine agency.

That you consider a sufficient definition of it, in the sense in which you used it?—Yes.

The Calvinists object to that view?—Yes.

The one considers him a free agent, and the other not?—In the general, the doctrine of necessity connects itself with Calvinism; but I think the doctrine of free will is adopted in a certain degree by many Calvinists, and supposed to be consistent with the views they have of religious truth.

The question of union with the Belfast Institution has been a subject of frequent discussion in your Synod?—Yes, it has.

We find a minute in the proceedings of the year 1823, which is to this effect: "Pursuant to a deed of last year, the Synod proceeded to consider whether there exists any just ground for discontinuing the connection of the students under their care with the Belfast Institution. On this subject of vital importance to the interests of religion, the Synod gave their deliberate judgment at great length. The following motion was made, and unanimously adopted; that 'deeply as the Synod regret the introduction of professors reputed to be of Arian principles into the Institution, and strongly as they detest such principles, yet as the professors have come under solemn engagements not to interfere with the religious opinions of the students, and as no fundamental principle of the Institution has been violated, they see no grounds of dissolving their connection with it;' " does that resolution still stand recorded, as stating the opinions and sentiments of the Synod?—It does.

And neither the Synod as a body, nor yourself as an individual, have seen any reason to rescind that resolution?—No, not any.

Do you know whether, since the Institution has been opened for the instruction of young men for the ministry, any young men have gone to Glasgow, or have they all been educated in Belfast?—I believe they have all been educated in the Belfast Institution.

Is there any thing connected with the subjects upon which you have been examined, upon which you would wish to give any further explanation?—There is one thing connected with the Institution, that it may not be improper for me to mention, namely, that I think it has already tended, and will in future tend in a considerable degree, to the general improvement of school education in the North of Ireland. I am disposed to think, from some conversation I have had with the professors, that 200 students or upwards, educated in the Academical Institution, have been employed as teachers in families and public schools in Ireland; and there is an opportunity for a teacher in the country to attend, during his vacation, at the Belfast schools, where he has an opportunity of becoming acquainted with a more improved method of teaching. An instance of this kind has come within my knowledge of late. I am a member of a committee connected with a school in the place in which I reside. It was proposed that the teacher should attend for fourteen days at the Institution, during his vacation, and that the vacation should be earlier on that account. He will be in attendance in a few days, and he is determined to spend part of his vacation in future in this way. Another fact which tells in favour of the Institution is, that when Irish students formerly attended at Glasgow, they were not recommended to families as teachers; those situations were generally filled by Scotch students. In the Institution the professors have an opportunity of recommending those most competent to teach, and it has proved advantageous in a pecuniary point of view, and otherwise, to the young men at the Institution.

Is there any other point of view in which it occurs to you the country is likely to derive benefit from the Institution?—No other that occurs to me.

Appendix, No. 23.

EXTRACTS from the Examinations of the Rev. *Henry Cooke*;
5th and 6th Jan. 1825.

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WILL you be so good as to explain to us, wherein the difference of faith or opinions consists, among those who are vulgarly denominated the New and Old Light, as applicable to the Presbyterian body?—In one word, in the North of Ireland the Old Light signifies, in its strictest as well as most common acceptation, Calvinism. It is also occasionally employed to signify Arminianism, and also that intermedium between the two which Richard Baxter taught. It is employed to signify all those, but most generally Calvinism. New Light, in the North of Ireland, exclusively signified Arianism, or a verging to Socinianism. We have not many Socinians; there may be some, not more than one among the ministers of whom I am certain. There may be another whom I suspect, but among the people there are few. The term New Light is applied to them all.

Do you conceive that Arminianism and Calvinism are easily reconcileable with each other?—I think, taking it in the sense in which it was taught by the Remonstrants in Holland, they are not at all reconcileable; but as it was taught by Wesley, they seem to meet so closely, that it is not easy to distinguish them. I mean, that a man who would write or preach the doctrines called Arminianism, has necessarily to concede all the essential points of Calvinism.

Are we to distinctly understand, that in speaking of the Presbyterian church, the word New Light is understood to imply Arianism, leaning at least to Socinian opinions?—In its most extensive sense it signifies distinctly, not only Arianism, but Arianism verging towards Socinianism, or positive Socinianism. Some few Calvinists apply it to Arminianism, but this is uncommon.

Do you think there is Arianism in any of the ministers officiating in the Presbyterian congregations in Ireland?—Yes, I am certain there is, so far as one can be certain.

Is it avowed by those ministers, or denied by them?—I do not know that it is avowed by more than two or three; the others are all anxious to deny it, or say nothing upon the subject. I am here speaking of the North; in the South, it is distinctly avowed by the Synod of Munster.

In what way have they avowed it?—One way is by preaching. I know the distinguishing doctrines of it have been preached, and others, by tacit consent; it is known by considering the doctrines they do not preach. I believe it would not be easy to find any other way of ascertaining the fact.

In the Synod of Ulster, do you conceive there are any ministers belonging to it, who hold the Arian doctrines?—I do think there are.

What is the total number of ministers belonging to the Synod of Ulster?—I think, taking in ministers and assistants, it would be about 200.

Of that number of 200, what portion should you suppose hold the Arian doctrines?—I have not been able to estimate 40; about 35, I think that was the most, upon a special personal examination of the list of the Synod, and very few of those would be willing to acknowledge it; it is known by defect rather than declaration.

What number of ministers belong to the Presbytery of Antrim?—I believe eight congregations and ten ministers; one has no congregation.

Are they understood to hold the Arian doctrine?—I think there is one of them, of whom I would question very much whether he does hold it or not. I should suspect he was more of an Arminian, but he does not, so far as I know, preach the doctrine that would show he was not an Arian.

As to the others?—One of the principal persons has published they were all Arians; but the rest affirm he had no authority for saying so. I consider them all Arians, except perhaps the one mentioned.

How many ministers belong to the Synod of Munster?—I believe eight congregations, and eleven ministers, of whom two lately died.

How many of those hold the Arian or Socinian doctrines?—There was only one out of the number that did not hold Arian doctrines; and some of them, I believe, held the Socinian doctrines.

What number of ministers belong to those you name Seceders?—I think about 100, or a few more.

Do any of those hold the Arian doctrines?—I conceive not one.

Do any of the Covenanters?—Not one.

Was there not some rule of discipline until lately, which had the practical effect of excluding the Arian ministers from their functions in the Synod of Ulster; something in the nature of a test, or subscription of articles, or confession of faith?—I think about a hundred years ago, or near it, the Presbytery of Antrim was separated from the general Synod of Ulster, on account of the Arian doctrines. They were, I believe, expelled from the body, chiefly or altogether on that account. I believe the ostensible reason used by the members of the Presbytery of Antrim was, a refusal to subscribe any human test or doctrine; and the law of the Synod, before and after that period, certainly stood in words, and should in practice, that no one should be licensed to preach, or be ordained, except he subscribed the Westminster Confession of Faith: with this sole exception, there was an Act passed by the Synod called The Pacific Act, to relieve persons from mere expressions, not relieving them from the doctrines. If any minister objected to the expression in the confession, he had

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had a right to put it into his own words, but at the same time not to deny the doctrines contained in it; and it was even so particular, that he would not be permitted to put it in Scripture language, because there might be a doubt thrown over the meaning he attached to it. With that exception, the law was, that before any one received license or ordination, he must sign the Westminster Confession of Faith. The principal reason for the Pacific Act was this:—There is one chapter in the Westminster Confession of Faith that goes to define the power of the civil magistrate, and it declares that the civil magistrate has power to call Synods; or such other religious assemblies, and to see that nothing be enacted therein contrary to the Scriptures. This produced a good deal of debate; for whilst none would have denied the right of the civil magistrate to convene a religious meeting, many scrupled at the latter part of the article, which seemed to give the magistrate a right to enter upon the interpretation of the Scriptures. It was upon this subject that explanation was frequently required. Ecclesiastical writers on the subject explained the law thus. The magistrate has power "*circa sacra sed non in sacris*." Difficulties on this subject created the necessity of the Pacific Act I have mentioned. There might be also other expressions to which the same latitude might be extended, the minister putting it in his own language, but not impugning the doctrines. Such was the law of the Synod in words; and at the time the Presbytery of Antrim was separated from it, it was very exactly the practice. I can only give a conjectural reason for the change, but I think, in all probability, it arose from certain writings being circulated among the ministers, and also from an Arian professor having crept into the University of Glasgow. This was a Professor Simpson, who was ejected by the General Assembly of the Church of Scotland, for teaching that the doctrine of the Divinity of our Saviour was to be understood, as far as I can recollect his expression, *cum grano salis*. I cannot trace the origin of those opinions in the Synod further than I state.

In point of fact, would the condition of the subscription to the Confession of Westminster have the effect of excluding Arians altogether from the ministry?—Yes it must.

No person could subscribe that confession and be an Arian?—No, he could not; it is impossible he could be any thing but a Calvinist; it is beyond all question, the most strict of all confessions that have been written.

Are the Seceding ministers of Ireland bound to subscribe to it?—I apprehend all of them.

Did you subscribe to it?—I did.

And yet we must collect from your former evidence, that all the ministers of the Synod of Ulster do not subscribe to it.

At the time some of those opinions were introduced, which I have referred to, a laxity of discipline was introduced as to enforcing subscription; some Presbyteries laying it aside, others eluding it by equivocal phraseology, the consequence was, that the greater number of Presbyteries dropped it altogether; but at the same time some of the Presbyteries that have given up the subscription, are the most decided in favour of the doctrine of the Westminster Confession; so that you are not to infer from a Presbytery having given up the subscription, that therefore they give up the doctrine. But the Presbyteries that have properly retained subscription are most decidedly Calvinistic.

Would such Presbyteries as you have described, be averse to adopting the rule again of making the subscription to the confession a condition upon undertaking the ministry*?—There might be some objection, because they go upon this principle, that it is much better to examine the young men upon the Scriptures than require their subscription to any human formulary, because you might get a hypocrite to sign it.

At the same time one does not see how that reason would apply to the excluding the subscription to the confession of faith, because it might be still open to examine them upon the doctrines, and the supposed hypocrite might be detected?—I hold the opinion implied in the question; but I think, that amongst our clergy, who go by the general denomination of the Old Lights, there are some holding Arminianism, but the point in the confession upon the subject of predestination is so strict, it is impossible to entertain any doubt; the consequence has been, that those members holding Calvinistic doctrines, and others holding Arminian doctrines, or doctrines akin to them, have made a kind of compromise with one another, and the Calvinists have not enforced subscription for the purpose of not excluding those

* The subject of subscription and of separation from the Arians, has often formed matter of deep consideration to many members of the Synod of Ulster. I confess I am favourable to both; I feel myself a member of a church openly tolerating what I consider erroneous doctrines; but alas! where should I retire into greater purity. What church is free from the stain.

I have therefore, with others, laboured to reform rather than abandon a church I acknowledge in some degree corrupt; we have not been without some success; we have seen, as I have stated above, most extensive revolutions for the better. Had we been separate from the Arians, their congregations would have been filled on the demise of ministers with Arian successors; our remaining in union has enabled us in many cases to fill the churches of deceased Arians with Orthodox preachers.

Notwithstanding all this, the anxious wish of many is for a separation, and the great practical barrier in the way is, how to reconcile the Calvinists and Arminians; the Arminians are the smaller number. Some ministers have talked of modifying the Westminster Confession, on the article of Predestination; others, of substituting a subscription to the distinguishing doctrines of the "Trinity," the "Atonement," &c. &c.; others have talked of a prospective union with the Seceders. It wants but a beginning to effect a division on some of the foregoing principles; I think the Orthodox members of the Synod might all agree to resume subscription to the Westminster Confession, under the operation of the Pacific Act. I have described, I believe, the Arminians amongst us to go further in conceding the essentials of Calvinism than even what I have before mentioned.

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those who hold the doctrines of Arminianism. I mean by that, Arminianism as modified by Wesley and others, and which I myself consider as conceding the doctrines of Calvinism.

In what manner did the Synod of Munster get rid of the subscription to the Westminster Confession of Faith?—I am almost certain they never had it, because the Synod of Munster generally acted as a number of Independent churches, having no common bond of union.

At what period was the Synod of Munster formed?—Many of them were chaplains of families in the time of Cromwell, and were Independents.

Do you mean they were of that sect known by the name of Independents?—Yes, several of them appear to have been Independents; some were settled as ministers of Protestant colonies; some were the ministers of French refugees, and seemed to have had little connection more than what arose from the management of the Government.

Of course you have read the Thirty-nine Articles of the Church of England?—I have.

Are there any of those articles you would not feel at liberty to subscribe?—The article permitting the church to ordain rites and ceremonies, I could not subscribe except explained in a very particular manner; if it signified to ordain, or enforce any ceremony not contained in the word of God, I could not subscribe it.

Could you subscribe to all the doctrinal articles?—Yes, I could.

Do you conceive, that all the ministers you have described as Seceders, could, with equal facility, subscribe to all the doctrinal articles of the Church of England?—Yes, no doubt; we hold the articles of the Church of England to be Calvinistic, and in that we agree with one portion of the church and disagree with another: those articles that refer to the doctrines of the Gospel, we should have no objection to in the world.

Do you conceive, that the number of Arians, among the Presbyterians in Ireland, has been increasing of late years?—I think it is very much on the decrease.

At what period do you suppose it was the greatest?—I think it was greatest, perhaps, about an hundred years ago, at the time the Presbytery of Antrim was separated from the Synod of Ulster; I think then it made very considerable progress under the patronage of high names, as Abernethy, the author of a very excellent work upon the Attributes, who gave it a great deal of éclat. I think it afterwards declined for a time, but I think there was subsequently a revival; forty or fifty years ago it might be at its height, and remained stationary for a time, or was even upon the increase; but latterly it has decidedly declined, and I will give you a striking example of it. I was ordained in 1808; I believe I succeeded an Arian; another friend was ordained in 1808, and he succeeded an Arian, or one very near to it; another friend succeeded in like manner, a very decided Arian; and another friend another Arian; until in one whole district, which was twenty years ago entirely Arian, I do not know of one single minister you could suspect of Arianism except one.

Can you state how the congregations, your own, and that of your friends, were affected by the change?—The people were delighted by it; they considered themselves suffering very much, certainly, under the ministry of the Arians.

You think the congregations generally as contra-distinguished from their ministers, are indisposed to Arianism?—Yes, the great body of the people, most distinctly are opposed to Arianism; but if the people of rank, in a congregation, be Arians, as sometimes happens, they may bring in a minister of Arian principles by their influence; for although the people have equal votes, we allow a proportion of representation and influence to property in the house. Originally also, there was a certain representative power allowed to the quality and rank of the person, that could only be an estimated thing that would go by the opinion of the ministers and elders; but now, without allowing rank or quality to enter into the estimate, the richer part of a congregation have a great facility in keeping out any minister, or bringing in one of their own choice.

Is there any precise rule?—Two-thirds of both men and money are necessary to get a minister in, and one-third would keep him out.

Can you assign any reason, why persons of the rich and upper and better class, are more disposed towards Arianism than others?—I could not give a decided reason; but I think one reason has always been, that the ministers called the Old Lights, were always most disposed for enforcing strict church discipline. They all kept up a discipline, in modern times considered ridiculous; punishing members for delinquency, and unfortunately the rich classes of people were not fond of it. I think the Old Lights also preached the highest, and therefore to some the least acceptable standard of morality.

Can you discover in the modes of education, that have been pursued by the Presbyterian Clergy of Ireland, any predisposing cause that would account for certain leading characters among them declining to Arian principles?—Not more than the influence of the Presbyteries; a young man, when he commences as a student, comes under the care of the Presbytery; the necessity of writing essays, and preaching sermons before them, brings him constantly in communication with them; and if they are Arians, it is likely he may imbibe some of their notions. I will venture to assign, as another reason, the protégés of Government have generally been Arians.

Has there been any cause of the kind existing in the Scotch Universities?—Latterly there has not been any thing very distinct, except that some of the Scotch professors have been, at least I may say, suspected of Socinianism, or very liberal opinions as they are pleased to call them; and that might have predisposed some. It is a notorious fact, that some of the Professors of Edinburgh and Glasgow have been suspected.

Do you apply that to the professors of theology?—I do not apply it to them; and yet although I studied under two professors in Scotland, there was a great deficiency in their system of education in theology; it was a great deal too general. I never heard any doctrines brought forward, although I believe the persons themselves hold those doctrines, that

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might have been brought forward with advantage to Orthodoxy. This glaring deficiency in the education of Irish students of theology, arose in a great degree from the length of the Scotch Professor's course, and the shortness of the Irish students curriculum of theological education. It was a great evil.

To what circumstance do you attribute the recent decrease of Arianism among the Presbyterian clergy?—To greater exertion and decidedness on the part of the ministers holding Orthodox doctrines, and to the Bible and Missionary Societies, which have altogether got into the hands of the Orthodox or Old Light ministers; in consequence of that, they have been brought into public notice which they were not before; their principles have been known, and have been stated at public meetings. A number of very influential Orthodox ministers have arisen that have boldly asserted their sentiments, and taken away the cause of objection that formerly existed against Orthodox ministers, and the stigma affixed to them of vulgarity, which may have been in a great degree the case. This point is well illustrated in a very excellent essay of Mr. Foster, upon the reason why evangelical preaching has been less exceptionable to the upper classes; latterly, a number of ministers better educated and better calculated for preaching to the higher ranks, have taken off the stigma that before existed upon those doctrines, and exhibited them in a more attractive form and more prominent point of view. But the great cause has been the advancement of the Bible, as a more prominent object of religion, and attention to the Bible and Missionary Societies, which have brought the Orthodox ministers into more notice, and given them more decision and more influence.

Have you observed less disposition on the part of the Arian ministers to refer to the Scriptures as the standard of truth, than amongst those whom you describe as Orthodox?—No, I do not think I have observed less disposition, but there is less inducement. I conceive, that the sermons of the Arians contain none almost of the peculiar doctrines of the Gospel; there would be no reference to either the person or almost to the works of the Saviour; their discussions consist more of essays on ethics. There would therefore be less inducement for reference to the Scriptures, as they would have less to prove of what is peculiar to the Scriptures. The others treat frequently upon the peculiar Scripture doctrines of the Gospel, and therefore have more reference to scriptural authority.

Do the observations made, as to the decrease of Arianism, apply to Ireland generally, or to the province of Ulster?—I conceive it is general. I cannot call it a decrease in the south. I can only say, there is a visible increase of other doctrines. We have established Churches in different places. We have it in our power in almost any of the principal towns of the south to establish others. The Arians have either not the inclination or the power. I cannot decidedly say which; but I am inclined to think, they would not have the power.

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Is there any point that occurs to you upon the general subject of education in Ireland, which you did not state yesterday in the course of your examination?—Yes; there is one point I should wish to explain, as my evidence would tend to injure the Scotch Professors of Theology. I mentioned, that although I studied two years under one Professor, and one under another, I never heard any doctrinal points stated; it is absolutely necessary for doing justice to those persons to whom I owe very much indeed, that I should explain. The explanation is this; before the late addition to our means of support by the liberality of the Government, the income of the Presbyterian ministers was very limited; our ministers had only 16*l.* a year from Government; and their stipend was not larger than I have stated. In some of the congregations the liberality of the landlord allowed them to live by having farms at a cheap rate. In consequence of a number of rich families leaving the Presbyterian body, to whom they almost all at an early period belonged, and joining the Established Church, the greater part of these farms were lost by the congregations, the landlords feeling no interest in them, and in some cases the old ministers appropriated the farms to themselves, of course succeeding Ministers were deprived of a principal means of their support, and a great many of our clergy were comparatively very poor. Under circumstances of this kind you cannot suppose our education would be very extensive. I believe that previous to 1803, it generally consisted of a few sessions at philosophy and languages, and that only a part of the Irish students ever attended theology at the University, but depended altogether on their reading while under the care of their Presbyteries. After 1803, the curriculum of study for our students was extended to three years in languages and philosophy, and one year's study in theology. On the other hand, the time of education required for a Scotch minister is eight years. He has four years in languages and philosophy, and at least four and in many cases six years in theology; if he be in any degree irregular in attendance, he must be six years. The consequence of this system was, that the Scotch education in theology, extending through four years and sometimes six, our ministers who only attended one year on theology, would generally hear not a single doctrine of the Gospel discussed in the lectures. A system extending through six years was necessarily very voluminous; the entire discussions of a year were often confined to one or two points, being the very out-works of religion. Our ministers attending but one session must of course have received a very imperfect view of theology. I give myself as an instance; I never heard any lectures on doctrinal theology. About 1804 or 1805, we had extended our system of education, and required two years attendance on theology. This law was soon repealed, and we again returned to an attendance of one session. From this statement it will be evident, that where the range of the Professor's lectures extended through four, five or six years, we got but one year of that range, consequently few of our students ever heard a single word of

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the doctrines of the Gospel explained; all the time they had for attending to that subject was the year and a half that they are under the Prestyttery, in going through a certain course of sermonizing. When I observed that from the Scotch professors, I had heard nothing of the doctrines of the Gospel, it might be drawn from my evidence, that they gave nothing of them; this apparent neglect is accounted for in the way I mention.

Appendix, No. 24.

Further Examination of the Rev. Henry Cooke; Thursday, 24th November, 1825.

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STATE your situation in the Presbyterian Church?—Minister of Killileagh, in the county of Down. My former office of Moderator of the General Synod of Ulster, was only annual.

How long have you been a Presbyterian minister?—I have been ordained since 1808.

Where were you educated for the ministry?—In Glasgow.

In what part of Ireland have you resided since you have been in the ministry?—Chiefly in Antrim and Down.

In the neighbourhood of Belfast?—Yes.

Have you resided much in the town of Belfast?—A good deal.

Have you considered, with interest, the state of the Belfast Institution, from time to time?—I have paid considerable attention to it, from time to time.

Were you a party, in any way, to its formation, originally?—Only in approving of it at the time.

Will you be so good as to state, which you conceive to be the primary object of the Institution, the education of the laity, or that of the Presbyterian clergy?—I understood the primary object of the school department to be the education of the laity about Belfast, and the object of the philosophical or college department to be almost entirely for the candidates for the Presbyterian ministry.

Do you think the collegiate department is principally conversant about the education of persons intended for the Presbyterian ministry?—I have always thought so.

In point of fact, is there an actual majority of those attending the collegiate classes intended for the Presbyterian ministry?—I believe the great majority intend to be Presbyterian ministers.

Which do you consider the more important character of the Institution, the dispensing a more liberal system of education for the laity, or its more peculiar character of preparing candidates for the ministry?—The collegiate part I consider the most important, as it respects the preparation of candidates for the ministry; in the other view, I do not conceive it differs from other extensive schools or academies, except in the number of its scholars.

Before the North of Ireland had an opportunity of sending candidates for the ministry to Belfast, where did they receive their education?—Generally in Glasgow; a few in Edinburgh; and I have known one educated in St. Andrew's, and some few in Dublin. A considerable number of years ago, some of our ministers were educated in Ireland.

By education, you mean collegiate education?—Yes; there was at one time a philosophical school in Antrim; at another time in Killileagh, and in later years at Strabane. I believe some of the present members of the Synod were in part educated there.

Since the establishment of the Belfast Institution, are we to understand that any considerable portion of the candidates for the ministry have been educated in Glasgow, or the other places mentioned?—Not many.

Do you conceive there are any candidates at Glasgow intended for the Presbyterian ministry in Ireland?—Yes, I think there are some; I have always known some go there, even since the establishment of a place of education in Ireland.

What should you suppose was the inducing motive of those individuals to prefer Glasgow? I think some might go on account of the scholarships or the bursarships; of these, some are generally appropriated to Irishmen, and some students might go with a view to obtain them. I believe some of the others have gone in consequence of some objections to the Belfast Institution, on account of the religious principles of some of its professors or teachers.

Referring to your own experience at Glasgow, we should wish to know your opinion, as to which system of education has the best moral effect upon the conduct of the young men, that at Glasgow, or that at Belfast?—As to the mere system of education, I do not know any practical difference.

We speak of the moral conduct of the young men when resident at Glasgow, compared with what you know it to be at Belfast?—Of those whom I knew at Glasgow, and those I have known at Belfast, I do not know any striking difference; I have known ill-conducted students at both, at Glasgow and at Belfast; I have also known students, and that the great majority, of the most exemplary character at both places.

Which situation do you conceive most favourable to discipline?—I think education in Ireland is greatly preferable to education abroad, on account of the young men being nearer the eye of their spiritual guardians. Scotland, I consider, most favourable to discipline for Scotch students; Ireland for Irish students.

Do those guardians really exercise considerable practical superintendence over the conduct of the young men?—I have no question of it; I do so myself as far as is in my power; others,

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others, as they have opportunity, do the same. By superintendence, I chiefly mean what arises from intercourse.

Were there any persons who exercised any analogous superintendence at Glasgow over the conduct of the Irish students?—Certainly, none but the Professors themselves. It was but seldom an Irish student could form any other valuable acquaintance.

Did the Professors, to any considerable extent, exercise such an influence?—The students at Glasgow, lodging not in the University, according to the custom here, or in England, the Professors had very little opportunity of exercising any general superintendence. If any complaint came before the Faculty, they could and did exercise very strict discipline; but still there were no persons who could influence the conduct of students in the same manner as their own relatives or ministers. The real difference, in my mind, between Belfast and Glasgow is, that to our students the one is at home, the other in a strange country. Were it not for that circumstance, I should prefer Glasgow, as the Institution at Belfast is at present circumstanced; indeed, as it is at present, I should, with all its inconveniences, prefer Glasgow.

Will you state your motives for preferring Glasgow?—There are some of those who exercise considerable influence over the Belfast Institution, of whose religious opinions and practical piety I do not entertain a favourable opinion. These persons become prominent, while better men keep in the back ground. The strain of public preaching is also in Glasgow almost universally evangelical; so is the tone of public conversation. Preaching and conversation of another character hold a public and eminent station in Belfast. Hence I apprehend, ultimately, a dangerous influence and injurious effect, as the Belfast Institution is at present constituted. Were the Institution thoroughly reformed, my scruples concerning education for the ministry in Belfast would be removed.

Do you conceive, that the Irish students, whom you recollect at Glasgow as a class, made religion more their business than the Irish students now at Belfast do?—I am of opinion, there has been since I first knew Glasgow, and also since I first knew Belfast, a great improvement in students, clergy and laity.

In both places?—Yes; I have had an opportunity of knowing Glasgow better than perhaps any minister of our Synod, for I studied in Glasgow since I became a minister; and during the time of my attendance in 1816, I found that the Irish students were a very superior class to what they were from 1802 to 1806, the first period of my attendance. There were, I think, twelve Irish students of theology, with whom I was acquainted in 1816; they were, without exception, most correct and pious. Such Irish students of philosophy as I knew were equally praiseworthy.

Do you think a sense of the importance of religion is upon the advance in Glasgow?—Yes.

In the University or the city?—Both among the inhabitants of the city and the students of the University.

Are we to understand, that an equal sense of the importance of religion prevails in the Belfast Institution?—I have seen a great improvement within a few years past. Shortly after its commencement, some students were behaving very badly; the Presbytery of Dromore, to which one of them belonged, instituted an inquiry, and exercised a severe, but salutary act of discipline. This had its effect, as many of the students attended the investigation; but independent of any thing of this kind, I conceive the cause of religion advanced among the students of Belfast as it is among the students of Glasgow and Dublin, and other Universities. I do believe, for example, that it might be proved to a demonstration by facts, that the present spirit of religion that has gone out through Ireland, might be traced to the religious zeal lately sprung up amongst the students of Dublin.

We are to understand, that the same improvement marks the character of the people of Belfast, as well as of the persons attending the Institution?—I have no question, there is an improvement in many of the people as well as in the students.

We should be glad to know your opinion, whether religion prevails in the greatest degree in Belfast or in Glasgow?—I think there are in Belfast many as sincere and pious Christians as are to be found in any other place. But persons of a different description assume in it a more prominent part; so do religious opinions of which I cannot approve. I have not known such persons or opinions in Glasgow. I am inclined therefore, and only upon this ground, to say, that religion prevails in the greatest degree in Glasgow. Besides residing in Glasgow in 1816, I have since paid several visits of some weeks continuance; I conceive I am therefore enabled to make the comparison.

Do you think that that results, in any important degree, from the ministry of Dr. Chalmers?—He has, no doubt, been a powerful instrument in the hand of Providence; but he found a people predisposed to attend to him: I think the principal effect to be ascribed to him personally is, that he has excited attention to subjects of public interest, and perhaps stimulated ministerial diligence; but the general habits of the people in attention to the duties of religion was very remarkable before the ministry of Dr. Chalmers: I believe, however, he benefited the students, by occasional plain denunciations of the vanity of scholastic philosophy, when put in competition with the simplicity of the Gospel. He was much attended to by the students.

Do you conceive there are at present any preachers in Glasgow who avow and inculcate Arian principles?—I never knew of any.

Never; at any time?—No.

Do you believe there is at present any preacher at Glasgow, who, by his silence upon certain points of Christianity, would leave you as little dubious as by the direct inculcation of his opinions, that he maintained Arian principles?—I have reason to suspect there is one

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such in Glasgow; but I should not say whether Arian or Socinian; I am rather inclined to suspect Socinian; but as to any overt act or declaration, I never knew any on the part of any preacher now in Glasgow. There was a Socinian preacher there some years ago, but I think he has removed from it. I consider Glasgow unpropitious for the growth of either Arianism or Socinianism.

Do you know any preacher at Belfast, who, by what you term an overt act, leaves it not dubious that he is an Arian?—Yes.

Do you know of any who inculcate Arian sentiments?—Yes.

How many?—At least three in the town.

Do you know others at Belfast, who, by their silence on certain points, create a conviction in your mind that they are Arians?—I do not.

Do you believe there is any Socinian preacher at Belfast as contra-distinguished from an Arian?—No.

What is your opinion as to the degree of popularity that attaches to the preaching of the individual in Glasgow who, you say, observes a silence upon certain points of Christianity?—He is not attended with any considerable degree of popularity, except among a few of what they are pleased to call a philosophical turn of mind.

Are the Arian preachers of Belfast attended by any considerable congregations?—Yes; I should think so.

Do you think their peculiar sentiments are popular in their respective congregations?—With some of their hearers they are not popular; with others I think they are.

Do you think those persons who attend the preaching of Arian ministers differ or agree with them?—I think some differ from them; some agree with them.

Do you think that all those who agree with them are aware that they are Arians?—They must be aware of the opinions they hold, but they may not know the ecclesiastical name of them; but when they approve of the books published or written by their ministers, which are acknowledged to be Arian, I take for granted they are aware that they themselves are Arians.

Do you think there are any members of their congregation who have become Arians by means of their preaching, but would be shocked at making the discovery?—I think any man who has unthinkingly been led into Arianism, when he discovers how opposite Arianism is to the spirit of the Gospel, must be shocked at the discovery of his former blindness and danger.

Are we to understand there is no avowed Arian minister in Glasgow?—Not that I know of, or with the exception mentioned, ever heard of; if there be any, their character must be very obscure.

Is there any considerable number of avowed Arians in Glasgow?—There may be some; but I do not know any thing of them. I never heard Arians mentioned as a prominent or even existing party; I knew of some Socinians who at one time had a preacher there; I believe they have no preacher now.

Is there a considerable number of avowed Arians in Belfast?—A very considerable number.

Is there any considerable number of the Managers of the Belfast Institution who are Arians?—I should think there is generally a considerable number of the Managers who are Arians; the Managers are, however, a moveable body, and there may be more at some times than at others.

Can you form any opinion, whether in this year or the last, there was an actual majority of Arians?—I have not seen the list; if I saw the list I could form a judgment.

[A list of the existing Managers of the Belfast Institution was handed to the witness.]

Is it your opinion that an actual majority of the Managers there stated are Arians, or otherwise?—Of the list of the Managers, I consider the majority are Arians.

Now, as to the Visitors, not meaning to include the official Visitors, but confining the question to the elected Visitors?—I should think the majority are Arians there too; but I am not so certain about the Visitors as the Managers; there are some in both lists whose religious opinions I do not know, and those I calculate on the side of those that are not Arians. I count none Arians, but those who either attend Arian ministers, or are by public fame esteemed as Arians.

Are we to understand that the individuals, whom in your answer you assume to be Arians, would themselves avow that they entertain Arian principles, or would they consider it rather as an imputation?—I believe a considerable number would avow it very distinctly; others by implication; others, perhaps have not minutely studied religious distinctions; others might disclaim it.

Are there any of them, whom in your own mind you consider Arians, who would disclaim it?—I think there may be some, whom I believe and know to be Arians, who would disclaim it; I do not mean by this to impeach their honesty, but consider it would arise from not having studied what Arianism really is.

Is there any particular manner in which you can account for Arians constituting the majority of the Managers?—I cannot pretend distinctly to account for it; but I believe, generally speaking, the members of Arian congregations may be richer, and more anxious for office. If richer, they have more influence. The influential party in the Institution I consider decidedly Arian.

Is there any way in which you can account for wealth inducing a tendency to Arian principles?—There is one reason that has appeared to me to operate very extensively in the North of Ireland. The Arian ministers have had generally small congregations; the consequence is,

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is, that they have had time to teach schools or academies, and have thus educated the sons of the greater part of the Presbyterian gentry; and here I see the commencing tendency to Arianism, in their early associations and habits. Six or seven years intimacy with an Arian master must produce its effect. Evangelical ministers, on the contrary, have generally had large congregations, and consequently no time for schools or academies; I therefore attribute the tendency to Arianism among the rich, chiefly to early association with Arian teachers, with whom they have been brought into contact; I also attribute it, in some degree, to the shameful neglect of evangelical education, which has been too common in universities where the rich are educated. In other cases, I attribute it to the influence of fashion, when Arianism has already been found the religion of a part of the richer class of society. I also attribute it to the relaxation of discipline in most Arian congregations, which renders them more acceptable to mere men of the world.

Is it your opinion generally, that the Anti-arian view of Christianity is less favourable to a relaxed state of moral conduct than the Arian?—So far as church discipline is concerned; I conceive in the one kind of congregations they have discipline, and in the other, I do not know of any discipline at all. I believe, the common principle of Arian congregations is to admit to communion all who choose to come.

Is it, that the profession of Arianism imposes less inconvenient restraint upon the usages of the world?—In my opinion the discipline of the Arian churches generally imposes less restraint. I think the profession of Arianism most acceptable to men of the world.

That in fact, a mere man of the world finds it more convenient to be an Arian than he would to be a Calvinist?—That is my opinion, and I must also declare, that I consider the Anti-arian principles more favourable to piety and strictness of living.

Will you state the provision that is made in the Belfast Institution, for the religious instruction of the candidates for the ministry?—So far as the general Synod of Ulster is concerned, it is entirely in the hands of Dr. Hanna, who is Professor of Theology and Church History, on the part of the Synod of Ulster.

He is quite the reverse of an Arian?—Yes, certainly.

So far as the Seceding Synod is concerned, what is the fact?—The same office is performed by Dr. Edgar, who is, I should suppose, of similar sentiments.

Is the Presbytery of Antrim at all represented by any professor or any other officer in the Institution?—Not officially.

Is it in any other manner?—By having three of their members in the Institution.

Are they Managers, Visitors or Professors, or how otherwise?—Several persons belonging to the Antrim Presbytery, are Managers and Visitors; the three I first mentioned are Professors.

Do you mean, that there are three Professors strictly, that are members of the Presbytery of Antrim?—Two are called Professors, and one is called a Lecturer on Elocution. For my part, I do not know the difference in point of duty or of influence upon the students.

Are you aware, that one of the Masters, who is also an Arian, is a member of the Synod of Ulster?—Yes; I am fully aware that he is neither Arminian nor Calvinist. His particular sentiments I do not pretend to be able accurately to define. He is generally called an Arian.

Is the Synod of Munster in any way represented in the Belfast Institution?—No; there is a member of the Belfast Institution, who was a member of the Synod of Munster, but he is not now; he is a member of the Presbytery of Antrim, and cannot, I suppose belong to them both; at least not in any way of discipline, according to my views of the subject.

Are we right in coming to the conclusion, that the two bodies of the Presbyterian Church, who are understood more generally to entertain Arian sentiments, are not represented by professorships of theology in the Institution, but that the two bodies who are the most Calvinistic, are so represented?—Yes; the two that are most Calvinistic have theological representatives; but they are not an original part of the Institution, nor are they subject to the Managers or Visitors, nor do they derive any emolument from it.

Do they teach all that is taught of religion in it?—All that is taught officially. And the two bodies who are understood to be Arian, have no such opportunities.

The Presbytery of Antrim is asserted by one of their own members, to be all Arian?—The Synod of Munster is not universally Arian. They have no Professors of Theology in the Institution. I believe they have not more than two or three students for the ministry.

What is your opinion, as to the practical effects of the working of this system. Do you think that any considerable number of Arian ministers, have proceeded from the Belfast Institution hitherto?—Not any considerable number. The Institution was at first evangelical, in its literary establishment. Arianism to a considerable amount is a late addition. Besides, since the time that Arianism has been advancing among the Professors of the Institution, public attention has been stirred up successfully to oppose it. But I have good reason to believe, that if public attention had not been directed to it, the case would have been very different, and that Arianism would have been rapidly though silently making progress among the students.

We understand that the members of the Seceding Synod are universally Calvinists?—I believe, they are.

Then there is no danger of seeing an Arian Professor of Theology appointed by them?—I am sure there is not, while they remain as they are. But churches once as evangelical have fallen, for example, Geneva.

We have understood there is not any similar unanimity of sentiment upon the part of the Synod of Ulster?—There is not exactly the same unanimity.

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Do you think there is any risk of an Arian Professor of Theology, being appointed by them to the professorship?—So long as the support of the Professor depends upon public contribution, I think there is little danger. Were there an established fund provided for his support, I am not so certain that an Arian, or at least, some one of very dubious religious sentiments, might not be appointed.

Are we to understand, that it is your opinion, that so long as the stipend of the Professor of Theology proceeds from the private and voluntary contributions of the members of the Synod, that he is likely to continue a Calvinist, but that if by any means the stipend should be provided for him *aliunde*, he might be an Arian?—In consequence of the present state of the Institution, I should think it not only possible but probable, that after the provision of an established fund, our Theological Professor might be an Arian.

Will you explain the causes of that opinion?—I judge partly from experience. The Synod have hitherto acted so when persons have been chosen to an office, where the stipend is provided by Government. I judge partly from the following reasoning. If the Belfast Institution remain the place of education for our ministers, in the course of a few years our churches will be filled with ministers educated there. Professors must naturally acquire a great influence over their students. If then a large proportion of the Professors be, as at present, Arians, there will be a great Arian influence raised up to introduce a Professor favourable to their own views, or so neutral as to do worse than nothing.

Can you account for how it might come to pass, that the stipend proceeding from other sources than voluntary contribution, should be attended with that effect?—It would then become an object worth being contended for, and the introduction of an Arian Professor would be supported by all the influence and power I have already described. He would be totally independent of popularity for his support. But so long as the support depends upon ministers or people, the Professor must be acceptable to the majority. There is at present a strong Arian party in the Synod. From the establishment of a seminary, at least partly Arian, they will acquire a great accession of power. They would finally, in my mind, become irresistible. Step after step, they have advanced in the Institution, and the check of dependence upon the people, once removed, they would finally obtain the seat of Theology. Further, I judge from the experience of other churches. The academy of Geneva introduced one Arian after another, till at last they became Arian or Socinian altogether. The same has occurred in other places, to the debasement or ruin of evangelical truth.

Do you conceive that the persons professing Arian principles, act together as a party?—Yes, while the others are rather divided among themselves, or feel not the same anxiety to promote their own views.

Do you mean, that they are anxious to advance their own peculiar tenets?—Yes; there are two ways in which this is done. The one is by direct teaching, which is only practised by a few. The other is by inculcating the principle, that young preachers ought to be cautious of making up their minds upon important doctrines, and confine themselves to undisputed and merely practical topics. This leads them to preach without declaring a word of the Gospel, and finally prepares them to admit any system or no system. Now, in my mind, no man ought to preach the Gospel, till he has well thought what the Gospel is. By inculcating the contrary course, the cause of Arianism is advanced, and in this way, the procedure of the Arians is directed with much diligence and some success.

Do you consider there is any considerable *esprit du corps* among those entertaining Arian principles?—Yes.

That they wish to disseminate their own principles?—Yes; of which we have had specimens in the publication and dissemination of the sermons of Dr. Price and Dr. Bruce, as well as in taking the most public occasions, such as ordinations, to advocate their own peculiarities, and impugn others.

Are we to collect, that you would consider it an undesirable arrangement that the two Professors of Theology should be paid equally in amount as the other Professors, and from the same funds as the other Professors?—I do not take upon me to speak for the Seceders; but as an individual member of the Synod of Ulster, I must say, that until we are secured from the influence of a new and increasing Arian power, lately raised up in the Belfast Institution, I should think it better that the Professor of Theology should depend upon the Synod for support, than upon any other source. But security against this power and influence, once obtained, I should consider it right that he should be paid as the other Professors, by the Government.

Are you of opinion, that there is a great majority of the members of the Synod of Ulster who are Anti-arian in their principles?—Yes.

Can you form any definite opinion as to the proportions?—Out of about two hundred members in the Synod, there are thirty-four or thirty-five commonly called Arians, and I think in that thirty-five there are two Socinians. I consider this statement near the truth. There may be some others neutral, or very little zealous for their opinions.

Then it would follow that the Anti-arians are five to one?—Thereabouts.

And there are no Arians in the Seceding Synod?—I do not think there are any.

Do you think that the activity which you attribute to those who constitute a fifth would be likely to decide the election in favour of a candidate of their opinion?—I think, in some time, it would, aided by the accumulating influence of the college at which ministers were educated, or the want of zeal in those of evangelical sentiments. I have seen a uniform increase of Arianism in every election to the professorships of the Institution. I believe the Professors, who hold evangelical sentiments, have already contributed, by their silence or their approbation, to the election of an Arian to a professorship most important to theological students. I have already stated my view of the accumulating influence, which,

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as a college, they must acquire over the future proceedings of the Synod of Ulster; and for these and other reasons, I do entertain a decided conviction, that if the Institution continue in its present state, the Synod of Ulster may, in some time, expect an Arian Professor of Theology.

How would you propose to remedy that?—By watching over the present state of the Institution, so as to counteract its Arian tendency; by providing a corrective plan for its future condition, especially by a minute inquiry into the religious sentiments of candidates for the chairs, and by requiring a subscription to an acknowledged formula of faith. I think there is real practical utility in subscription, though not in all cases. Besides, I think common honesty requires that every man should declare his religious sentiments.

We understand that the members of the Seceding Synod do subscribe universally to the Westminster Confession of Faith?—They do.

Is any objection entertained on their part to the abstract principle of subscription?—I do not conceive there is; I never heard of any.

Do you not think that the principle of subscription would be objected to by many members of the Synod of Ulster, who are really Anti-arian in their principles?—I believe some would consider it as insufficient for the end proposed; none could object to the principle, for subscription to some form of doctrine is the recognised law of the Synod; but some who are not Arian, would object to some of the phraseology in the Westminster Confession of Faith; but a subscription to an acknowledged confession of faith would not, I conceive, be objected to by any.

All the Arians would object to the Westminster Confession?—Yes, they could not subscribe it.

What further portion of the Synod of Ulster would object to the signing that confession?—I think near a half of the other part might object to subscribing it absolutely; but I do not conceive, that almost any of them would object to a form that would virtually embrace all its doctrines.

Can you suggest any mitigated form of subscription, that you conceive might attain the object and insure the orthodoxy of the subscriber, without leading to the objection stated?—I think it might be done; I believe the subscription to the doctrine of the divinity and vicarious atonement of Christ; of justification by faith in him; of original sin; of the divinity and sanctifying influences of the Holy Spirit, with the doctrines consequent upon these; together with the sufficiency of the Scriptures for our rule of faith and life, might be satisfactory to the evangelical ministers of the Synod.

Are you prepared to suggest any form of test that you think would answer the end, and not be objected to?—The question of a uniform test is under the consideration of the Synod, and will be discussed at the next meeting; I have not particularly turned my attention to it, but I am convinced a great number of our ministers would be favourable to something of this kind. I have often heard those who object absolutely to signing the Westminster Confession, approve of a formula such as I have mentioned.

They conceive, that the Westminster Confession goes too much into detail?—Yes.

And they would prefer, that there should be some test sufficient to ascertain that the subscriber was evangelical, though he might not be prepared to go the whole length of the Westminster Confession?—I know there are some, decidedly Calvinists, who have a low opinion of the advantages of subscription; others have a high opinion of it, and prefer, to any other form, the Westminster Confession. I believe the majority would be favourable to a subscription that did not go all the length of the Westminster Confession, in particular details, but should be at the same time strictly evangelical.

Do you think that those individuals who have a low opinion of the advantage of subscription, would resist it as a principle, if proposed in the mitigated form you have suggested?—No; the present law of the Synod, finally recognised in June last, is subscription; the only question is as to the form; there might be, I think, a mitigated form that would be generally acceptable to all the evangelical ministers.

Do you allude to any particular articles of the Confession of Faith?—There is one article that the greater number object to, the article in the 23d chapter, about the power of the civil magistrate in ecclesiastical matters.

Is it your opinion, that as many as half a dozen Arian ministers have proceeded out of the Belfast Institution?—There are so very few of the students whom I have intimately known, that I am not able exactly to calculate. If by ministers be meant preachers, I think there have gone from it more than half a dozen; if ordained ministers are meant, I recollect four whom I believe to be Arian or Socinian, and who were in whole or in part educated in the Institution.

Which Synod do they belong to?—As students they all did belong to the General Synod; one was a minister in it, but has been removed elsewhere; the others are also from under the jurisdiction of the Synod.

Are they ordained ministers?—I believe so.

Can you state in what place the decided majority of the Arian ministers of the Presbyterian church in Ireland received their own education; the question includes the Presbytery of Antrim and Munster?—There are, I believe, in those two last mentioned bodies, fifteen congregations and nineteen ministers; of these ministers, I think, not more than seventeen are reported to be Arians. I should suppose the majority of these and the other Arian ministers received their philosophical education in Scotland, probably at Glasgow. But as to theological education, there was great imperfection at Glasgow during the latter years of the late Professor. He was a very talented man, but infirm and nearly inaudible; his course was also very tedious, and Irish students, who attended theology but one year, could receive

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little benefit. The theological education of Irish students was more properly received in their respective presbyteries than in Glasgow. I feel it right to state, that theology is at present most efficiently taught in Glasgow; there is a course of study appointed by the presbyteries for the purpose of teaching theology.

State it?—The students, on leaving college, or having one year studied theology, are put upon a course of examinations. They have to give a number of discourses, and hear the criticisms of the Presbytery; their religious opinions are thus considerably influenced. From Presbyteries of an Arian character, Arian preachers more generally proceed. I account for it partly in this way, but the rule is not universal.

Are we to understand you as considering, that the theological courses at Glasgow have at all times been Anti-arian in their tendency?—No; it is well known they were not. Dr. Simson was ejected from the University of Glasgow for teaching Arianism.

At what time?—The first process against Professor Simson commenced in 1714, and was continued through 1715 and 1716, and terminated in an injunction not to teach certain Arminian doctrines with which he had been charged, but which, on investigation, turned out to be Pelagian. The second process commenced in 1726, and continued through 1727, 1728, and 1729, and terminated in his suspension from the ministerial office, and from his professorship, on account of certain Arian doctrines which he had avowed and taught in the university.

[See Brown's Church History, and the Act, Declaration, and Testimony of the Secession Church, published at Perth, 1736.]

Speaking of the time when you were at Glasgow, is it your opinion that the theological courses then delivered were as decidedly Anti-arian as those now delivered at Belfast?—The late Dr. Findlay was not an Arian, but I cannot speak of his whole course. The course of theology I heard from him during two successive years at Glasgow, was not upon doctrinal subjects. The entire course required, I believe, eight years; the course at Belfast is concluded in two years, and comprizes a statement of Pelagianism, Arianism, Socinianism, and Calvinism. The Professor is a moderate Calvinist.

Do you not believe that the University of Glasgow produces more Arians in proportion to the number of divinity students, than the Belfast Institution does at present?—I believe there was a time when all the Universities in the three kingdoms educated fewer evangelical ministers than they do now, consequently more Arians, or something of that kind. I believe the students of Glasgow have improved in evangelical principles, in common with others. I knew, I think, twelve Irish theological students at Glasgow in 1816; they were every one evangelical. I never knew the Belfast Institution so free of anti-evangelical students as at this time. When we make any comparison, we must take equal times. At the time mentioned, I did not know any Scotch theological student suspected of Arianism. Formerly I could not have given this account of Glasgow, either with regard to Irish or Scotch students.

[A list was shewn to the witness, containing the names of all the students, now settled ministers, and those who are licensed preachers, who received their education in the Belfast Institution, and the witness was requested to say, whether he believed any of them to be Arians.]

[Also a second paper was exhibited to the witness, containing the names of the licentiates.]

I conceive, in the list of ministers that are settled, and who have received the whole or part of their education in the Institution, and whom I know so as to be able to speak of their opinions, there are four Arians.

There are many whom you do not know?—A considerable number of whom I know but little, some of whose religious sentiments I cannot form a distinct opinion.

As to the other list?—A number of those I do not know at all, but so far as I am acquainted with them, I would say, that two of the licentiates I distinctly believe to be Arian, or something of that kind, and four of the unlicensed students I believe to be so too. I feel it right to add, that I do not think there are many more of this description.

What is the difference between an ordained minister and a licentiate?—Those who are licensed are merely admitted to preach, and not to administer Baptism, or the Lord's Supper; an ordained minister has a parish, and administers those ordinances.

Would it form a part of the arrangement for the mitigated test which you contemplate, that if adopted, it should be taken by the present members of the Synod, or only by future members?—There could be no reasonable objection to the present members signing it who had not given any test; but if they voted it in Synod, it would be equal to signing.

What would be the practical result with the Arian members of the Synod?—They would leave the Synod, if the test were Anti-arian.

Where would they go?—They would probably join the Presbytery of Antrim.

Do you think they would form a Synod?—They might take what name they pleased.

What name do you think they would take?—I really cannot say. They would not, I think, call themselves Arian. Probably they would call themselves Non-Subscribers.

Do you think it would have the effect of increasing their power, to have them united and avowed as Arian, in the face of the world?—Yes, I think it would.

Do you think it would be a more or less desirable state of things than that which now exists?—I think more desirable. I think the state that exists at present is a very bad one; but many members of Synod, who have more practical wisdom than I can pretend to have, do not concur with me.

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Do you think Arianism would be less dangerous, if avowed?—I do; because public attention would then be called to it, and men would not be led by the common name of Presbyterianism, but would be led to examine the doctrines of the Gospel. Arianism prospers for want of this examination; but those who are opposed to a separation from their Arian brethren argue thus:—"If a number of ministers professing Arianism were conjoined in a separate establishment, it would be impossible that anybody but Arians could get into their congregations; when vacant, they would put in ministers of their own sentiments. At present the attention of the public has been turned to the doctrine of Arianism, and the effect has been, that the congregations of Arian ministers, when vacant, have generally chosen evangelical preachers; but if a separation were effected, you close the door against the introduction of any thing but Arianism."

Does it not follow from that argument, that the separation would do mischief?—Yes; but I do not believe the justness of the argument or conclusion.

Be so good as to state your own view of the subject?—My own view is, that we ought never to do evil that good may come; and as I conceive it to be an evil to be in the union with persons who teach erroneous doctrines, we ought to get out of it by the legitimate procedure of our church. Besides, I think the congregations, when vacant, would not submit universally to receive Arian ministers, but would come over to the Synod.

What is the practical evil that results from the connection?—One practical evil is, that young men are sometimes brought from Arian Presbyteries into congregations that are not so, by means of strong recommendations to influential members, and having only four Sundays to preach, the people can know nothing, or very little, about their doctrines. They are chosen upon the strength of these recommendations, are then ordained by the Presbytery, and once settled, make the people unhappy all their days by teaching doctrines they do not relish, or leaving out what they approve. Another evil is, that in case of a minister preaching erroneous doctrine, it renders his removal impossible. There is no common standard to try him by.

Do you feel it objectionable, as a matter of conscience, that there should be spiritual communion, between those who are Arians and those who are not?—I do; but I did not always see it in the same serious light.

Does not that necessarily result from the present state of things?—Yes; and I think we are bound to correct it as far as we can. I seek the reformation of the church of which I am a member.

Is there spiritual communion between the members of the Seceding Synod and the members of the Synod of Ulster?—No; except that some few of them preach occasionally in each other pulpits. There is no ecclesiastical connexion.

Would it be considered wrong, that they should communicate at each others communion tables?—I think upon the part of some strict Seceders it would. I think others would not object to communicate with some of our ministers. Several Seceders are at present members of my congregation.

Do you think there is any considerable number of the Seceders, who would feel any objection to such members of the Synod of Ulster, as they know to be rigid Calvinists, communicating with them?—I think they would not object to the principle, but there are some peculiarities of discipline that might interfere. But I believe the union of a considerable part of the Seceders, with a considerable part of the Synod of Ulster, in church communion, would not be impossible. Some Seceders would object against being called rigid Calvinists; why, I cannot tell.

It seems scarcely necessary to ask, whether you consider it of great importance in the formation of the clerical character, that the Professors of Theology should be Orthodox?—I do.

Do you consider it of vital importance?—Yes.

Do you consider it a matter of very great importance, that the other Professors of the Belfast Institution should be Orthodox?—I do.

Do you think it a matter of more importance, that some should be Orthodox than others?—The importance would principally apply to those that taught the departments more immediately clerical; the moral contact into which they came with the students, and the influence they were likely to have upon them in their future life.

Will you specify those you consider most important?—Moral Philosophy, Greek, Hebrew, Theology and Church History.

Should you consider it necessary, that those three should be Orthodox?—I consider they should all be Orthodox, but these in a more particular manner.

Should you deem it of any great importance, whether the Professor of Chemistry, or the Professor of Natural Philosophy, were an Arian?—If he was only an Arian in principle, and his religious opinions unknown to the students, I should not consider it of much consequence, as his subject in lecturing could not lead him to inculcate peculiar religious opinions; but if his sentiments were openly avowed, and if he in any form, was accustomed to inculcate them, I should then consider it of consequence.

In what way do you mean inculcating?—Through the pulpit or the press, under the eye of the students; if he merely held privately a set of opinions, I should think it a matter of very little importance. It is his public character I consider of chief importance.

In what manner do you conceive the proposition would be received in the Belfast Institution, to adopt any regulations that would necessarily insure the Orthodoxy of all the Professors?—My own opinion is, the Proprietors would scarcely receive it; the Managers and Visitors might.

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If your opinion could decide the matter, that is, assuming that all parties would listen to your advice, what regulation would you propose, to insure the Orthodoxy of any or which of the Professors?—My own opinion would be in favour of subscription to an acknowledged formula of faith; and a representative body of the Synod, giving an official opinion to electors respecting the eligibility of the candidates; or I would entrust the matter altogether to a fair proportion of Orthodox electors, added to the Boards of Managers and Visitors. Those persons I should select partly by their official situations, partly by the annual appointment of the religious bodies most vitally concerned. I should wish to secure the Orthodoxy of all the professors whom our students were bound to attend, but more especially those of Morals, Greek, Hebrew, and Theology.

Describe the persons you allude to, who might become electors from official situations, for annual appointment?—First some of the dignitaries in the church, and perhaps some of the judges.

Are we to collect it as your opinion, that that would have the practical effect of tending to exclude Arians?—In some degree; but I chiefly calculate upon a number of electors annually chosen by the Synod of the Seceders, and the Synod of Ulster.

In point of fact, does not one of the Professors of Theology sign the Westminster Confession, and the other not?—Both do, in fact.

Explain how that is?—Some of our Presbyteries retain subscription to the Westminster Confession; and our present Professor of Theology belongs to a Presbytery that requires it.

But by possibility, the Professor of Theology, on the part of the Synod of Ulster, might be a person refusing to sign the text?—Yes, to sign the Westminster Confession; but if a Minister of the Synod, he must sign some declaration.

The other could not refuse to sign the Westminster Confession?—No.

You have intimated an opinion in a former answer, that having a number of the dignitaries of the Established Church among the voters, would have a tendency to exclude persons of Arian principles?—Yes; for signing the Thirty-nine Articles, they cannot be Arians.

Are you aware, whether it is a fact, that the two Professors, by whom Arian principles are avowed, came recommended to the Institution by dignitaries of the Established Church, and also by Government. You will observe, that the question does not mean to imply, in the remotest degree, that either of those authorities knew what were the opinions of the persons so recommended, but is meant to illustrate the possibility of the plan you suggest failing from the want of opportunities of knowledge on the part of those authorities?—I have heard of their being so recommended, which probably proceeded from ignorance or inattention, or considering it a mere literary recommendation, without any reference to religious opinion. It is also a difficult thing to refuse a recommendation to any person who applies; but the case would be very different in an election where religion was contemplated; the recommendations given were purely upon their literary standing, having no reference to religion, more or less; the matter would be different, if a vote were publicly given, as an act for which the public would take them to account.

The two gentlemen were Presbyterians?—Yes; I have heard the fact.

Would you propose, that all the Professors should sign the mitigated test you alluded to before?—Yes, most certainly; I should for many reasons wish that all the Professors should sign some religious formula.

Do you think that the test you are contemplating as expedient for the signature of the Professors, would be such as would be objected to by any portion of the Clergy of the Established Church, and if so, describe the portion that would object to it?—Not by any except those who are said to hold Arian or Socinian sentiments; I conceive neither Orthodox nor Evangelical Ministers, as they are technically called, would object to it. It might even be extracted from the Thirty-nine Articles.

Was not the Belfast Institution originally founded upon the principle of being open to all religious persuasions?—Yes; it was avowedly so.

Do you conceive it could be reconciled to that principle, to introduce such a test as you have suggested?—I think not in words, but in the spirit in which the Synod of Ulster received it.

Then we are to collect, that you think the original principle requires alteration?—I think the original principle as now understood and acted upon was excessively bad, and was not understood by the Synod of Ulster, as practice has explained it, or they would not have become connected with the Institution. For myself and many others, I can say, we acted rashly and inconsiderately. Had we contemplated the present state of the Institution, we should have opposed all connection with it from the first.

Pray explain that a little more fully?—If we had contemplated the introduction of the present number of Arians into it, we would not have connected ourselves with it; instead of coming forward with the broad proposition that it was open to all, which excited no suspicion, as we naturally expected our approbation would always be an object in elections; if they had come forward with the narrower proposition that it meant, that probably or actually in the progress of a few years, the chairs of it should be occupied by three or four Arian Professors or Teachers, without any limit to a still further increase. If that gloss upon the test had been given, the majority of the Synod would have had no more connection with it than with the Society *De Propaganda*.

Do you conceive, that the majority of the Proprietors of the Institution, would be satisfied with an alteration at present of the original principle referred to, would they acquiesce in it?—I think the Managers and Visitors would most probably acquiesce in a modification, but

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but I think a considerable number of the Proprietors would object. Were they all assembled probably a majority even of them might acquiesce in some modification.

Would the pecuniary subscription ever have been filled, if it had been a principle of exclusion that had been originally contemplated?—I recollect so little about the feeling at that time, that I cannot well answer. Various principles produced the subscription. One was said to be opposition to the system then adopted in the Belfast Academy; another was the principle held out, that every subscriber of 100*l.* should acquire a right to the education of one student in perpetuity; another was the local advantage of Belfast; another the diffusion and facilitating of education in Ulster. I know some who subscribed liberally, who are utterly opposed to the present growth of Arianism in the Institution, and who never expected the present Arian influence, which has so rapidly increased in it. Indeed, at the time of its foundation many of the most influential laymen in the Arian interest at Belfast, were avowed enemies to the establishment of the Institution. It was also opposed by a considerable Arian party in the Synod. There were subscribers who would not, I think, have aided it upon any principle of exclusion; others who would not have subscribed had they contemplated its present condition. Had the collegiate department of the Institution been originally proposed upon evangelical principles, I am decidedly of opinion, a sufficient sum would have been readily obtained to raise adequate buildings, and even found some professorships. The same thing I am well convinced might be effected just now, if no satisfactory arrangement can be made with the Institution.

On what principle did those more wealthy individuals oppose the formation of the Institution?—They were the enemies of the Institution, because the Principal of the Belfast Academy was opposed to it. This Academy at one time was intended to have become some kind of philosophical seminary. The Principal was understood to be opposed to the Institution, because it opposed his Academy; also on account of some of the principles of its constitution, and some of the persons most active in its management. Some of his friends joined in the same opposition, and gave no money to the Institution, until his son was elected Professor.

Did they subscribe as soon as the son was elected?—Yes, I believe pretty largely. The Academy was resigned by the Principal. The Institution then underwent a great change, by the accession of Arians of considerable local influence.

The Academy was principally supported by the Arians in Belfast?—To that point I cannot speak; but I believe, it was managed by them.

The Institution is not so much Arian as the Academy was?—They are not in similar circumstances; but I consider the Academy under its late Principal, and the Institution at present, as very much on a par as to Arian character.

We wish you to submit to us the precise form of the test, which you think would be desirable to be introduced for subscription, by the professors of the Belfast Institution?—I will prepare it.

Was it understood that the Institution was in any way to be under the peculiar control of the Synod of Ulster, as distinguished from others?—I do not think it was, further than the right of voting conceded to our Moderator. But I think it was expected, that at all times the electors would have a view to satisfy the Synod, with the persons who should be appointed as Professors. I have publicly referred to the fact, that the declaration of one of the Managers or Visitors to one of the Deputies, who had attended a negotiation between them and the Synod, was, that the Orthodox members of the Synod must feel satisfied because the Professors and Masters first appointed were all Orthodox. This declaration was considered as an earnest of its future management.

What do you think would be the practical result of allowing the election of Professors to continue exactly in the same body as at present, but to give the power of a veto both to the Synod of Ulster and to the Seceding Synod?—The exercise of a veto might be sometimes disagreeable. I should scarcely wish for so much power. I should be content with the moral influence of an official opinion on the merits of the candidates, delivered to the electors before proceeding to ballot. A veto in either of the Synods would answer the purpose; and I believe many of our ministers and elders would approve of a veto, or judge some such power necessary for their security.

Would it be justifiable to concede it to one Synod more than the other?—No.

How would it work if such an arrangement was made?—I think it would attain the end, and be highly satisfactory to the great majority of the general Synod.

Do you think any Arian could get into any chair so circumstanced?—No one would ever be proposed.

In what manner would the Synod ascertain its opinion upon the subject?—By meetings being called.

Who would assist at those meetings?—The Ministers and Elders.

Would they vote as individuals?—Yes.

For accepting or rejecting the candidate proposed?—Yes; but I am persuaded they would never have to exercise the veto, as in case of such a power being vested in the Synods, no Arian candidate would ever be proposed.

In what manner would you propose to guard against the consideration of other feelings, than those of Arianism influencing the votes?—I think in such large public bodies, it would not be possible to bring any private interest to bear against an individual. In such bodies no feeling of private friendship or dislike could influence the determination. The Synods are so widely scattered, that no local or personal interests could ever operate upon them to any considerable extent.

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Do you think that any individual selected by the Managers would be approved of by the two Synods, provided that he was not an Arian?—Yes; provided he were not an Arian or something of the same kind.

If he was an Arian, would he be rejected by either of them?—I am sure he would; provided the professorship were influential, or the character for Arianism public, or the individual held a public office in the Arian ministry.

In what manner do you conceive such a proposition would be received by the Proprietors of the Belfast Institution?—I do not think it would be well received by some. I do not however, know many of them. Some of them would approve, others would not.

Supposing for the sake of the question, that the assistance of Government was to depend upon such an arrangement being adopted, do you think that would influence the feelings of the Proprietors?—It might certainly influence some of them in favour of it; others would remain opposed to it.

Do you think them exceedingly desirous of obtaining that assistance?—Yes, I have no doubt they are anxious for the aid of Government, and I believe many of them would make any reasonable concessions to obtain it. As an individual member of the Synod of Ulster, I wish them to obtain it upon proper and permanent principles, respectful to them, but not injurious to the Synod.

Supposing it to influence the conduct of the majority, and be carried into effect, what course would be pursued by the minority?—They would not pursue any particular course; they would be bound by the act of the majority.

Do you think they would retire from the Institution?—They would not attend probably; but they could only be offended.

What opinion do you entertain as to the proposition of conferring upon Government a veto upon the appointment of the Professors?—I think it might be useful to the Institution; but I consider it never a thing to be desired, that the Government should exercise such a power.

Do you think they would really exercise it in any reference to Arianism?—I do not know how they could judge of that; I do not see how Government could obtain the requisite information.

Do you not think they might be misled about it?—Yes, they would easily be misled, were there no local and deeply interested persons to be advised with.

Will you suggest, a little more particularly, what addition of external voters you would think expedient for attaining the end suggested in a former answer; how many dignitaries of the Established Church, and what other persons in addition?—As many of the dignitaries of the church, or persons connected with the Government, and as many members of the two Synods, as would balance the number of other electors.

You mean an equal number?—Yes.

Do you think, that the Proprietors would be more inclined to acquiesce in such an arrangement than in the two-fold veto above suggested?—I think many of the Proprietors would probably not have any great objection to a veto in Government, but a more decided one to a veto in the two Synods; and I think it probable they would be more favourable to the increase of voters; but the concession of a veto to Government, when supporting an establishment, is so reasonable, that few could object. The Synods, who furnish the students, appear to me to have an equally reasonable claim, for it is on their account the support would be given.

Do you think they would have the same decided objection, if they found it was not intended to extend it beyond the two Professors of Theology, the Professor of Moral Philosophy, and the Professor of Hebrew?—They might feel more inclined to concession, the fewer demands were made; but I consider the Professorship of Greek as important as any of these.

Is it not arranged at present, that the Greek Testament is not taught by the Professor of Greek, but by the Professor of Theology?—I do not know whether that be exactly the case; if it be so, my opinion is, that it is decidedly wrong.

Why do you think so?—To give the word of God a secondary place to any thing is a very bad principle.

Is it not giving it a primary place, by assigning it to the Professor of Theology rather than the Professor of Greek?—He can have very little time to attend to it. I should not have the same objection to a Professor's omitting to use it as to the principle of laying it aside by compact, and preferring to teach Heathen authors. This is what I mean by giving it a secondary place.

Supposing it was understood, that the reason for his not using it was to insure its being used under circumstances where no objection could arise?—That implies, that if he taught it at all, he would be suspected of teaching it badly; and I conceive it a very dangerous principle to admit that such a person is a fit teacher for candidates for the ministry.

Might it not also imply, that it was felt undesirable to extend the principle of restriction upon appointments farther than absolutely necessary?—I should consider attention to the Professorship of Greek a point where restriction was absolutely necessary; more so than that of Hebrew, because that is studied, comparatively, less than Greek in Belfast and other places; even in Dublin College itself, where there are, I believe, considerable premiums for the study; and therefore, as it is so slight a study compared with the Greek, I would think it of much less importance. It is also less referred to in modern religious discussions.

Will you describe in what manner you consider an Arian Professor, if so disposed, could direct the study of the Greek Testament, so as to favour his own opinions?—I might confine it to one point of the grammar of the Testament, that of the Greek article.

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Will you mention any article or other word?—The article 'O'; it is the mere grammar of that word that constitutes a principal matter of controversy, and upon which some of the most important evidences of particular doctrines, or against them, are found to rest. If the teacher of the Greek gave his view of the Greek grammar against a particular view, or did not give it all, it would be a very objectionable thing; and the student depending on him for information would be very unqualified to meet the Arian or Socinian arguments.

Do you recollect any other word which he might make use of, except the one you have mentioned?—There are a very considerable number; the Greek word, *εγενετο*, whether it signifies "was" or "became," involves a very important part of the Socinian controversy.

Will you mention any other word?—The word *Θεος*, whether with or without the article; whether *Theos* signifies "divine," or 'O *Theos*, "God," by way of pre-eminence and distinction.

Can you specify any other word?—I think another very important word is *απαγμα*; on the meaning of it, and other words in the same passage, rests a large share of Arian and Socinian controversy.

Can you specify any other word?—I think, next to the article, the preposition *υπερ* is one of those words.

Will you explain in what way the word *υπερ* becomes material?—Whether it signifies the substitution of one thing for another, or whether it signifies, in the most vague manner, "upon the account of another."

Might not a Professor of Greek, under an arrangement that should exclude his teaching the New Testament, produce exactly the same effect, by the impressions which he might give of the meaning of those words, when occurring in other authors, and lay a foundation for arriving at the same conclusions, as if he taught them in the Greek Testament?—Yes, and even more so; he would be more dangerous in that way than the other, because the students would never know there was, in some cases, a radical difference in some points between the grammar of the Greek Testament and the grammar of the classics, unless he were taught it by the Professor.

Do you not think an Arian Professor of Greek, supposing him to be a conscientious man, necessarily attributes to the words which you have mentioned, the peculiar signification that favours Arianism?—Yes, or he could not be an Arian.

Does not it follow, if he is an honest man, that he must communicate those impressions to whomsoever he teaches, whether occurring in the Greek Testament or elsewhere?—I conceive it impossible he could avoid making undue impressions, and I conceive he would do it when he did not know it; if he were even trying not to do it, he might do it.

Might he not state the arguments on both sides, without stating his own opinions?—Yes, that is possible; but I think that the most dangerous mode of all. For either the student, knowing the private sentiments of the learned Professor, goes over to his opinion; or he settles the point by sceptically resting between the two opinions. I should prefer any education to a system of scepticism. The mind of a sceptic is a mere cloud, full of fantastic shapes, unaccompanied by any permanence.

Do you think, if a power was vested in the two Synods, of stating to a Court of Proprietors their objections to a candidate, before the election of a Teacher or Professor was finally agreed to, that that would afford any considerable check?—Yes, it would, in all probability, be sufficient, provided the communication were public and official.

By putting it in their power to state the reasons and grounds of their objections?—They might state them, if required. I should think it sufficient, if they merely had an official opportunity of stating, out of any number of candidates, those they considered eligible, without stating the reasons for preference or disapprobation, except so required by the electors. This idea was first suggested to me by some of the electors complaining, in the case of an election that gave some offence, that they would not have elected the candidate, had the Synod given them notice of preferring another. I believe the Managers and Visitors, if they had the power, would accede to this plan. I should be satisfied with it personally, were the right of communication legalized. I believe others would wish for a more decided influence.

Do you not think it would be a difficult matter for any one, after such a statement, to carry through the election of an officer against whom there were those objections?—I do not think that after such a statement in opposition to a candidate, any one would be likely to come to a ballot under the circumstances. I think the Managers are aware, that it is their interest to elect in a manner satisfactory to the General Synod and Seceding Synod.

Is it not a matter of considerable notoriety at present, that the charge of Arianism has been made against the Belfast Institution?—Yes, certainly.

Do you not think that the idea of Arianism connects itself with the Belfast Institution, in the minds of many individuals, who, a few years ago, never thought of associating the two things?—Since the election of Mr. Bruce, it more particularly connects itself with it. For this there are many reasons. At the very time of the election, Dr. Edgar, the Theological Professor for the Seceders, objected in very strong terms, on account of Mr. Bruce's being an Arian; intimating, that plain people would scarcely be able to distinguish between an Arian and a Socinian. One of the electors defended the choice of an Arian, and asserted, that several of the Established Clergy were Arians; others reprobated the introduction of religious considerations at any election in the Institution. Then it was affirmed that Mr. Bruce was a keen Arian polemic, representing all Trinitarians as fools and knaves. This assertion came from a member of the Board of Managers. The rapid increase of Arian Professors or Teachers, at this time amounting to four, and in a little time after nearly becoming five, was another circumstance that excited public attention. After these circum-

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stances, the idea of Arianism became inseparably connected with the Institution, and has been confirmed by public discussion.

When was that election?—Four years ago.

In consequence of the late discussions, is it not now a matter of much greater notoriety among the public generally, that the charge of Arianism has been preferred against the Belfast Institution, than it was two or three years ago?—It was generally known through all Ireland, four years ago, that there was an opposition made to the establishment of an Arian professor, after the election of Mr. Bruce. I have good reason to know, that the circumstance was familiarly discussed in the county of Cork, within a few weeks after the meeting of the General Synod, where the opposition to that election was made.

Supposing that no check of any description is proposed, in order to exclude Arianism from particular situations in the Belfast Institution, what do you conceive will be the practical effect upon public opinion in the north of Ireland?—Considerably injurious to the Institution; so much so, that I believe a great part of the Synod of Ulster will withdraw their students from it. A majority of the Presbytery of Route have already recommended their students to go to Glasgow. In this, if no secure arrangement be made with the Institution, I am convinced they will be followed by the General Synod. I have the opinion of many influential members to that effect.

Is the Presbytery of Route one of those Presbyteries that requires subscription?—Yes; I should consider the whole Presbytery is what is called Orthodox. It is the largest Presbytery in the Synod.

Supposing public money were to be given to the Institution, without the adoption of some arrangement for checking those principles, do you conceive that it would be attributed to indifference upon the part of Government or the Legislature, as to the whole subject of religious faith?—I certainly think so; and I must say, I should consider it the greatest injury a Government could inflict upon any country, to contribute by public funds to the raising up of a new power in a church situated as the Presbyterians of Ulster, which would in any degree contribute to the extension of Arianism.

What do you think would be the consequence to the Seceding Synod, if no measures were taken?—I do not think it would be of any consequence to them at present; their situation is essentially different from that of the Synod of Ulster. They may be called Dissenters from the Synod of Ulster; and the people who joined them have done so generally upon religious scruples, against communicating with the Synod of Ulster, or some Arian ministers. They have fewer of the gentry, whom, from various circumstances, I consider more liable to Arian influence. Were a member of a Seceding Synod actuated by worldly wisdom, he would wish the establishment of a power that would gradually overwhelm the General Synod with Arianism, as this would infallibly bring over the great mass of the people to the Seceding communion. This would succeed for a short time; but in the end, Arianism would prevail with them, as it has done in every country where Arians have obtained the collegiate chairs. As matters at present stand, it is by the Synod of Ulster alone the injury would be felt; it would scarcely at present do the Seceding Synod one jot of harm if the professors were all Arians; but their hour of fall would be hastened by the circumstance.

You do not conceive that they would recommend their young men to withdraw from the Institution?—I think it likely some of them might, as I know from conversation, that many of them are much dissatisfied, especially the people are so; but they would have very little cause to apprehend any danger, from the reasons I have mentioned, for the Institution could not, for a long time to come, exercise any considerable influence over the Seceding congregations in the election of Ministers.

Is there any matter connected with the Belfast Institution, you would wish to take this opportunity of stating to the Commissioners?—Not having thought I should have the liberty of suggesting anything, I do not think I could at once; but in the event of being called again, I might probably be prepared to suggest something.

Has it ever occurred to you, to consider the best mode of distributing the money, supposing a Government grant to be made?—I should think Government had better make the distribution, and fix it for each Professor.

To what other purposes would it be advisable to apply the grant, besides the remuneration of the professors?—They want buildings; there are very few class rooms.

Is there any library?—A small one.

Would it be desirable to introduce any bursarships for students?—I think it would be desirable to make provision for the encouragement of superior attainments in students, and many improvements thus could be made upon the subject of education. If, for example, certain scholarships depended upon entrance examinations or final examinations, it would be a great stimulant to diligence both at school and college.

In the case of the Institution objecting to admit any rules whatever, which would have a tendency to obstrust persons of any religious creed, be it what it might, would it in that case be desirable to give bursarships to a certain number of the young men from this country, that should be educated in Glasgow?—A very small sum expended in that way would be of great service to the cause of learning, if connected with entrance and other examinations of a public kind, so as to destroy the possibility of favouritism in the allotment of the scholarships.

If the Parliamentary grant to the Belfast Institution, was so large as to be likely to diminish the expenditure of students derived from their own funds, do you think it would have a tendency to throw the Presbyterian ministry into lower hands?—I do not think it would. I think the time and expense necessary to acquire previous school learning, is al-

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ways a sufficient guard against putting it into hands too low. Besides, were such assistance granted, I think the term of college study should be increased, from five to eight years.

Of what class are those generally educated now?—Generally the sons of respectable farmers; a few are the sons of ministers.

Are many the sons of the gentry and mercantile class?—Very few. I do not recollect more than one or two. I know a son of one rich man attending for the ministry; and I know the sons of some merchants also attending; but these are very few.

Is it that the emoluments are not sufficient to attract them, or any other consideration?—There are several causes. In our church, where success depends on popular election, even a well educated and talented man may never get a congregation. If a father be then able to provide for his son in any other way, (if he be a man of the world), he is not likely to put him into a situation where his success is so very precarious, and, after all, his emolument would be so trifling. I believe there is no clergy in Europe more scantily provided for than the majority of the Presbyterian clergy of Ulster.

Have you attended the public examinations frequently at the Institution?—Yes.

Both in your private character and as Moderator?—I have been holding an official situation since its establishment, as one of the Synod's annual committee of examination.

Have you found the general result of the examinations satisfactory to you?—Yes, with the exception of this year's closing examination for general certificates in literature and science; with these I was not generally satisfied, especially in languages.

You are aware of the engagement, as it is called, entered into by the Members of Faculty?—Yes.

Have you any reason to believe that it has been in any instance violated?—If you take the strict words, I think it is necessarily violated every day. They affirm, that they will neither, directly or indirectly, interfere with religion; now I think it is utterly impossible, in the nature of things, that they should not interfere, in one sense or other. I do most openly acquit the Hebrew and Greek Professors of any wilful and intentional violation; but if indirect teaching of Arianism, without, I believe, intending it, be a violation, I have heard it violated; the prayer of an Arian minister, constructed after the Arian doctrines and phraseology, is a necessary inculcation of his principles in the most solemn manner. The declarations I have heard a Professor make before all the students, that he held his own opinions as firmly as any other persons, when these were publicly understood to be Arian, appears to me the most powerful indirect mode of teaching it, even when all direct interference was disavowed. I have also referred to a Hebrew criticism, which I conceive was an indirect violation.

You mean "Adonai"?—Yes; I have the opinion of one of the best Hebrew scholars in Ireland, that I am correct. I do not pretend to be a very good Hebrew scholar myself, but not relying on my own judgment, I have the opinion in manuscript with me.

The answer given by the boy to that question was, that it was a mark of dignity?—The answer was given by the Professor, for the boy could not or did not answer. These are two masoretic points, that, according to that system, modify the meaning of the same word. The question was, why it was one and not the other; the answer given by the Professor was, that in consequence of the point, the word was plural, and was so used to signify dignity. This appeared to me to destroy one of the arguments for one of the doctrines to which Arianism is opposed. I have with me the opinion of a Hebrew scholar, equal, perhaps, to any in Ireland, that the criticism, if admitted, has this consequence.

The other view is, that it is singular?—Yes, so says Parkhurst, one of the Hebrew lexicographers. Two different opinions are given in Simons; he says, some consider such words plural, some collectives, and others consider them singulars of a peculiar form. If it be plural, and is thus brought to signify dignity, then, by consequence, the word "Elohim," which is plural confessedly, and is thus employed with the singular "Jehovah," does no more than imply "dignity," without intimating that plural distinction in the Godhead of the Father, Word, and Holy Spirit, the one Jehovah of the Scriptures, for which Trinitarians contend.

We see by the minutes of the Synod of Ulster, a gentleman has given notice for moving, at the next meeting, that the subscription to the Westminster Confession of Faith shall be required of all the initiants into that church?—Yes; by our discipline we require a notice of one year for every new motion. This is somewhat similar to the Barrier Act in the church of Scotland. The motion will be discussed and decided in June next.

In the same overture there is this expression: "When the object of this Committee shall have been attained, they be authorised to propose their opinion of the advantage of home education for the students of this church, and recommend the Belfast Institution to the favourable consideration of His Majesty's Commissioners of Education Inquiry;" what does that allude to?—There was a Committee appointed to meet the Proprietors of the Institution, with a view to obtain the power referred to before, of giving to the electors an official opinion, specifying what candidates they should consider eligible. This was with the view of exercising some check upon the future election of Arians. I believe the Managers and Visitors were unanimous, or nearly so, in wishing to accede to this proposition of the Synod. I believe so were a large proportion of the most respectable part of the Proprietary. The proposition of the Synod was, however, rejected. The Synod's objections to the Institution remain therefore unremoved, and their Committee were not authorized to come before the Commissioners with any specific recommendation.

Would the Synod act through the Moderator, or through the Committee?—The Committee would consider the testimonials of candidates, give their opinion to the Moderator, specifying those they might consider eligible. The Moderator would report to the electors.

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In the discretion the Moderator exercises at elections, he gives his own personal vote?—Yes, without being influenced by any Committee. It was not proposed to influence the vote of the Moderator, but that he should merely convey the sense of the Committee of the Synod.

He might convey the sense of the Committee in one way, and vote against it in another?—Yes, but such an occurrence would not be likely.

There is no mode, in the internal management of the Synod, which could bind or insist upon the Moderators voting in any particular way?—Certainly not. It would not be supposed decorous towards him to bind him to vote in any way; neither do I think it would be right to bind him to a particular candidate.

Is it not generally understood, that one of the first professors of this establishment was of Arian principles?—No. I conceive none of the original professors, or even teachers, were Arians. I never heard it suggested that any one of them was.

Was not Dr. Nielson one of the original ones?—No, it was Dr. O'Beirne originally held the situation, and he was the very contrary of an Arian.

Did not the gentleman who immediately preceded Mr. Bruce bear the character of Arian?—Yes, he originally bore that character; but as far as I can judge of his sincerity, of which I have no reason to doubt, he had ceased to be an Arian; and I have the testimony of a clergyman of the establishment in the neighbourhood of Dundalk, to whom he made a declaration that absolutely amounted to a denial of Arianism. In addition to which, there is this circumstance, which proves he could not be an Arian. Dr. Nielson was a candidate for a professorship in the University of Glasgow, and he must sign every word of the Westminster Confession before he could be admitted. He knew this. I think he was, in the highest sense, an honest man, and would not have contemplated signing it, if he had not believed it to be true; he therefore could not be an Arian.

Appendix, No. 25.

Further Examination of the Rev. Henry Cooke; Tuesday 6th December 1825.

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WHEN you were last before the Commissioners, you were so good as to undertake to put upon paper the terms of the test you would yourself deem expedient should be subscribed by the different Professors in the Belfast Institution?—I have done so.

Be so good as to state it?

Article 1st.—Holy Scriptures: The invisible things of God, even his eternal power and godhead, may be understood from the things that are made. But as man, through sin, did not retain the true knowledge of God, it pleased God at sundry times and in divers manners, to reveal himself to man, and to direct, by his providence, that his Revelation should be recorded for our instruction in the books of the Old and New Testament. These books are Genesis, &c. to Malachi, and Matthew, &c. to Revelation.

Article 2d.—Of God: There is but one only living and true God; and in the unity of the Godhead the Scriptures reveal the Father, Word, and Holy Spirit, the same in essence, power, and eternity.

Article 3d.—Of Sin: Our first parents sinned against God by eating the forbidden fruit; by this disobedience they lost communion with God, and became subject to death and condemnation; all mankind descending from them inherit their sinful nature, from which proceed all actual transgressions.

Article 4th.—Of the Mediator: In the fulness of time, according to the promises of God, the eternal Word became flesh, was delivered unto death as a vicarious sacrifice for sin, rose from the dead, ascended into Heaven, and sitteth at the right hand of God, making intercession for us, and thence he shall come at the last day to judge men and angels.

Article 5th.—Of Faith: By the Holy Spirit the soul is enlightened to receive the testimony of God contained in the Scriptures, respecting things hoped for and things not seen, and to receive and rest upon Christ alone for salvation.

Article 6th.—Of Repentance: By the Holy Spirit the soul of a sinner is enabled to see and feel the vileness and danger of sin, to grieve for it, to hate it, and willingly to turn from it unto God with sincere endeavours after new obedience.

Article 7th.—Of Justification: God justifies the believer when he pardons his sins, and makes him accepted in Christ the Beloved. God freely justifieth believers in Christ, not for any thing wrought in them, or done by them, but for Christ's sake alone, the believer receiving and resting upon Christ by faith. Faith thus receiving and resting upon Christ is the alone instrument of justification before God.

Article 8th.—Of Worship: At all times and in all places God is to be worshipped in spirit and in truth; and the Lord's Day is to be kept holy. Religious worship is to be given only to the Father, Word, and Holy Ghost.

Article 9th.—Baptism and the Lord's Supper: Baptism is a washing with water in the name of the Father, Son, and Holy Ghost, which doth signify and seal our union with Christ, our partaking of the benefits of the covenant of grace, and our engagement to be the Lord's. The Lord's Supper is a giving and receiving of bread and wine in memory of Christ's death, and in faith of his coming to judgment, whereby the worthy receiver is, by faith, made partaker of his body and blood, with all their benefits to his spiritual nourishment and growth in grace.

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Article 10.—Resurrection and Judgment: There will be a resurrection of the dead, both of the just and the unjust, and then will they all appear before the judgment-seat of Christ, and receive according to the deeds done in the body, whether they have been good or evil.

That test, of course, is such as could not be signed by any Arian?—So I conceive.

Do you conceive there are many persons amongst the Presbyterian body who would be satisfied to sign that test, and who would yet feel great difficulties in signing the Westminster Confession?—I think there are many who would sign this, who would feel difficulty in signing every item of the Westminster Confession.

Do you conceive there are any ministers in the Presbyterian Church (meaning thereby to include the Seceding Synod), except the Arians, who would dissent from any of the positions contained in that test?—I think there may be some of them who would not consider it full enough; but I do not think there are any except Arians and Socinians, who would object to any thing contained in it.

Are we to understand, there are some who would think it did not sufficiently develop Calvinistic principles?—Probably some would object upon this ground; although I consider the essentials of the doctrines, called Calvinism, to be contained in it, and that the greater number of Calvinists would be satisfied with it, as a scriptural view of their leading doctrines.

And are we to understand, there are others who would think it did not sufficiently develop Arminian principles?—Probably some would be dissatisfied upon this ground; for I have endeavoured to give an outline of the essential doctrines of the Gospel, without reference to the scholastic peculiarities of either Calvinism or Arminianism.

But still you think an Arminian Presbyterian and a Calvinistic Presbyterian could sign it?—So I conceive; Calvinism fairly understood and correctly explained, I take to be the doctrine of the Bible; but Arminianism, as generally taught in modern times, seems to me to concede every point essential to Calvinism. I have, on another occasion, stated to this Board, that I considered there was a marked distinction between the primitive Arminians, called Remonstrants in Holland, and those who in modern times are called Arminians in these countries. The primitive Arminians taught a great deal of Pelagianism, the modern Arminians generally teach as much Calvinism. The doctrine of original sin; of the necessary priority of divine grace in conversion, and of justification by faith alone, appear to me to concede Calvinism, by consequence, in all its essentials. Now these are most distinctly taught by modern Arminians as well as Calvinists. In times when Calvinism has been misunderstood and misrepresented, I am openly willing to profess myself a Calvinist; but the man who holds the essential doctrines I have stated, I am willing to recognize as a brother, by whatever distinctive name he may be called; and I believe the great body of Calvinist Presbyterians in the Synod of Ulster are prepared to exercise a similar liberality.

Do you conceive that an Independent minister could have any objection to any of the positions contained in that test?—Not any of the people commonly known here by the name of Independents. There are I understand Independents in England who are Socinians; but all the Independents here are Calvinistic.

Might not a Baptist sign that test?—Yes; the Baptists of this country are Calvinists.

Do you conceive there are any clergy of the Established Church, who according to your understanding of the doctrines of the Church of England, would feel it necessary to dissent from any position in that test?—I think not any; I examined the Thirty-nine Articles upon drawing it up, and would feel no objection to change any one of these articles for the corresponding one in the Thirty-nine Articles.

Will you be so good as to point out any positions contained in that test, that you think a Roman Catholic could not sign?—On the article of worship there might be some question. The Eighth Article is, that “religious worship is to be given to the Father, Word and Holy Ghost.” A Roman Catholic might scruple probably at the words, “religious worship,” being thus confined, as they necessarily prohibit all kinds of religious address to saints or angels.

With respect to the communion, could they subscribe to that?—I conceive not. The Lord’s Supper is defined to be “a giving and receiving of bread and wine, in memory of Christ’s death, and in faith of his coming to judgment;” and the partaking of his body and blood is confined to faith. A Roman Catholic, holding the doctrine of transubstantiation, would not be satisfied with my definition.

Are you aware that a Roman Catholic would necessarily entertain objection to any other position in that test, except what you have named?—I have said, that the Scriptures are from Genesis to Malachi, and from Matthew to Revelation. I have not admitted the Apocrypha, which they hold to be of canonical authority, as matter of faith and practice.

Is it your own opinion, that that test ought to be taken by every Professor of the Belfast Institution, without exception?—It is my own opinion, that it ought to be taken by all with whom our students are connected, more especially by those whose departments necessarily connect themselves with religious opinions.

Do you think it absolutely necessary, that that test, or one of equal effect, should be taken by the Professors of Theology, the Professor of Moral Philosophy, and the Professors of Hebrew and Greek?—I think it absolutely necessary that some test should be established, or some mode devised, by which Arians, Socinians, and the like, may be precluded from becoming Professors to the students of the Synod of Ulster. I think it right that it should apply to all Professors, but absolutely necessary with respect to those specified; any exception in favour of particular professorships, would be objectionable in principle, and might be dangerous in practice.

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Do you think it of great importance to exclude Arians from the situations of the masters of the boarding schools, which you are aware have no connection with the collegiate department?—Speaking as a member of society, and a minister of religion, I think there is as much danger in the masters being Arians, as in the professors. The schools and college form one body for education; and if a member be diseased, the whole body must be affected.

You are aware the Institution is not seeking any aid from Government for the school department?—Yes, I am aware of that; the schools have no need of assistance. As an influential power, I consider the schools and the collegiate department as perfectly inseparable. The schools are, in some degree, a mere preparative for the college.

Will you describe the nature and the extent of the danger you are apprehensive of from the masters of those schools being Arians?—I think there is one obvious danger, that of a young person coming into contact with Arian teachers, and remaining six, seven, ten or more years with them; and during all that time, according to the views I have taken of the subject, not hearing, or having brought before them, the scriptural doctrines of religion. There is a second danger arising from the foregoing. The master acquires an influence over the future conduct of his scholars; and it is upon that principle I accounted, upon a former occasion, for the circumstance of a considerable part of the gentry of the north of Ireland becoming favourable to Arianism, or, at least, indifferent about evangelical doctrines. At the same time, I feel it right to say, that the danger arising from Arian masters must be considerably modified by their individual and personal characters. In some I should consider the danger very little, in others very great; but to the principle of a great establishment, patronised and taught by Arians, I feel it necessary decidedly to object.

Do you not think, that the notoriety of Arians being masters of those schools, must have some operation in preventing the children of parents, who are themselves not Arians, resorting to those schools?—Yes, if the parents are at all attentive to the peculiarities of religion, and if they have made it a matter of serious concern; but some think little about a religious education, and are fully satisfied if they have confidence in the master's literary acquirements. But with some parents, I know the Arian character of the Institution has had the effect implied in the question.

Are we to understand, that the masters, as well as professors, sign an engagement that they will not interfere with the religious opinions of the pupils?—I rather think they have not; I believe the engagement is confined to the professors. But a professor is also sometimes a master; and what he has signed in one character, is probably binding in another.

Do you conceive, that it is one of the principles of the Institution, that the schoolmaster shall not interfere with the religious principles of the boys boarding in his house for a series of years together?—I do not think it has been recognized as a principle, or entered into as an engagement; but I am puzzled with the difficulty of one individual being both a professor and a master. Is he bound in one character, and free in the other, may become a difficult question; yet it would be strange if a master were bound not to meddle with religion.

Would not that amount to the exclusion of religion from the education of the boarding school?—So it would appear; but I rather think religion is admitted into the schools, and only excluded from the college. The reason of the difference, I cannot comprehend; the principle of the difference, I utterly disapprove.

Does not it appear more objectionable to you, to exclude such instruction on the part of the master, who has the constant superintendence of the boy for years together, day and night, under his house, and a much stronger measure, than excluding the Professor of Chemistry or Natural Philosophy from interference, his opportunities of intercourse being infrequent, and his department not connecting itself with theology?—It strikes me, that a system of education excluding religion, is the worst thing possible for any country. If the master teach no religion to the boy, (I mean in case of a boarding school, where the master comes into the place of a parent,) we will scarcely expect much religion in the man. It is true, the opportunities of the master are more frequent than those of the professor. It is also true, that the department of a professor may not immediately connect itself with religion. But the character of the professor will inculcate his peculiar religious principles more effectually than any lectures. If the public character of a professor be Arian or Socinian, it will be vain to bind him not to inculcate his opinions; his literary character and influential position will do the work for him most effectually, and no matter what his department may be, upon the religious opinions of his pupils his own religious character will make more or less impression. One of the greatest evils of modern education has been, that the concerns of religion have been made to bend to the imaginary interests of literature and science. Every instructor of youth should teach religion, either by word or character. And this principle is peculiarly necessary in the education of candidates for the Gospel ministry.

Do you think it would be a good regulation that the Professor of Chemistry should have the power of interfering upon the subject of religion?—The guardians of education should first take care that his religious principles are good; and then as occasion offers, he should be as free as others to impress them on his pupils. He should not teach religion instead of chemistry; but his private conversation should be religious.

Suppose the test, the details of which you have just stated, was not approved of by other persons who must be consulted upon it; and that it was still desirable that the Presbyterian Synods should exercise such an influence over the election of some of the Professors of the Belfast Institution, as to give them the power of excluding Arians, in what way could that influence best be exercised?—By a committee of the two bodies, formed either by calculating the proportions of the students that have attended from each body at the

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the Institution since its commencement, or by taking a number of ministers in each Synod, or computing the number of people under their ministerial care respectively, and appointing a certain proportion of the one, and a certain proportion of the other Synod, to meet together as one general committee, to exercise whatever authority might be vested in them.

Do you think it would be better to appoint your committee annually, or for each Synod to meet when a professorship became vacant, to appoint a committee?—I should think a committee ought to be appointed by each Synod as a vacancy occurred. The committees would then have the minds of their respective Synods.

Of what number should the committee consist?—If I were to calculate by the students of each Synod, I do not know how it would stand; if I were to calculate by the ministers, the Synod of Ulster is about double that of the Secession Synod; if by the people, the Synod of Ulster is still larger. I should think a committee consisting of fifteen ministers and fifteen elders a sufficient representation of both.

Would it not be likely that a committee so numerous would disagree among themselves?—No; our committees are generally larger; our annual fixed committee consists of twenty-eight ministers, and in a case of such public importance as ministerial education, I think the elders should be consulted upon the matter.

Would the majority decide, or would any one objecting be sufficient?—We decide always by a simple majority; the division of one more than a half. Should we divide equally, the Moderator has the deciding vote.

Do you propose there should be fifteen elders and fifteen ministers?—Yes; it is the practice of our body to have them equal.

The committee would consist of thirty?—Yes; twenty from the Synod of Ulster, and ten from the Seceders.

Would not that be more than convenient?—For the management of a congregation we have sometimes more than that.

Where should the Synods meet to elect the committee?—I do not think they should meet in Belfast. They might be suspected of coming under particular influence there. From influence and the suspicion of it, they should be perfectly free.

What description of influence?—A thousand kinds of influence that may be exercised upon men when they come into a particular neighbourhood where certain interests are powerful or predominant.

Will you suggest any place where it would be most desirable to call them together?—The most central part of the Presbyterian population of Ulster is Cookstown. There it might be as well for both Synods and committee to meet.

Do you think that thirty persons would actually assemble, or any great portion of them, to decide upon the fitness of a Professor?—I think it most likely they all would; but if they would not, that is a reason for making the committee numerous; it also ought to be numerous in order to exclude private friendships, and to secure a full representation of the Synods.

Do you think the ministers of the respective Synods would consider it a hardship to be brought together for such a purpose?—No; for at such an occasional meeting of Synod they would not be bound to attend. As many as felt interested would attend to elect the committee. The committee's attendance might be made imperative, and they would not object when the cause was important.

Whose duty would it be to summon the committee to meet for such a purpose?—The duty of the Moderator.

Should you propose, when a professorship became vacant, that the proper officer in the Institution should signify the same to the Moderator?—Certainly.

Would not there be an anomaly in this respect, that the Moderator of the Synod of Ulster might exercise his vote in the election of a person upon whom he might exercise his veto afterwards?—If he exercised his veto against him at the committee, he would only be repeating what he had done at his election. Besides, in the committee he would be mere chairman, and would have no voice except in case of an equal division.

Why do you think it would be necessary to divide the delegates of the Synod unequally?—Because I think the bodies ought to be represented in some degree according to their numerical influence in the country. The congregations belonging to the Synod of Ulster, are, with a very few exceptions, much larger than those of the Seceding Synod; the Ministers belonging to the Synod of Ulster are nearly double the number of the Seceding Ministers; it therefore appears to me reasonable, that there should be on the part of the Synod of Ulster the larger number of representatives.

Would you think it reasonable of fifteen Ministers there should be ten from the Synod of Ulster, and five from the Seceding Synod?—That would be giving more voters to them than the proportion given to the Synod of Ulster, calculating by the amount of population connected with each Synod respectively.

Do you think that would be considered a reasonable or an unreasonable arrangement?—I think the Synod of Ulster would not be satisfied unless they had the superiority of representation because they have the larger body connected with them—I am convinced I am speaking the sense of the members of the Synod, when I say they ought to be represented by a larger number; and if I did not say so, I am convinced I should be considered as betraying their interests.

Can you form any opinion as to which Synod the Managers of the Belfast Institution would be likely to have the greatest jealousy of?—I do not think many of the Managers or Visitors would be jealous of either; the Managers and Visitors expressed their willingness to grant the Synod of Ulster every thing they required for security; any jealousy would

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be on the part of some Proprietors, and I think it probable, they would be most jealous of the Synod of Ulster.

Do you think that such an arrangement as the course of examination has been contemplating, would strengthen the character of the Belfast Institution throughout the North of Ireland, or excite the jealousy of it?—I am perfectly convinced it would strengthen the character of it with the great body of the Presbyterians; I know there are some persons who think there ought to be no control over it, and these are persons of riches, rank and influence, but at the same time persons who would never send a student to it; but with the body of the Presbyterians, who are Orthodox, it would strengthen it in public opinion; as also with the Orthodox part of the Presbyterian gentry. I know that this would be the case with many of the most respectable merchants of Belfast itself; I know it would also be highly satisfactory to many members of the Established Church to see us secured against Arianism.

Do you think it would give positive satisfaction to the generality of the people, to see or to feel that there was a safe-guard against the prevalence of Arian principles?—I am perfectly satisfied it would give a most decided satisfaction to the great majority of both ministers and people: I have abundant documents, if required to produce them, to show the dissatisfaction that exists among the ministers and the people in the Presbyterian church through Ulster, and I am sure their dissatisfaction would be removed by there being some control over the appointment of Arian professors in the Institution.

Would not the exercise of such a power as has been contemplated, necessarily lead to the appointment of Presbyterians to the chairs alluded to?—I think not; at least if I should judge from myself, I would as soon appoint an Episcopalian as a Presbyterian, and in some cases rather; I should rather have such a division as would give satisfaction to the Orthodox of both churches, and I think that is the feeling of the members of our Synod; I know there have been Episcopalians in it, and they have given the highest satisfaction; there never was a murmur against any one for being a member of the establishment.

If the Synods were permitted to exercise any influence whatever in the nomination of persons to the professors chairs, would it not be necessary to confine their influence solely to the point of, whether the individuals proposed were Arians or not?—I think the danger to be apprehended by the Synod from the present state of the Institution, is solely from Arianism, or opinions of that description, and that the sole power the Synods should look for, would be a power to control in the quarter of danger.

In what way would you propose to limit the power exercised by them to that point only?—I should not think it exactly right to put the committee upon their oaths, because I do not like the multiplication of oaths; but I should have no objection to their signing a very solemn declaration, that it was merely upon certain specified religious grounds, that they objected to any candidate. This declaration I should consider equivalent to an oath.

Would you have that declaration include a statement that they had good grounds for believing that the person did profess Arian tenets?—Yes; or if there were a test such as I have here specified, it would be easier to declare that any objection arose solely from their believing that the candidate held doctrines contrary to that test, or other accredited standard of religious profession.

Is there any topic connected with the Belfast Institution, about which you have not been examined, and upon which you may wish to state your opinion to the Commissioners?—There are two or three points that I would beg to submit to the Commissioners, as reasons for my opinions concerning the present state of the Belfast Institution, and which with their permission, I should wish to have upon record, as a vindication of my opposition to the Institution, in its present form, and as subject for the consideration of others. The first reason for my opinion being in any degree unfavourable to the Institution is, that I conceive the Arianism that has got into those professorships is contrary to the Scriptures; and I hold myself bound to oppose, as far as I can, every thing unscriptural. The second reason that has much impressed my mind, is the threatening in the Revelation of St. John, to the Churches of the East, that if they did not repent, the Lord would come quickly and remove their candlestick out of their place. Now, it appears to me, from church history, that the progress of Arianism and its kindred opinions, prepared the way for Mahometanism. And the permission of Mahometanism to overwhelm the Eastern Churches, I look upon, as at once the punishment of their apostacy, and the removal of their candlestick. In the same way I have often known Arianism in this country, to be the precursor of Scepticism and Deism; and consider every church as fairly warned of its danger by the examples cited. The third reason that has impressed my mind, is the actual fact of the decay of Presbyterian congregations, with a few exceptions, wherever Arian principles have been preached.

What has become of these decayed congregations?—The people seem to me to have frequently joined the Methodists, some of them the Independents, some of them joined the Church, some the Seceders; but, what appears to me a most important consideration, the very lower orders of the people, have as generally joined no church. I think that is the very worst feature of the whole affair; if they had joined themselves to the other denominations I have mentioned, the event I should not have lamented. But in cases of the kind I have mentioned, I have generally found the great majority stay at home, neglect public worship, and finally lose, in a great degree, the sense of religion.

Have you known any material number attach themselves to the Roman Catholic church?—Not many from this cause. I have not, at any time known many converts from Protestantism to the Church of Rome. What I have known have been from other causes. The next

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next reason that strikes me is, that the Synod of Ulster has uniformly sustained injury, in proportion as Arianism has advanced in the congregations, and that a great many of their people have from this cause gone to join other Bodies, especially the Seceders.

Do you mean, that the Seceders were those inclined to Evangelical principles, and left in disgust those inclined to Arianism?—This was generally, though not always, the cause of Secession from the Synod.

The next reason is, that I conceive it right that every minister of the gospel should give a plain testimony to the Arians themselves to reform; and to all the churches to consider; in hope that they may take warning and not allow a power to grow up, that must sooner or later prove injurious to their religious prosperity. The next reason is, positive experience of the influence of Arian Professors in the Colleges of the Protestant Churches on the Continent. Wherever Arians have got possession of the Academies they have invariably produced ministers of their own description; this appears from public documents to be true of the Academy and Church of Geneva, and a number of other Academies and Churches of the Continent of Europe. Another reason is, the example and practice of the present governing power in the Institution itself. At a meeting of the Proprietors at which I was present, the principal motion was carried by the conjoint interest of what I must freely call an Infidel party on the one side, and an Arian party on the other, joined, strange to say, by a small Orthodox party, jealous of the Synod of Ulster. When I say Infidel party, I mean that one of the chief and most applauded speakers, is generally believed to hold Deistical principles, and uttered sentiments quite becoming that school. The speeches of some influential Arians, were also in the highest degree, insulting and offensive to all holding Evangelical sentiments, and fully demonstrated the final result of raising up an Arian power to rule, or rather trample upon all who hold different religious opinions.

Do you mean by Infidel, rejecting Revelation altogether?—Yes; or merely considering the Gospel as a good system of morals: a compliment due to Epictetus, Seneca, and other heathens.

Do you not consider that Geneva in the early periods of the Reformation, was the cradle of the religious opinions you at present consider Orthodox in the Presbyterian Church?—Certainly.

What do you think Calvin would now think of the doctrines of the Church of Geneva, if he were now alive?—He would think them very bad.

Do you think he would subscribe to them?—No; or else he has changed his opinions very much.

Is it your opinion that they have not only become very different, but almost the converse?—Quite the converse; they are a mixture of Arianism and Socinianism, and something called Neonomianism, that I do not clearly understand; but its nature may be inferred from the kindred opinions with which it is connected. I have thus stated the chief reasons of my objections to the present state of the Belfast Institution, and on which I found my wish for its reformation before it becomes a national establishment. The only suggestion that I think it necessary to take the liberty of making, is one that is not my own, but originated with Mr. Carlile, our Moderator, with whom I had conversation upon the subject; it is, that in case of any arrangement with the Institution satisfactory to the Commissioners and to the Government, to whom the recommendation would come, Mr. Carlile suggests that there should be a more effective establishment for the education of theological students by the establishment of a Professor of Scripture Criticism, and one of Church History, in addition to the present Professor of Systematic Theology.

Do you mean two other Professorships?—Yes; such is Mr. Carlile's feeling. He thinks that the present theological system in colleges is very defective; he thinks there should be one to teach Systematic Theology, another to lecture on Scripture Criticism, and another to teach Church History, with a view, I believe, to a higher effect than giving the mere annals of opinions and occurrences.

Does your own opinion coincide with Mr. Carlile, upon those two points?—I think our theological education is exceedingly defective, and that it ought to be extended in the number of years attendance, and aided by additional instructors.

Supposing greater remuneration should be provided for the Professors of Theology, do you see any objection to their supplying the additional theological information Mr. Carlile thinks necessary?—I do not think any one could do it for want of time. The Professor of Systematic Theology could give an outline of Church History; but it would require a Professor to lecture on Scripture Criticism; and if there were a distinct lecture on Church History it would be so much the better.

Do you think one Professor could take charge of Scripture Criticism and Church History?—I think he and the Professor of Systematic Theology could divide Church History between them; but a distinct lecturer on Church History might make it a most important department.

Does such a division as you refer to, exist in any University you are acquainted with?—In each of the English Universities there are, I believe, several theological tutors, lecturers, or professors. There are two Professors of Theology in Glasgow, but only one lectures. I understand, however, that Principal M'Farlane did propose to lecture on theology; whether he has done so or not, I cannot say. He is, by his office of Principal, Primarius Professor of Theology. There is a second Professor of Theology, and also a separate Professorship of Church History.

There would be required the same *veto* upon the appointment of those Professors, as upon the others we have spoken of?—Mr. Carlile's opinion, I conceive to be, that these would operate as a check upon any Professors appointed by the Institution. He does not appear to

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me to consider any subscription of Articles of Faith, as likely to answer the purpose of securing the Orthodoxy of the Professors in the hands of the present electors; but seems to me, to trust rather to a positive Orthodox influence, counteracting any other influence.

The Synod, it is proposed, should have the appointment of those new Professors?—Yes, as of the present Divinity Professor. I would now beg leave to suggest to the Commissioners the propriety of consulting some more of our ministers; I think it necessary to mention this, as I have been led to state many opinions upon my own individual authority, which the Commissioners might think it wise to hear supported or contradicted by others. The only other idea with which I intend to trouble the Commissioners is, that if an arrangement cannot be made with the Institution, satisfactory for the general purposes of ministerial education, I would beg to suggest a distinct establishment for the education of Presbyterian ministers connected with the Synod of Ulster; they form a very important body in the state. The Commissioners must have seen that our attention to the education and moral habits of our people, merits some regard from the Government; I conceive also, that the home education of our students, has so many decided advantages over education in any foreign country, that I think the country at large, as well as the Presbyterian ministry, would be highly benefited by such an Establishment. If then such an arrangement cannot be made with the Institution, as that the Synod of Ulster can continue to send their students, I feel it necessary to mention the claims the Presbyterian Church would have for a separate Establishment for the education of their ministers; I think such an establishment would be supported for about 1000*l.* a year, and that the Synod of Ulster should be called upon to raise buildings for that purpose. If a satisfactory and safe arrangement can be made with the Belfast Institution, I shall rejoice at it. If it cannot be done, I conceive the Synod of Ulster have strong claims upon His Majesty's Government, for a College to educate their students, without being compelled to seek instruction in a foreign land.

Has it occurred to you that there is any school in Ireland that could be converted into an establishment for the education of the Presbyterian Clergy?—I have not thought on that subject. The academy at Belfast was, I believe, intended for it; a kind of collegiate establishment; but it never came to be any thing more than a large classical, mercantile and English school. The nature of its trusteeship might probably be a barrier to employing it for the education of the Presbyterian Ministry. Its Principal and Master, however, are highly respectable, and the buildings considerable; I believe, had the property been well managed, it might have been easily convertible into a Collegiate establishment. I have heard that Primate Robinson contemplated a College at Armagh, and left funds for the purpose; but have understood the conditions of his will were not fulfilled.

Appendix, No 26.

Examination of the Most Noble the Marquess of *Donegall*;
Monday 17th October 1825.

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YOUR Lordship is President of the Belfast Institution?—I am.

Has the Institution at present, with regard to its general system and practice, your Lordship's approbation?—It certainly has.

The Institution formerly received aid from the Government?—It did.

That aid was withdrawn a few years ago?—It was.

What was your Lordship's feeling with regard to the withdrawing that aid at that time?—I certainly thought it was withdrawn very properly, from what had happened at a public dinner, where some very improper political toasts were drank and people present belonging to the Institution.

Did your Lordship think that what took place at that dinner, manifested such a feeling as rendered it proper for the Government to show its disapprobation of it?—I certainly did.

Does your Lordship consider there is any feeling at present in the Institution, or the body in general, of an objectionable nature?—I do not; I think the Institution is going on as well as possible; there are no unpleasant occurrences of any kind; what I allude to occurred about eleven years since.

Does your Lordship think that the tendency of the Institution and the general character of it, is such as renders it deserving of assistance from His Majesty's Government?—I certainly do.

Would your Lordship therefore wish that pecuniary aid should be afforded to it?—Most undoubtedly.

Is your Lordship of opinion that the benefits it confers upon the country in general, are of such a nature as to give it a fair claim upon the public for assistance?—Most unquestionably; I think it is of the greatest benefit to the North of Ireland.

Your Lordship is aware that the Institution embraces two objects; the one the home education of the candidates for the Ministry of the Presbyterian Church in Ireland; and the other the general diffusion of education amongst the people of the country intended for Lay occupations in life?—I am perfectly aware of that.

Does your Lordship think, that with the view of securing perfectly the good will of the Presbyterian Synod of Ulster, regard being had to the first object mentioned in the former question, it is desirable to give the Synod any greater degree of controul than it at present possesses?—I should decidedly say not; I think they have quite controul enough at present.

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There has been an objection made by some Members of the Synod to the Institution, upon the ground, that some of the Professors profess Arian principles, and that Arianism may therefore become so influential in the Institution, as to endanger the Orthodoxy of the candidates; has your Lordship any such apprehension?—I have not; particularly from what fell from Dr. Bruce at the last meeting; he did not say, as I understood him, that he was an Arian himself; but he said, that he felt assured that there could be no objection to the principles of the Arians, as affecting the Orthodoxy of the College.

You understood from Dr. Bruce he was conscientiously of opinion, that Orthodoxy was not in danger in any way?—That is what I understood.

Is your Lordship of opinion by giving increased influence to the Synod of Ulster, any general feeling of discontent might or not be excited in the country?—I am sure there would be great discontent among the proprietors of the Institution as was manifested the other day; the fact is, the Synod really has every influence it can reasonably desire; and what the Members of the Synod then asked, I believe, was to have their right to such influence put down in the books of the Institution as a rule or bye-law; and *that* the Proprietors would not agree to; they said they thought the power they had given to the Synod, fully sufficient, and putting down that right of influence as a bye-law, might lead to the Synod's making a claim for more power at some future period.

Recognizing the positive right of interference?—Yes; that was exactly what the Proprietors objected to.

Would your Lordship feel disposed to recommend any alterations or changes in the present system of the Establishment?—I should wish that the Establishment were more under Government influence.

Would your Lordship therefore wish that the Government should have such a controul in the Institution as would enable it to see distinctly, from time to time, how it was conducted?—Yes; I should think *that* the best thing for the Institution.

So that any advantage that might be afforded by Government, might be continued or withdrawn according to the report from time to time made to them?—Exactly so.

What is your Lordship's opinion as to the probable effect that might be produced upon the public mind in the North, by restoring the grant?—I am sure the public would be highly gratified at its being restored; there might be some feeling of jealousy at the Government having such controul, though necessary and desirable, but after a little time it would wear away.

Are we to understand your Lordship as being of opinion that a grant of pecuniary aid would tend to cement the connection between the people in general and Government?—I think it would certainly.

Diffuse general good feeling throughout the country?—Yes.

If the Commissioners understand your Lordship correctly, you would consider that the Institution should rather be continued as an establishment affording the benefits of education to persons of all religious denominations, than that it should be rendered exclusively for any one party?—Certainly.

Does your Lordship think it would be expedient that any sum of money should be advanced immediately, with a view to extending the Institution in the way of buildings, and so forth?—I am not exactly certain as to what their intentions are as to the extension of the building, or whether it is necessary at present; but I should think it more than probable that the extension would be desirable.

Would your Lordship recommend that there should be an annual grant?—Yes, certainly; an annual allowance; for I think it would be very desirable that His Majesty's Government should appear at the head of such an establishment in some way; and the grant being accompanied with such a desire on their part, would diffuse and strengthen the general good feeling, and cement a connection between those interested for education generally and His Majesty's Government; an object certainly most desirable.

Appendix, N° 27.

Examination of the Most Noble the Marquess of *Downshire*;
Wednesday, 12th October 1825.

YOUR Lordship is a Governor of the Belfast Institution?—My family and myself were original subscribers to the Institution.

Your Lordship, we understand, has taken a lively interest in the rise and progress of the Belfast Institution?—Yes, I have.

We have collected, my Lord, that it embraces two objects, the one, general education; and the other more particularly the education that is necessary for the Presbyterian ministry; we should wish, particularly, to know your Lordship's impression, as to which of those two objects is to be considered the most important and primary end of the Institution?—I consider that the Institution embraces both those objects, which form a prominent part of its composition and general utility.

But which of them does your Lordship consider the most important in reference to the general prosperity of Ireland, and the general well-being of the north?—The Institution is upon a large scale, and the students that are educated at it are composed of a number of persons in different situations in life, of whom a certain portion are intended to fill clerical situations

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in the Presbyterian and Seceding Synods; but a greater number are intended to fill situations in commerce, agriculture, and other gradations in society, that are of less note, but of very great utility to the community at large.

Does your Lordship consider it of considerable national importance, that the Presbyterian clergy of Ireland should be educated at home; or is your Lordship of opinion, that it would be most desirable they should be educated at the Scotch Universities?—It always appeared to me, in concurrence with the opinions of others well acquainted with the situation of this country, that if a proper mode of education could be devised, it would be advantageous that those persons intended to follow the ministry in the Presbyterian church, should be educated in their own country.

Does the Belfast Institution appear to your Lordship to be a fit Institution for that purpose, or do any particular changes suggest themselves to your Lordship, as necessary to the rendering it so?—I have considered that the Belfast Institution is well adapted for the purpose you have mentioned; always reserving to myself the right of judging of the proceedings of that Institution, as far as I am able and have opportunities of so doing. I consider that in an Institution, constituted as the Belfast Institution is, that there requires a proper and salutary check upon its proceedings, and that its mode of management should be so directed as to satisfy, as far as may be, all classes of persons; that the education that is given to the students intrusted to its care, should be devoid, as much as is possible, of all objection. I allude particularly to religion, to the selection of able, intelligent, and well educated men as Professors.

If the Institution is to serve as an instrument for the education of the Presbyterian clergy, does it appear to your Lordship to be necessary that the persons appointed as Professors (at least in those departments that are in any way connected with religious instruction) should be persons approved of, or at least not disapproved of, by the Presbyterian Synods?—I should imagine, that in order to secure to the Institution the favourable opinion and support of the community, it would be necessary that it should carry along with it the good opinion of the several Synods, who we understand are placed over the Presbyterian church for its proper government.

Does your Lordship consider, as an abstract principle, that it is desirable or otherwise that the Institution should be connected with Government?—As a proprietor, I would certainly think and desire that it should be connected with Government.

Would your Lordship think it desirable, that that connection should include within itself some sort of principle of controul, or merely a system of pecuniary support on the part of Government?—I should conceive that the Act of Parliament that was passed in 1810 established the principle, not only that there should be a grant from Parliament for the proper maintenance of the Institution, but likewise a reasonable controul on the part of Government in its direction.

Could your Lordship suggest any mode in which the controul of Government, within the bounds of moderation, could be rendered effectual; and of what nature the controul should be?—I would rather not hazard an opinion upon that point, for I have not had an opportunity of considering it; but should there be any question which the Commissioners would wish to put to me upon the subject in which they are now engaged, I shall have great pleasure in giving them every information in my power.

Has your Lordship understood, that either now or at any time past, any of the Professors or Teachers in the Institution have been men holding peculiarly strong political opinions, beyond those that are fairly admissible within the principles of our free Constitution?—No; I am not aware of any, unless I were to mention, which I would hope is forgotten, a dinner that took place some years ago, of which so much was made at the time, at which a person was present connected with the Institution, who gave a toast at a late hour, which was uncalled for, and excited at the time much animadversion.

Does your Lordship recollect what the toast was?—Yes; “To the memory of Marshal Ney.”

Could your Lordship inform us the nature of the connection of the person alluded to with the Institution?—He was one of the teachers in the Institution; and in stating this, it is necessary to add, that the Managers and Visitors of the Institution themselves, as a body, at a meeting disclaimed all participation in the feelings which actuated the person who gave the toast; and I understand the fact was, the toast was given after a great number of persons had left the room, and at a time when no institution or individual at a public meeting could in fairness be made responsible for what one individual might choose to say.

Was the individual in any way connected with the Institution, or did it arise out of the occasion of its establishment?—I have stated in a former answer, that the individual was connected with the Institution, but the dinner which has been mentioned had no reference whatever to it; I believe that I was not in Ireland at the time, and I had no sort of connection whatever with it.

Does your Lordship recollect whether it did not occur at a convivial meeting on St. Patrick's Day?—It was on St. Patrick's Day.

Has your Lordship heard it made a subject of imputation against the Institution, that on the occasion of the two last elections to professorships, the chairs were conferred upon Arians, gentlemen holding the Arian views of religion?—I have heard of one gentleman, Mr. Hincks; I do not know the other.

Mr. Bruce?—Yes; Mr. Bruce; but I did not understand the Chairs were conferred upon those individuals because they were Arians; they were not selected on that account.

The question did not mean to imply that?—I believe Mr. Hincks was strongly recommended

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mended by some of the Dignitaries of the Established Church; but I am not certain by which of them.

Is it your Lordship's impression that those appointments have given considerable offence, and excited considerable dissatisfaction amongst a portion of the Presbyterian clergy?—I should suppose that they have caused a sensation in that body, from the examination of the Reverend Mr. Cooke in the Committee of the House of Lords upon Irish affairs, where he stated his opinion upon it; and I have since seen the discussions that have taken place, and the reports in the newspapers of the late discussion at the Institution.

Prior to the examination of Mr. Cooke at the House of Lords, had your Lordship heard that any unfavourable opinion had been created upon the body of the Prebyterians upon the subject?—I never did; but that might have arisen from my want of information on the subject.

Does your Lordship think, that the possibility of the election of Arian Professors is compatible with that satisfaction which your Lordship has stated to us, it is so desirable to maintain in the Prebyterian Synods, respecting the Belfast Institution?—Not approving of Arian principles myself, I cannot concur in saying I think it is a desirable thing, and I am not surprised at the Synod's objections.

Is it your Lordship's opinion it would give offence to a fair majority of the proprietors of the Institution to provide some moderate and reasonable security against the possibility of the recurrence of similar appointments?—I should think not, as a proprietor in it I should certainly approve of such a proceeding.

Does your Lordship consider it would be consistent with the general principles of the Institution, that persons should be excluded from professorships on the ground that they held the Arian principles, or that any test should be required from them that they did not hold Arian principles, before they were elected?—I think if it were understood, that persons professing those opinions, or any other opinions inimical to the Presbyterian and Seceding Churches and the Established Church, would not be chosen to fill those situations of Professors, I should think persons holding such opinions would not propose themselves; and as to a test, I should think it was a duty incumbent upon them, if it was so settled by Act or by Government, or by the vote of the Proprietors, whoever elected would be guided by that principle.

If your Lordship should find that a number of the Presbyterian clergy held Arian principles, would you then consider that exclusion on the ground of Arianism would be expedient?—A good deal would depend upon the system of tuition adopted by the Institution; if it was clearly admitted that that description of Seceders should be educated in the Institution, it would then be a mere matter of regulation, subject to full consideration of the whole subject in all its bearings.

If the Synod of Ulster tolerates Arianism in its own body, so that the profession of Arianism shall not be a ground of exclusion from that Synod, does your Lordship think it should be a ground of exclusion from an Institution, which is for the education of those who do hold, and those who do not hold those principles?—Referring to my last answer, it would not; but it is a matter involving difficulty, and requiring mature consideration.

Would your Lordship object to investing the Synod of Ulster with the power of expressing an opinion formally, as a body, with respect to the qualifications of all candidates for such of the Professorships in the Institution as could be considered in any degree connected with Theology, or education for the ministry in Ireland?—I should think there could be no objection to the Synod adopting such rules for its own guidance, and that of its church, as would secure to them such clergymen, as would discharge the duties of their profession in an exemplary manner.

Your Lordship is of course aware, that there are two Professors of Theology chosen respectively; one by the general Synod of Ulster, and the other by the Synod of the Seceders in the Institution?—I was not aware of that.

Would your Lordship feel any objection to giving to those several Synods, the right of each to have other Professors in the Institution, nominated by them, such for instance, as the Professor of Greek or Moral Philosophy?—There has been a discussion upon that point; I do not know how it would be felt by the Proprietors. The Institution of Belfast is peculiarly situated; all its concerns are laid before a Court of Proprietors, which is composed of persons of different ranks in society, and there is a difficulty with respect to that, as has appeared in the discussions that have taken place; therefore I could not well give an answer to it.

Your Lordship has already stated, that the Institution had two great and leading objects; one, the instruction of youth in mercantile and other professions; and the other, the instruction of candidates for the ministry of the Presbyterian Church; having regard to both those objects, does your Lordship think that the exclusion of persons of any particular religious faith from the Professorships, so long as the Institution embraces both those objects, would be beneficial, or would be likely to create any prejudice in the public mind, unfavorable to the object of general education, as distinct from the education of candidates for the Presbyterian ministry?—I should think, that the opinion of the Proprietors once had, and of the Synods upon the point of Arianism, that then there would be less difficulty in settling the point. The subject having been once agitated, it would be desirable to remove all cause for disquietude and discussion, and to settle the doctrinal points connected with religion in a manner satisfactory to the feelings of all well judging persons, and upon sound principles as to religion and education; to be definitively fixed upon the basis of religion and morality, and with a proper attention to the instruction of youth in all useful branches of learning. But at present it appears to me, that the Institution is liable to difficulty; the

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origin of the Institution was for the education of youth in this country, of the bettermost and middling classes. It was commenced by the activity and the very great and laudable perseverance of the inhabitants of Belfast, men engaged in mercantile and other pursuits; and it has always appeared to me quite an interesting fact, that persons that had been for the most part engaged in pursuits of a very different nature, should have been enabled by their diligence and attention to the subject, to mature an Institution of this sort. It has very great merit, and evinces much foresight, intelligence and ability in its government. The liberality of landed proprietors and persons in other situations of life, have enabled it to present the appearance it now does; but its funds are reduced, and it becomes necessary for its friends to look to some regular source, from which the payment of its expenses may be derived; and I am apprehensive, if it be long left to eleemosynary aid merely, without any regular stipend arising from Parliamentary assistance or bequests in land or money, it could not be conducted in that efficient manner which has hitherto distinguished it; and the Commissioners will immediately see, that unless there are ample funds vested in the Institution, its character and that of its Professors would be much deteriorated, and would fall very far short of the expectations of the public in the North of Ireland. As a Proprietor, I am exceedingly desirous to see the Institution established upon a solid basis of regulation, such as I have taken the liberty of mentioning, and so managed as to prove a great advantage to the population generally, with a due regard to those different opinions of faith in religion, which have been sanctioned by the Legislature, namely, those of the Presbyterians and Seceders, as it would be of very great service in bringing up young men who are to fill the stations of ministers in those churches.

If the Government were disposed to grant aid to the Institution by advancing a sum of money once for all, to enable your Lordship, and the other Governors and Directors of the Institution to extend your buildings, or otherwise, upon the condition of the same sum being also advanced by the Proprietors, does your Lordship think there would be any difficulty in obtaining any such advance from the Proprietors?—I am not able to give an answer upon that point; there might be additional subscriptions obtained; but I cannot say whether the present Proprietors would agree to add to their subscriptions.

The question, in suggesting the advance once for all, meant an advance of a considerable sum with regard to the particular object stated in the question, without at all excluding annual aid continuing, or without any such conditions?—If there was no hope of obtaining any assistance from Parliament, except accompanied by an additional subscription from the present Proprietors, possibly a sum might be obtained.

Does your Lordship consider, that an annual grant from Parliament to some extent is absolutely essential to the working of the Institution, so as to continue it as an Institution affording extensive benefits to the public, as heretofore?—I am not aware of the state of the accounts which the Commissioners will have an opportunity of investigating; but I have been informed they are much in debt, and that individuals have very liberally advanced money from a kind feeling to the Institution, and looking hereafter to a grant being obtained from Parliament.

So far as the conduct of the Professors of the Institution has come under your Lordship's observation, has it been such as to meet with your approbation?—Yes; I think so.

Has your Lordship ever heard, that any complaints have been made by any of the denominations of Christians of any interference with the religious principles of the children sent to the Institution?—No, I never did; and I do not believe there has been any.

Does it appear to your Lordship there is a general disposition in the country among persons of all religious denominations, to take advantage of the Institution, as affording means of education to the rising generation?—Yes, I believe there is; the number in the Institution will show that; I believe it is very full.

Does your Lordship consider it that species of public Institution which would fairly be entitled to public assistance?—Yes, I do; looking at the Establishment as the Commissioners have had an opportunity of viewing it, and looking to those objects we have already alluded to, namely, the educating the Presbyterian clergy and other classes, I really think the progress of education being so very rapid now in this part, as well as in the South of Ireland, where it is very much increased indeed, I think this Institution is deserving the support of His Majesty's Government.

So far as your Lordship has had an opportunity of judging of the general system of education, we may collect from your former answers, it meets with your Lordship's approbation?—Yes.

The original intention of this Institution was to afford to youth a classical and commercial education?—Yes.

Did the educating home ministers form a part of the plan?—I believe it did; it arose very probably out of its being a Presbyterian country at the time.

Does your Lordship remember, whether in the original establishment of the Institution, contributions were received from all descriptions of people?—Lord Donegall gave the ground, which is very valuable, and subscribed a sum of money also; our family subscribed twenty years ago nearly, which was before I came to my property, and persons of all religious denominations; I do not know that any persons of the Roman Catholic religion subscribed, but they may have done so.

Are there any Roman Catholic families of any importance in this neighbourhood?—I believe not; there are many Roman Catholics about here.

But of the lower orders?—The lower orders, and respectable people and wealthy merchants.

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There is no bye-law that limits the appointment of the Professors to any religious persuasion?—I believe not.

Is it understood among the body at large, that the profession of any faith shall equally qualify the person for the situation of Professor, there being no written law to the purpose?—I dare say that was the principle upon which the several Professors were chosen, and that there was no question about it till lately, when the matter grew out of the examination of the House of Lords.

Is not Belfast nearly in the centre of the great seat of Presbyterianism in Ireland?—I should think it was.

Is it your Lordship's opinion, that the town of Belfast and the adjoining district, ever at any preceding period of time was in such a state of prosperity as at present?—No, it is in a very great extent of prosperity.

A state of prosperity increasing every day?—From its situation it is impossible at this period to state to what extent its prosperity will reach.

Are not the people almost universally employed at this moment in Belfast, and generally speaking throughout the north-east of Ireland?—Yes, there is not an individual that is able to work that is unemployed.

Is your Lordship acquainted with the nature of those trials or examinations that are taken of the candidates by the Presbyterian church in its different presbyteries, where there may be any subscription of articles required; in particular, is your Lordship aware, that some declaration of religious opinion is required in all cases?—I am not sufficiently informed upon the subject to give the Commissioners information upon it. In addition to what I have stated, I beg leave to add, that whether pecuniary assistance from Government to the Institution, to be divided into two heads, in the form of an annual grant, and by way of a donation, or both, it would be a source of real satisfaction to me, were His Majesty by a gracious expression of his wishes, and in consideration of the exertions and contributions of His Majesty's faithful and loyal subjects in the north of Ireland, towards the establishment of the Belfast Academical Institution, (upon which they have expended about 30,000*l.*) to extend to the Institution, His Majesty's Royal sanction as its patron and supporter; such a gracious proof of His Majesty's paternal regard towards this flourishing portion of his dominions, would, I am persuaded, be most gratefully received by, and render infinite service to the Institution.

The Commissioners are aware your Lordship has attended very much to the education of the children of your tenantry; in what state is it at present?—In a very satisfactory state; so much so, as to have exceeded any expectation that I could have entertained twelve or fourteen years ago, when I first turned my attention to the subject, or became acquainted with the want of education on my property in Ireland, highly to the credit of all descriptions of my tenantry, whether clergy or laymen, that happened to be resident upon or connected with my estate.

[His Lordship delivered in a statement, showing the number of schools, and the children attending them, on his estates in the county of Down.]

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Appendix, No. 28.

Examination of the Lord Bishop of *Down and Connor*; Friday, 14th October 1825.

YOUR Lordship is from your official situation, a Visitor of the Belfast Institution?—I am.

Has your Lordship within the short time that has elapsed since you have held that situation, had any considerable opportunities of forming an opinion of the merits of the Belfast Institution?—From personal observation, I have scarcely had any opportunity whatever. I merely once attended a meeting of the Managers and Visitors, and I once walked through the schools, while the business was going forward. I think those are the only two occasions on which I have had any direct communication with the Institution.

Will your Lordship state the particular business that principally occupied the attention of the meeting of Managers, that your Lordship attended?—It was a meeting relating to an application to Government or Parliament, with a view to recover a certain grant that had been made formerly to the Institution, in the spring of the year 1824. I think it was when the application from the Institution to Government was made, there was a certain deputation appointed to communicate with Government upon the subject. Some of the noblemen and gentlemen of the country were partakers in it. I think Lord Downshire and Lord Londonderry, were among the number.

Was there any difference of opinion at the meeting, as to the desirability, if possible, of obtaining a renewal of that grant?—I believe, I may safely say, there was no difference of opinion expressed.

Did your Lordship see cause, if we may take the liberty of inquiring, for concurring also in that feeling of a wish to see the grant restored?—I saw nothing that appeared on the face of that meeting, that made me think it otherwise than desirable that the grant should be restored.

Has your Lordship had sufficient opportunities from your intercourse with the nobility of the country in this neighbourhood, to be able to state what you conceive to be their prevailing sentiments as to the Institution, whether that of approbation, or the contrary?—I do

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not think I have had communication with many persons on the subject. I certainly have heard two or three, or three or four, whom I have found to express an opinion relating to the Institution, and I think their opinion has been, that it was desirable that the Institution should be encouraged by the patronage of Government.

Does it appear to your Lordship, that it would be desirable to introduce any increased degree of control on the part of Government over the Institution?—Probably that question requires a more intimate knowledge of the Institution, and a greater degree of acquaintance with its proceedings, than I am possessed of. I cannot be ignorant of there having been a controversy agitated, in the course of no very distant period, among certain persons of considerable weight in this part of the country, not from their rank or property in the country, but from other circumstances, their literary character, and causes of that kind, and with that knowledge, I may have a particular feeling.

Does your Lordship refer to the power which it is understood had been sought for by the Synod of Ulster, or more particularly to the supposed Arianism of some of the individuals connected with the Institution?—I consider that those two questions are most intimately connected. I apprehend that certain power was sought by the Synod of Ulster, in consequence of the supposition of there being Arian principles prevailing among certain members of the Institution. I suppose the questions, therefore, to be connected together.

Does your Lordship view the Institution chiefly as a seminary for the distribution of education among all classes of the community, or rather as an Institution particularly available for the instruction of the future Presbyterian ministers of the North of Ireland?—I wish to be understood, as speaking under a strong sense of very vague information upon the subject, but I should say, my impression has been, that it was designed principally for the education of candidates for the Presbyterian ministry.

Does your Lordship consider that that is the most important and influential of the two characters, both of which at present it obviously assumes?—I should consider the most important is that which I have just now supposed to be the real tendency of it; namely, the education of candidates for the Presbyterian ministry.

May we inquire, whether it is your Lordship's opinion, that it is in reference to its influential character as a seminary for the future Presbyterian ministers of Ireland, that it is to be considered as deserving of the future assistance of the Government?—Yes; I should think it is in that point of view, it is most naturally connected with Government and most deserving of the support of Government, if upon any ground, upon those grounds you state.

Is it your Lordship's impression, it will continue to exist under that character, whether it receives the support of Government or not?—I am not able to give any opinion upon that subject.

May we inquire your Lordship's opinion, as to the desirability of conferring any increase of power upon the Synod of Ulster, or any other authority, under all the circumstances, in order to check that degree of Arianism, which it is understood has to a certain extent exhibited itself in the Institution?—I should have no hesitation in saying, that if the Institution be regarded as a place of instruction for the Presbyterian ministry, means should be taken for guarding the principles of the young men who are educated in the Institution, in such a manner as that they may become members of the Presbyterian ministry upon the principles of doctrine recognized by that body.

It has been distinctly stated to us by the Professor of Divinity, the Moderator of the Synod of Ulster, and other persons, that the Westminster Confession of Faith exhibits what may be considered a standard of Orthodoxy by the Members of the Synod of Ulster, and also by the Members of the Seceding Synod; does your Lordship think that the appointment of two Professors of Divinity, one by the Synod of Ulster, and the other by the Seceding Synod, furnishes a sufficient guarantee against the extension of Arian principles in the seminary?—I think there is one very important professorship, which I do suppose is not contained under the description you have just given, but which ought to be most strictly guarded, if it be the intention to secure a particular profession of faith to the Institution.

Will your Lordship have the kindness to state it?—I have in my mind one professorship distinctly, which I am about to state; but I do not know whether I should extend my observation beyond that. I will state what that professorship is, in the first place, and then state what further occurs to me. The professorship I have first in my view is that of Hebrew. I do consider it impossible that any person can give instruction to a class in the Hebrew language, without mixing up in that instruction his own views upon particular points in theology. Upon that account I should say, if it is thought necessary to guard the profession of religion as taught in the Institution, it is right there should be a barrier thrown round the teaching of the Hebrew language. If the Professor of Greek gives lectures upon the Greek Testament, I should then think it necessary there should be the same guard, as to the Greek professorship, which I proposed, in the first place, as to the Hebrew. My observation is grounded upon this general principle; I do think it impossible that any person can give lectures, competently, in the Hebrew language, or in the Greek language, supposing, what must be supposed, that the lectures in the Hebrew language, contain instruction in the Old Testament, and supposing that the lectures in the Greek language contain instruction in the New Testament; I do think it impossible, I say, that lectures can be given in those languages, in the books of the Old and New Testament, without conveying, at the same time, particular notions of theology.

Apprising your Lordship, that it falls within the scope of the lecturer upon moral philosophy to lecture upon all those subjects treated of in Hume's Essays, and that a reference to his work constitutes a considerable portion of that course, we would wish to inquire, whether your Lordship does not think that the interests of religion require the same

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same guard should be thrown over that professorship, so that the Professor of Moral Philosophy should be understood to be sincere in his professions of Christianity?—Yes, I should think there can be no doubt upon that point.

Would your Lordship think it desirable that the guard, whatever it might be, should insure, not only that he was a sincere Christian, but in reference also to the peculiar nature of the Belfast Institution, that he should have Orthodox, as contra-distinguished from Arian views of Christianity; by Orthodoxy, meaning the particular views of the Presbyterian church?—I answered the question before supposing it to have a reference to Hume's Essay on Miracles. I have not his Essays, in general, in my mind at this time, and therefore the bearing of this question upon the case, is by no means so obvious to me as the bearing of the other; although I had no scruple in giving an opinion upon the Professorship of Languages, the Professorship of Moral Philosophy being stated to be engaged about a particular work, with which I am not conversant. I do not so readily see how the necessity arises.

Your Lordship is aware, that in what is called the School Department of the Institution, there are two masters who are permitted to receive boarders within the walls of the Institution; should your Lordship conceive it necessary, upon any avowed system of safeguard, such as we have been alluding to, to provide that the masters of those two schools should be Orthodox, according to the Presbyterian church? Those boarders are constantly under their eye, and form part of their families?—Certainly.

I suppose that that being the case, their families partake with them in the offices of religious devotion?—To a certain extent.

They have certain religious exercises in their family?—Yes.

Do they use family prayer?—Yes; supposing those persons have the power of exercising their own discretion upon the sort of prayer they make use of, I should say it was as necessary to be upon your guard with respect to them, as with respect to the other persons.

It being well understood, that such persons not only give the most solemn assurances they will not attempt to influence the religious belief of the pupils, but their own pecuniary interests obviously requiring that they shall faithfully adhere to that pledge, should your Lordship, in those circumstances, see a sufficient security against any danger to be apprehended?—Allow me to put a case; I will suppose the case of a Socinian teacher. The Socinian teacher has children under his care, who partake with him in the regular exercises of family devotion; that teacher is not desirous of impressing the children under his care with any particular views of religion; but he denies the doctrine of the Atonement; he denies the Intercession of our Saviour; he never, therefore, puts up a prayer to the Throne of Grace, in the name and through the mediation of our Saviour. That being the case, he must, however guarded he may be, give an impression to the mind of the scholars, that the name of our Saviour, and pleading our Saviour's mediation, is not necessary in order to make prayer acceptable to the Almighty Father. With that view, I should be justified in saying, I apprehend that a Socinian teacher, however he may pledge himself not to endeavour to impress a particular view on the mind of his pupil, must of necessity do it; and that view must be different from the view entertained by other persons. I, for instance, hold that it is necessary that prayers should be offered to God, in the name and through the mediation of Jesus Christ; every prayer I put up, and every prayer which the church of which I am a member teaches me to put up, I put up, without exception, in the name and through the mediation of the Saviour. The prayers may differ from each other as to the form of words; but always adhering to that principle, it is impossible that any person joining in family worship with me can be divested from having that which I consider to be a most essential doctrine in Christianity continually presented to his mind, he cannot be otherwise than a believer, supposing his practice and belief to go together, in the doctrine of the Atonement and Intercession; that doctrine cannot be impressed upon the mind of the person I am supposing, in the case of his living and joining in worship with a Socinian teacher.

Your Lordship observes, that a considerable proportion of the preceding answer would not apply to a mere Arian, because although they do not consider our Lord and Saviour as the object of direct worship, they offer up their prayers through his mediation?—I rather avoided, in the first instance, giving an answer to the question, and put a case that did not immediately come within the compass of the question.

With respect to those persons living in an Arian family, does the Arian object to consider our Saviour as an object of divine worship?—Universally, according to the evidence we have received from themselves, as to the sentiments of the Arians in this place.

Of course, then, he does not believe in the doctrine of the Trinity?—They universally avow their disbelief in it; always speaking of the Arians in this vicinity.

Are they in the habit of using the apostolic benediction which we use, "The grace of our Lord Jesus Christ?"—My answer, upon a question of this kind, would depend very much upon what was their practice in these and the like cases. If the principles of an Arian lead him to any practice which is inconsistent with those principles of belief, which I consider to be the fundamental parts of Christianity, then I come to the conclusion, that children cannot be safely trusted as inmates in the family of an Arian teacher.

Should not your Lordship consider studied omissions of the Arian teacher, with respect to other parts of the Christian doctrines, almost as dangerous as the possible insertion of other points, in which an Orthodox person cannot agree with him?—I think the case I just now supposed, as to a Socinian teacher, is directly in point; my case supposed only the omission of the name and mediation of our Lord and Saviour.

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The mischief is done by keeping it back?—Yes; the rule of religious belief I take to be, that we are not to add to or diminish from what is revealed to us in Scripture.

We should be very glad of the benefit of your Lordship's opinions, as to how far the prevailing sentiment among the upper and middle ranks of this vicinity at present is, that of affection to the British constitution, or a sentiment in any degree compounded of dislike or disaffection to it?—I really do not think that my intercourse with the general population of the country has been sufficient to enable me to give an answer to that question; so far as it has gone, I am not aware of any existing disinclination to the Government of the country, or to the Ministers of the Government.

So far as your Lordship's intercourse has extended, have you seen any particular reason to be mistrustful of the Managers of the Belfast Institution, with reference to that particular point?—No, nothing whatsoever has come under my notice to lead me to think there is any disaffection.

Does your Lordship, as a distinguished member of the Church, see any reason to think it desirable that power should be entrusted to the ministers of the Presbyterian church, to check the growth of Arianism in their own community?—There is that general intercourse prevailing among all descriptions of persons in this country, and persons go so much to one place of worship or another, as their fancy leads them, that supposing there to be a general prevalence of any particular opinion, however erroneous, amongst a certain class, I think it would tend to diffuse itself over the general mass of the community. Therefore I think, if there was to be an increase of Arianism among the members of the Presbyterian body, it would probably operate to the prejudice of the true faith among ourselves.

We believe, my Lord, from various circumstances of Irish history, that a very large preponderance of the population in your Lordship's diocese of Connor, is of the Presbyterian communion; the question is confined to the diocese of Connor?—There certainly are a large number of Presbyterians in the diocese of Connor; and I suppose they have, in some parts at least, the preponderance over the members of the Established Church.

We should beg to be informed, whether the same degree of preponderance prevails throughout the diocese of Down?—From such information as I have received, I think it does.

Does it fall within your Lordship's experience, that the members of the Presbyterian church pretty frequently resort to the churches of the Establishment?—This is a matter that cannot fall so much under my own personal experience, as it may come to me by communication from others. I understand, throughout both dioceses generally, the Presbyterians are more or less in the habit of attending the church occasionally. I believe there are some parishes in which the congregation is made up, in a very great degree, of Presbyterians, at a certain time of day; for instance, the Presbyterians have a morning service, and no evening service. We have a service in the morning and evening, and the evening service, in some places, is attended generally by Presbyterians.

Then we must infer, that there is nothing in the rites and ceremonies of the Established Church that is repugnant to the feelings of the Presbyterians?—That seems to be the natural inference. The inference I have drawn is, that the feeling of hostility that prevailed to a very great degree, as we all know, between the Episcopalians and Presbyterians, a century ago, has now in a great measure subsided, and the Presbyterians have got rid of their antipathy to those marks of distinction that belong to the Established Church.

Have any decided instances of religious hostility to the Established Church, on the part of the Presbyterians, occurred in the north of Ireland?—No; I cannot call any to mind at the present time.

Is there any doubt, that the extension or the restoration of the bounty of Government to the Belfast Institution, under all circumstances, would be very gratefully felt by the Presbyterian body at large?—I have no doubt it would be received most favourably by them.

Does your Lordship think it would be favourably received by the body of the people at large?—Indeed I have no reason to think there would be any dissatisfaction. The Presbyterian body are those most immediately interested, and I cannot doubt it would be most acceptable to them, and I have heard several members of the Established Church speak of it in a favourable way also.

Is your Lordship aware of any class of the community in the north of Ireland, who would view the restoration of the grant with jealousy, or feelings approaching to dislike?—No, indeed I am not. I think, probably, if it was to be supposed that this grant could, in any degree be interpreted into an encouragement of, or indifference to, opinions which are considered at variance with the fundamental doctrines of Christianity, it would not be acceptable to the community.

Are we to understand, that that last answer has reference to Arian sentiments?—Yes; I am not speaking at all with a view to Presbyterianism, but with a view to the denial of the doctrines of the Trinity and the Atonement.

Does not your Lordship's answer imply, that it might be expedient to accompany any such restoration of the grant with some safeguard against the extension of those Arian doctrines, which, to a certain limited extent, appear to exist in this vicinity?—I think so.

And that the omission of such safeguard, even if not strictly necessary, might be taken to imply an indifference to those doctrines?—I think so.

Does your Lordship think it would be desirable to administer any test to persons appointed masters?—It appears to be a natural consequence.

Does not your Lordship think, that a practical safeguard might be devised without imposing any test, by conferring upon the two Synods, the general Orthodoxy of which has not

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not been called in question, the power of approving of the persons elected to certain professorships, and without whose ultimate approbation the election should be void?—When I answered just now as to the test, I was not meaning to take the words in the sense which you probably put them in. I meant, that there should be something done to prevent persons of the description we have been speaking of from holding those situations, but whether it should be in the shape of a test, or in the form now put to me, I do not say.

According to the present discipline of the Synod of Ulster, it is not necessary for a candidate for admission to the ministry to subscribe any particular Confession of Faith; it is in the discretion of each Presbytery, whether it will admit a person who holds the Arian principles, or not; all that is required is, that if a person shall not think proper to subscribe the Westminster Confession of Faith, he shall give in a declaration of his own religious opinions, and then that it shall be at the discretion of the Presbytery to admit him to the ministry, or not; and it appears, that there are in the ministry several persons who do hold Arian principles, and as such, members of the Synod, and who commune with those ministers of the Synod who are considered Orthodox. According to your Lordship's view of the question, and according to the view of the individual now putting the question, having regard to the state of facts now mentioned, does your Lordship conceive an adequate security could be afforded, otherwise than by the sort of test suggested in a former question, that test meaning a declaration of the faith of the party, involving in it a profession of belief in the great and leading principles of Christianity, as suggested in your Lordship's former answer?—The test would appear to be the most obvious and perfect security.

There is, however, a further state of facts that should be brought before your Lordship, which is, that the ministers of the Seceding Synod, who are upwards of 100 in number, all do subscribe the Westminster Confession of Faith, and are of course, every individual of them, if they are sincere, decidedly Anti-arian in their principles; does not your Lordship think, that although clothing the Synod of Ulster with the power of veto supposed, might prove an ineffectual security, that the giving a concurring power of veto to the Seceding Synod might prove much more successful for the object?—Those are points I have not had an opportunity of turning in my mind.

According to the regulations of the Belfast Institution, persons of all religious denominations may be educated there, and it has been stated to the Commissioners, that candidates, not only for the ministry of the Presbyterian Church, but for orders in the Established Church, are educated there; does your Lordship think, consistently with the security of the religion of the members of the Established Church, that the exclusive control over the appointment to the professorships should be vested in the Synod of Ulster, or the Seceding Synod?—It has occurred to me, that the Institution being of the comprehensive nature which it is, taking in the members of the Established Church amongst those to be educated by it, it would be right that the members of the Established Church should have the power of receiving instruction in divinity, upon those principles which the Established Church acknowledges; that they should have that power, if they are only members of the church, generally speaking; but if they are looking forward to be at any time ministers of the church, still more they should have the power. It is almost the only thing that had crossed my mind, as being one I should have been desirous of voluntarily submitting to this Board, whether it would be right or practicable that any provision of that kind should be made, under the patronage of His Majesty's Government.

Would your Lordship consider it expedient that there should be a Professor of Divinity, to be approved of by the Bishop of the diocese, or any other proper authority, for the education of the members of the Established Church?—I am giving an opinion individually. It has occurred to me, that it would be a desirable thing, if there were such a person connected with the Institution, and that person were to be approved of by the Ecclesiastical Visitors, who are placed by office in that situation, namely, the Primate, the Bishop of Dromore, and the Bishop of Down, to which persons, members of the Established Church, and still more desirable in the case of future ministers of the Established Church, might apply for the purpose of religious instruction. In making this observation, I am speaking in a particular situation, as the official guardian of the interests of the church in this diocese.

Is your Lordship aware what number of students there may be usually attending the Belfast Institution, with a view to the office of the ministry in the Established Church?—No, not at all. In conclusion, I beg to add, if the Board had called me into the room, and asked me whether I had any observation to make as to the Belfast Institution, I should have said, I was desirous of making only two remarks; one is, that there should be a guard thrown round the professorships of languages, so far as they were connected in any degree with religious instruction; that is to say, the professorships of Hebrew and Greek, so far as they are concerned in giving instruction in the Holy Scriptures; the other is, that it appeared to me a desirable thing that provision should be made in the Institution for religious instruction in the principles of the Established Church, looking upon this, when under the patronage of Government, as a National Institution, and therefore as a fit vehicle for instruction in the principles of the National Church.

Is there any further observation your Lordship would desire to take this opportunity of suggesting to the consideration of the Commissioners, connected with the Belfast Institution?—No, I am not aware of any other.

Appendix, No. 29.

Examination of the Right Rev. W. Crolly, D. D.; Saturday, 15th October, 1825.

Examination of
Right Rev.
W. Crolly, D. D.
15 October 1825.

YOU are a Bishop in the Roman Catholic Church in Ireland?—Yes.

In what diocese?—In the united dioceses of Down and Connor.

How long have you filled that situation?—I have filled it as Bishop since the 1st of last May.

In what place was your ministry previous to that?—In Belfast, as parish priest.

How long had you officiated in Belfast as priest?—Nearly thirteen years.

Of course, you have had abundant opportunities of watching the rise and progress of the Belfast Institution?—Although it did not immediately concern me, yet I had an opportunity of making some observations upon it.

Can you inform us whether, at present, there are any young men of the Roman Catholic persuasion attending the Institution?—A considerable number of young men, belonging to my congregation in the town of Belfast, attend there at present; and I know there was one a candidate for holy orders, whom I have sent to the College of Maynooth from that Institution.

Are you aware of more than that young man who have been educated in the Institution, either in the collegiate or school department, who have subsequently become students at Maynooth?—Not before that one. My predecessor lived near Downpatrick, where there is an excellent classical school, in which the candidates for the priesthood were in general educated.

Is it your impression, that not more than one or two who have been students here, have subsequently gone to Maynooth?—Not more.

Is it your present impression, that any who are at present attending the collegiate or general class are likely to go to Maynooth?—I am not aware of more than one at present, but I dare say there will be many. I should suppose that the distinguished acquirements of the candidate who was educated there, will induce other young men to come to the Institution.

We should wish particularly for your opinion, as to whether there is any objection on your part to young men, who are ultimately to be sent to Maynooth, receiving education, in the first instance, in the Belfast Institution?—There is no objection on my part.

It is scarcely necessary to inquire from you, whether you think there is any practical danger of their religious principles being interfered with in any way in that Institution?—I do not think there is; I have had reasons calculated to prevent such apprehensions. Some Roman Catholic gentlemen have sent their children to this Institution, and although they were not of my parish, nor in my diocese, they were obliged to attend public worship in my congregation, and they always punctually attended to their other religious duties. These observations led me to think, that the masters of the Institution directed the Catholic pupils to pay particular regard to their religious and moral duties, so far from attempting to interfere with them.

Do you think it likely, that any danger can accrue to young men of Roman Catholic sentiments from mixing daily with those of other sentiments?—I do not think any danger of that sort occurs as long as they are under the inspection of their masters. It is probable that boys might insult one another, on account of their religious differences, in going to or returning from school; but while they were in the Institution, I am convinced that there was never the slightest reason to apprehend any danger from their mixture.

Have you ever heard it made a subject of complaint from any Roman Catholic, that the attendance of Roman Catholics in the Institution was attended with any danger to their faith?—I never heard of any complaint of the kind; if I had, I should have immediately interfered and investigated the business, because I could not conscientiously suffer any thing of the kind; but I never had reason to apprehend any thing of the sort.

We are to collect there is no sort of objection on your part to the attendance, at the Institution, of a young man, even though he should be destined for the Roman Catholic ministry?—None.

And, *a fortiori*, there is no objection to any person who intends himself for lay pursuits?—Not any objection; I might find it, perhaps, desirable to establish a diocesan seminary; and in that case I would, in all probability, give the preference to it, but until that time I would not make any objection to their going to the Institution; on the contrary, I think it is very correctly conducted.

Could you expect to establish a diocesan seminary which could be so useful, either in the extent of the education, or the number that could be received in it?—I do not think I could; but it might be perfectly adequate to all my purposes, and I could then combine religious instruction with other points of knowledge, so that it might be, upon the whole, more satisfactory; but as far as preparatory knowledge is the object, the candidates for the ministry could obtain it in the Institution as well as in a diocesan seminary.

Will you state in what manner, and to what extent, the young men in the Institution, of the Roman Catholic persuasion, receive religious instruction?—The only religious instruction they receive is, to attend at the explanation of the catechism and public worship regularly with others belonging to my congregation. I have a Sunday school in my chapel, for the purpose of making the younger portion of my flock acquainted with the doctrines of the Roman Catholic religion, and the principles of Christian morality. I expect that the pupils of the Institution will receive additional instructions from their respective pastors when they return home.

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Have you ever understood, that what are sufficiently expressed by the term Orange principles have prevailed among the students in the Institution?—I do not recollect that I ever heard of any circumstance that would lead me to believe that Orange principles were cherished in the Institution.

Have you ever heard of any circumstance of offence towards Roman Catholics having originated from, or been encouraged, or taken place in the Institution?—I do not recollect any circumstance of the kind; I rather suppose, that there has never been any thing of the kind, except what I have stated among the boys themselves; that might happen any where.

And which you do not conceive has proceeded to any extent?—No; I have not been out of Belfast one month at a time these thirteen years, so that it would be almost impossible that any thing of this kind could be carried to any extent without my knowledge.

Are you personally acquainted with the several Professors?—Yes, with them all.

Have any of those persons ever conducted themselves in any way offensively towards persons of the Roman Catholic community?—No, quite the contrary; some of the Professors requested that I would provide copies of a Catholic version of the Scriptures, for the use of their Roman Catholic pupils; and though they were ministers of the Presbyterian church, I believe that they paid a proper and respectful attention to the religious principles of their Catholic scholars.

In what manner did you act upon that request?—I complied with it immediately.

Did you supply copies of the Roman Catholic version of the Scriptures to those boys?—Yes; all the boys belonging to my congregation, who attend the Institution, have the Roman Catholic version of the Sacred Scriptures. I provided a very cheap edition some years ago, and have now a stereotype edition of the same work.

With the notes to it?—Yes; I did not feel myself at liberty to make any alteration.

Was a considerable edition printed of it?—A great number; I have disposed of eight thousand copies through the assistance of a bookseller, who is a Protestant himself; but he has been very zealous in circulating the Roman Catholic version, and he has a very considerable number prepared now for circulation.

We should be glad to know your impression as to whether there is any spirit of disaffection to the Government, in any degree, however small, prevailing among the Teachers or the Professors in the Belfast Institution?—I do not believe there is, in any one instance. I do not know a Professor, nor do I know any person connected with the Institution, who is inimical to Government, or disaffected in any degree. I have had opportunities of meeting with them frequently; there was a circumstance that might lead people to think there was some disaffection.

State that circumstance?—A considerable number of gentlemen dined together on the anniversary of St. Patrick; the persons with whom it originated stated distinctly, that the object was merely to meet as Irishmen, in friendship and liberality, without any thing of a political nature; I know that distinctly; I was at the dinner myself, and I may say, without boasting of distinguished loyalty, that I would not have attended if there was any kind of disaffection to the Government. Having obtained permission from the stewards, I felt myself obliged to retire at a very early hour; but as long as I remained, there was not the slightest circumstance from which I could infer that any person in the company was disaffected.

Did that dinner appear to you, in any particular manner, to connect itself with the Institution?—One or two of the Professors of the Institution attended the dinner, and I believe some of the gentlemen that were Visitors or Managers; I do not know exactly what department they filled, but I suppose there might be a few from the different departments; I heard, that at a late hour there were some very offensive toasts proposed, that appeared to carry with them very strong marks of disaffection; they were opposed by some individuals, but they were urged by others who kept their intention a profound secret from those whom they invited, as I am willing to testify upon oath; the offensive toasts were afterwards published and attended with unpleasant circumstances, which were prejudicial to the Institution. But those gentlemen connected with the seminary, who had been at the dinner, resigned their places, in order to prevent any stigma which might be attached to its character. This is the only instance of apparent disaffection which came to my knowledge.

How long ago was this dinner?—Seven or eight years ago.

Do you think there is any considerable degree of disaffection prevailing at present among any order in Belfast?—I do not believe there is.

Did you ever know the country so occupied by all the pursuits of peace, as at present?—In this part of the country a spirit of industry has been almost uniformly cherished, but at no time more so than at the present. I have been lately in different parts of this diocese, and have nearly finished my visitation; during which I have discovered the lower classes of the people employed in the various departments of honest industry, and am satisfied that the remains of party spirit are subsiding very rapidly. I have reason to believe so from the testimony of gentlemen of different communions.

That observation is general, as to the counties of Down and Antrim?—Yes; it is general.

Is it your opinion, that the restoration of the bounty of Parliament to the Institution would be attended with good moral effects throughout the north of Ireland?—I should suppose so.

Do you think it would create a general feeling of gratitude and satisfaction in all the different classes of society here?—Yes; I am persuaded that it would create feelings of general satisfaction, at least in the town of Belfast; how far it might extend beyond the town,

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I am not prepared to say. The Institution naturally affords greater advantages to this town than to any other place; I might have become one of its Managers if I had availed myself of the liberality of the Proprietors; but this appointment would be attended with duties which my other avocations would not allow me time to perform; I was therefore obliged to decline that honour. Although I wished the Institution to prosper, and am persuaded that as long as it shall be properly managed, it must be productive of the best effects.

Have you any thing to suggest, as to the management of the Institution, that you would wish to mention to the Commissioners?—I have nothing that I could venture to offer with respect to its management; I have visited it frequently, and have been very much pleased with the good conduct and progress of the scholars.

In general, do you think it desirable, or otherwise, that Roman Catholics should mix with Protestants, in general education, where proper guards are taken for the integrity of their religious principles?—I think it must be an effectual means of suppressing the spirit of party which has unfortunately prevailed in this country, particularly if proper precautions were taken to prevent any undue influence or predominant power on one side or the other. If the Belfast Institution were guarded against any preponderating influence, I think it would afford still greater advantages, as persons of every religious communion might mix together in it for the purposes of learning and liberality. The schools might be established according to the system recommended in your report. A seminary, protected from any predominant party, would provide masters of every communion, properly qualified, to carry on the work of education; and as the parochial schools will be supported by grants from Government, the masters appointed to conduct them should be selected with great care, and should be instructed where they would receive an enlightened and liberal education, in order that they might diffuse the spirit of virtue, learning and liberality among the pupils intrusted to their care. I think such a provision for the parochial masters would be a most desirable object, which might be effected in the Belfast Institution. But I apprehend, that Protestants and Roman Catholics will not attend this seminary with sufficient confidence, so long as it will be regarded, more or less, as a sectarian establishment; but if there was a provision for the education of Presbyterian clergy, it might be more advantageous to the town of Belfast and province of Ulster, that this should be exclusively a scientific Institution, in order that its beneficial effects might be diffused more generally through the entire community. But until the Presbyterian clergy shall be provided with other means for the instruction of their ministers, it is not my desire that there should be any separation between them and this Institution; but if there was an adequate provision for them, then I think that this Institution might be made a complete seminary of science.

At present it is treated as an Institution merely scientific, except with a chair of theology?—The chair of moral philosophy is more or less connected with and may be regarded as the entrance to theology; so that it also belongs to religion more than to science. An establishment in Belfast, for the purposes of scientific education, would completely carry into effect the general recommendation of the Commissioners of Education. As every impartial man must acknowledge, that this Institution is liberally conducted, the masters of parochial schools, after finishing their course of studies in Belfast, would carry with them the character and principles of liberality to those schools committed to their care. Parochial schoolmasters of every religious persuasion, prepared in this manner for the work of general instruction, after studying together, would co-operate more cordially in the different districts and parishes.

You consider the chair of moral philosophy as essentially connected with theology?—Perhaps not essentially, but it is more or less connected; and, consequently, it is very probable, that the Professor of Moral Philosophy would inculcate or encourage some theological principles rather than others; and I apprehend, that the chair of moral philosophy would not be so impartially filled by a Professor belonging to any particular church, as to afford general satisfaction to the students who were preparing for theology in other churches. A Roman Catholic Professor, in the chair of moral philosophy, might lean to some principles of the Roman Catholic theology, and a similar observation might be made with respect to a Protestant or Presbyterian Professor. If, therefore, the chair of theology be separated from the Institution, it might be as well to take the chair of moral philosophy along with it.

As there is no establishment in Ireland for the education of the candidates for the Presbyterian ministry exclusively, and as this Institution in some degree affords them the benefit of education for the ministry, do you conceive that the chairs of theology and of moral philosophy should be placed under the control of that body, so as to secure the Orthodoxy of the candidates for the ministry?—Yes, provided those two chairs were separated from the Institution; I think they ought to be exclusively under the direction of the Synod of Ulster, or those appointed by the Presbyterian body.

You would think those chairs should be placed under the direction of the Synod of Ulster, but that the other chairs should be open alike to all denominations?—Yes.

And being so open, you think that persons, candidates for the Roman Catholic ministry, and teachers for schools, such as are recommended by our report, might be beneficially educated there?—Yes; my opinion is, that after that separation, the candidates for the Protestant and Presbyterian ministry, and for the Catholic church, might all meet together, and be educated so far as science was concerned, and the masters for the parochial schools, throughout the province of Ulster, might be almost entirely educated there.

We understand you as being favourable to the system of united education, as tending to extinguish party animosities, and generating kindly feelings?—That is my opinion.

Would you think it expedient that the Hebrew chair, considering the questions to which some of the Hebrew texts give rise, should also be considered in some degree a theological chair,

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chair, and separated from the Institution, and placed under the control of the two Synods?—I am not quite certain of that; I think it would be very hard to banish Hebrew from the field of general science; there have been disputes upon expressions in the Greek language, and in the Hebrew also; as therefore I would retain the Greek, I would retain the Hebrew also.

But retaining the Hebrew chair in the Institution, would you think it desirable, that the person who is to act as Professor of Theology in the instruction of candidates for the ministry, should also be their lecturer in Hebrew?—I should think it much more desirable, that the Professor who would fill that chair should be disengaged from the Presbyterian Theology as much as any other Professor. I think the chair should be merely for the study of the Hebrew; as I have already expressed my apprehensions that a Professor of Theology belonging to one church, could not afford satisfactory instruction to the students belonging to other churches.

The question meant this, that the person who should be Professor of Theology should be the person to give instruction in Hebrew to the candidates for the ministry, in another place, separate from the Institution, or, in other words, that the Professorship of Hebrew in the Institution should be as heretofore, open to all, but that the persons to be educated as Presbyterian ministers should receive their lectures in Hebrew from a person of their own body?—That I would leave to themselves; they might either send their candidates to study Hebrew under Professors who taught in the Institution, or to Professors of their own establishment.

But you consider that even the professorships that relate to science, as distinguished from divinity, should be confined to no particular class of Christians?—I think those departments should be open to every religious community equally.

To secure general satisfaction?—Yes.

Appendix, No. 30.

Examination of Sir Arthur Chichester, bart.; Friday, 14th October, 1825.

YOU are very well acquainted with Belfast and its vicinity?—I am.

You are a Vice President of the Belfast Institution?—I am.

And have been so for a number of years?—Yes.

We should be very glad for the communication of your opinion, as to the importance of the Belfast Institution?—As a means of general education, I have considered it an Institution of very great importance to this part of the country.

And viewed in another character, as an Institution to afford instruction to the future Presbyterian ministers of Ireland; we should be glad to have your opinion upon it?—I do not feel myself quite competent to give an opinion upon that; I do not know whether it is of very great importance that domestic education should exist for them. I know there is a difference of opinion upon that subject; I myself am not decided further than as a matter of economy; I conceive it would be an advantage.

You are of course perfectly conversant with what the feelings of the upper ranks of Belfast are as to the Institution?—The general opinion is decidedly in favour of maintaining the Institution, as a seminary for general education.

Is there a general wish that it should be connected with the Government, or would that circumstance be considered the subject of jealousy?—Not a subject of jealousy to be connected with the Government; but there is a certain feeling of independence among the Managers and the Proprietors of the Institution, which they would not like to surrender to the Government. I have frequently in conversation discussed the subject, and have endeavoured to impress those who have expressed their fears of an undue interference, with the idea, that there need not be any collision in sentiment between them and the Government; and I think there is not an irreconcilable difference on the part of those who are desirous of excluding the Government from authority.

Do you think there is any feeling of disaffection to the present order of things in Church and State, that prevails among those who are concerned in the management of the Institution?—I have not heard any direct opinion expressed on that subject.

Are you personally acquainted with any, or many of the Professors of the Institution?—I am not.

Are they generally supposed to be competent men in their situations; men of ability and learning?—I have always understood, perfectly.

Do you conceive that the Institution is generally popular throughout the middle ranks of society, as well as you have described it to be among the upper ranks?—I conceive it to be so; I do not know any thing to the contrary.

Do you think the restoration of the Government grant would produce an additional good feeling towards the Government of the country?—My feeling is, that it would be so, inasmuch as the grant being an annual one, the subject of the Institution would annually come under discussion, and the grant would be continued or withdrawn according to the effect it had in maintaining the Institution.

Is there any circumstance connected with the Institution, you would take this opportunity of stating to the Commissioners?—No; I am not aware of any particular circumstance; I would generally say, that I think an Institution of this nature has, in this part of the

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country, a very decidedly good effect; from the industry of the people here, there are many who have risen from the lower orders of life into a considerable degree of wealth; and I think it very desirable, that the education which could be afforded by this Institution should be easily attained, as many of those individuals afterwards take their places in situations in life, where they would find materially the advantages of a more enlarged system of education, than that which is adopted in common schools.

Appendix, No. 31.

Examination of Sir *Robert Bateson, Bart.*; Friday, 14th October, 1825.

Examination of
Sir
R. Bateson, Bart.

HAVE you for some years been resident near Belfast?—I have.
Do you hold any situation, such as President or Visitor, connected with the Belfast Institution?—Not at present. I have been Vice President, but vacated in rotation.

Have you been an observer of the progress of the Institution?—Only a general observer.

Is it your opinion, that its welfare is connected in any or what degree with the general prosperity of the North of Ireland?—I think very much so.

Do you consider it as materially influential, in its present situation, in the formation of the character of the North of Ireland?—Very much so.

Will you explain in what manner it appears to you to possess that character?—It appears to me, that an Institution where the clergy of the Presbyterian Church are to receive their education, is most important for the interests of the North of Ireland, and also, that a seminary of this sort will be productive of great advantage in general education throughout the country, and in bringing clever persons here as Professors, men of ability and reputation, from England and Scotland, perhaps, as well as from distant parts of our own country.

Have you heard it imputed to the Institution, that it has of late had a tendency to favor the introduction of Arians as Professors?—I have heard it from newspaper reports principally.

Are you able to express any definite opinion upon that point, of your own?—No; I cannot express any, as not being competent. I have not attended to the Institution since the discussion on that question arose. My information is only derived from the examination before the House of Commons of Dr. Cooke, the discussions at the Synod of Ulster, and the newspapers.

Is it your opinion, that it would be desirable, or otherwise, for the Institution to form a connection with the Government of the country?—I think it would be highly desirable.

Is there any particular mode of connection that appears to be desirable, beyond the mere grant of money to the Institution?—I think the grant of money would be very beneficial to the Institution, and would tend to cement the Institution with the Government of the country; and if a connection could be established between them, it would be beneficial to the country, as well as to the Institution; but I am not competent to point out exactly in what manner that connection, or that control, which Government ought to have, should be arranged.

Do you conceive, that the circumstance of a grant of money from the Government to the Institution, would tend, in any material degree, to improve the good feeling of the North of Ireland generally towards the Government?—I think it would be a most popular measure.

Is there any particular change in the constitution or government of the Institution you can suggest to the Commissioners, which, in your own view, might be considered an improvement?—I should rather decline doing so. I have not sufficiently attended to it, to enable me to venture to point out any particular alteration.

Do you consider the Professors, generally speaking, as a body, to be able men, and such as possess the public confidence, so far as you are aware, in this vicinity?—In general, I believe they are.

So far as your experience goes, can you express an opinion, whether the choice of any one of the present Professors, who happens to be an Arian, was influenced by the consideration of his being an Arian, or other considerations, as to his qualifications?—Certainly not from the consideration of his being an Arian, but from other considerations.

Will you excuse the liberty of our asking, whether you are yourself of the Established Church?—I am.

In all the elections you have attended, have those persons been appointed whom you thought were entitled to the appointment?—In general, they were.

Without favor or affection?—I should think so.

Appendix, No. 32.

Examination of Sir *Stephen May, Bart.*; Monday, 17th October, 1825.

Examination of
Sir
Stephen May, Bart.
17 October 1825.

WE should be much obliged to you to state your own opinion of the utility of the Belfast Institution?—My opinion is very favorable to the Institution, as it is at present established and managed. There was a time, I think, when there was an impression against it, but really I cannot say upon what, particularly, that impression was grounded, further than that some people had a lead in it who were considered inimical to the Government, but I think that feeling has entirely gone off.

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About how long ago is the period to which you refer?—Ten years ago.

Do you consider that there is any feeling of dissaffection to the constitution among any of the Managers at present?—I do not.

Are they the same individuals now, whom you do not suspect, who were liable to the imputation ten years ago, or have the individuals then suspected ceased to have any connection with the Institution?—I think one of them has ceased to be concerned in the Institution.

Then we are to understand, that you think the others have changed their opinions for the better?—I think that very likely. It is very difficult to give an opinion upon the sentiments of individuals, but at least their political conduct has not been so marked of late as it was at that period. In fact, I believe all this unfavorable feeling arose from some sentiments and speeches delivered at a public dinner given here; a great deal of it broke out immediately, in consequence of that dinner, and the impression that was received in society of the character of two or three individuals that had a lead at that time in the Institution. I think myself, at present, that is done away with; and I think it is an establishment that is likely to do a great deal of good, and has done a great deal of good.

Do you find that the opinion of the upper ranks generally in this neighbourhood is favourable to the Institution?—I think it is.

Are you aware of any individuals of importance in the neighbourhood, who entertain feelings hostile to the Institution, and would rather that it did not exist?—Not at present.

Do you think it would be desirable to connect the Institution with the Government closer than it is at present; by connection we mean, investing the Government with some control?—I should think, as an individual, such Institutions ought all to be connected with Government.

Could you suggest to us any species of control you would yourself consider salutary?—That is a question I am not prepared to answer. There is a good deal to consider; there is the jealousy of the Proprietors. I am not prepared to point out the kind of control that might be established.

Is there any particular suggestion for the improvement of the Institution you would wish to take this opportunity of stating to the Commissioners?—I have not directed my attention particularly to it, and I cannot say that there is. I have heard it suggested, that it would be proper to have a Professor of Divinity for the Established Church. There would be no objection to such a professorship being established; it is open to any professorship of any religious persuasion; consequently, there need be no change made in the statutes and regulations of the society. It is only for an application to be made to the proper quarter, and the professorship would be admitted.

Should you consider it would produce a good moral effect throughout the North of Ireland, to restore the Government bounty to the Institution?—I have no doubt of it.

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Stephen May, Bart.
17 October 1825.

Appendix, No. 33.

Examination of *Cunningham Greg, Esq.*; Thursday, 13th October, 1825.

YOU are one of the Vice Presidents of the Belfast Institution?—I am.

Is there any communication you wish to make to the Commissioners in that character?—In consequence of being a Manager for a number of years, I have had an opportunity of seeing a good deal of the Institution, that is, in all the management part of it. I know nothing of it internally, except going through it to visit.

Has it on the whole commanded your approbation?—I think I never saw a set of people, Managers and Visitors, who took so strong an interest in an Institution in every respect, so that one is very much astonished to find men who have their own business to attend to, devoting so much of their time to the regulation of the Institution.

Have you observed whether, on elections, the electors have been guided by the real merits of the candidates?—In the election of candidates, I have never seen so strict an investigation as to morals and education, and every thing respecting them; and in all the time I was there, I never saw the least partiality shown to any individual of any religious persuasion.

Have you observed whether they were guided by their local feelings, or feelings of regard to the individual?—They were guided entirely by the testimonials.

Has it generally happened that Belfast men have been appointed to the situations?—No, because few offered themselves completely qualified. The persons who most crowded when there was an advertisement, were from Scotland.

Of course your observation enables you to inform us, whether a spirit of disaffection to the Government has been in any degree, in times past, the character of the Institution?—The only instance of that kind that occurred, to my knowledge, was the circumstance that induced the Government to withdraw the grant. There was a public dinner at one of the inns, at which I believe two or three of the Masters were present, and I also believe one or two of the Subscribers, and in consequence of some toasts given, there were some enemies of the Institution who reported things as having occurred that had no existence there; it was done over the bottle by one or two foolish men, particularly a schoolmaster, Mr. Knowles, was said to be concerned. The chairman had gone.

Was Mr. Knowles a schoolmaster in the Institution?—Yes.

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Of which of the schools?—The English school in the Institution.

Was he continued Master of that school?—No, he was turned out.

Was it for having given that toast?—It was not immediately afterwards. I do not believe he was the person who gave the toast, but he was present.

Was it in consequence of what passed at the dinner he lost his situation?—Partly.

Did the dinner connect itself in any degree with the Institution?—Not at all; it was on St. Patrick's day. On such occasions, sometimes people meet and make fools of themselves.

Do you think there is at present any feeling of disaffection to the Government, that marks the character of any of the Professors or Managers of the Institution?—Not the least in the world. My general opinion of the Institution is, that at the time the Government withdrew the grant, we were all much displeased at it. I happened to be Chairman, and I told the Proprietors, perhaps it will not be so bad as it appears; if the Institution is managed upon the principle upon which it has been hitherto managed, and the Government withdraws its aid, you may call upon me for 100*l.* a year during my life.

Is it your opinion, that the restoration of the bounty of Government would have a salutary effect?—Yes, it would be universally gratifying to the principal people in the North of Ireland.

Do you conceive they would consider it reasonable to put the Institution, in any greater degree than has hitherto existed, under the control of Government?—I am of opinion, if the Institution is managed in the way it has hitherto been, it would be better managed than by Government having any control over it.

Do you conceive, that giving the Government a veto upon the appointment of all or any of the Professors, would be considered unacceptable by any or many of the persons concerned in the management of the Institution?—I think it would. Mr. Peel asked for twenty-four votes, who were to vote at all times by proxy.

The question does not refer to that, but merely a simple veto on the part of the Government, which, it may be very well understood, would not be exercised without some remarkable circumstance calling for it?—I should not, for myself, object to such a veto, because I know Government would never interfere, unless something highly improper should take place; for unless there was something notoriously bad, the Government could not have any knowledge of it.

Subject to that, should you have any objection to making the election subject to the approbation of the Government?—I have so high an opinion of the Government in every department, that if it was my own individual case, I should have no objection to it. I cannot speak for the body of the subscribers. I know the Government would not take any improper share in the management.

Have you heard of considerable religious jealousy having lately exhibited itself as to the Institution?—Yes, I have.

We should be glad to know your view of that circumstance?—It was respecting an Arian professor being appointed, Mr. Bruce. Mr. Cooke, a member of Synod, expressed his sentiments on said appointment in a very extraordinary and a very illiberal kind of way. My opinion is, that there is no religious animosity in the Institution.

It appears to us, the Institution may be susceptible of two characters; it may be considered on the one hand, as affording the means of education for the Presbyterian ministers of Ireland, and on the other hand, as dispensing the means of education to the community at large; which of those two characters do you consider the principal and the most important, supposing, but not implying, that it should be necessary to make an election between the two characters?—I think there is no partiality in the Institution between the instruction given to the public at large, and to those intended for the Presbyterian church in particular; the public have a much larger benefit from the Institution than the others can have.

You think it of more importance in its character, as dispensing education to the community at large, than for the ministers of the Presbyterian church?—I do.

Would you think it an unfortunate circumstance, if the Presbyterian Synods were, owing to any circumstances that had occurred, or might occur, respecting the religious differences, to disconnect themselves from the Institution, so far as not to receive the certificates of the Professors?—For my part, I think the Institution would be more beneficial to the public at large, but I do not consider the Synod of Ulster have that intention.

You belong to the Presbyterian community?—I do.

Of which Synod are you a member?—I belong to the Presbytery of Antrim.

We believe it has happened, in point of fact, that two of the three last Professors who have been appointed, are gentlemen who entertain Arian sentiments?—It is said so, and they do not deny it.

Are you aware, that the Divinity Professors, who are appointed by the Synod of Ulster and the Seceding Synod, entertain sentiments directly opposed to the Arian hypothesis?—It is understood so.

Should you consider it unreasonable, if it should appear that those gentlemen, or the Synods they represent, should view with jealousy the appointment of Arian Professors, and the possibility, at some future period, of all the chairs being filled by Arians, whatever causes may have led to the appointment of the two last?—There was no cause for the two last being appointed, but their being considered by the Managers best qualified, at least for the branches of education they were elected for. As to their being Arians, I do not think the matter was inquired into at all, nor have I found that it disturbed the harmony of the Institution.

Institution. For my own part, I do not care whether a man is an Arian or not, so long as he is a good Christian.

Are you aware, that one of the three last appointed was a member of the Established Church?—Yes; Mr. Stevelly, a member of the Established Church, has as good a chance as a Presbyterian, or a candidate of any other denomination.

In general, do you conceive that the Institution enjoys public confidence?—It enjoyed entire public confidence, until Mr. Cooke, and a party of his came forward, with misrepresentations. I understood that general confidence was entertained respecting it.

Do you conceive, that by confining the appointment of Professors to any particular religious denomination, benefit or mischief would be produced?—I think great mischief would be produced; the thing ought to be general.

What do you conceive would be the feeling of the Proprietors in general, with respect to any measures that should go to exclude persons of any particular religious opinions from professorships?—I think it would make a great number of them feel very unpleasantly, because the principles upon which Proprietors act here are perfectly liberal; and I have never known any thing particular of religious principles as having produced any bad effects in the Institution, and the Subscribers would consider it very improperly introduced.

While it is possible that particular members of the Synod of Ulster, holding what are called Orthodox doctrines, may object to the admission of persons to professorships who may not hold those doctrines, do you conceive it possible, or probable, that persons who do not hold Orthodox principles would feel equal objection, if the rejection of those principles was not a ground of objection?—It would make an unpleasant feeling with the Calvinists; they are wanting to grasp every thing. The Synod of Ulster would take the whole Institution into their power if they could.

If Calvinists should feel offended unless Arians were excluded, what would be the feeling of Arians if they were excluded?—A very unpleasant feeling to them and the public.

Which do you think the fittest, that all should be eligible, or some in particular ineligible?—I think all should be eligible.

Do you consider that the eligibility of all is likely to lead to the choice of Arians in preference to Calvinists?—I do not.

Should you think it unreasonable, that the appointment to those professorships, that connect themselves in any way necessarily with the education of students for the ministry, should be subject to the approbation of the Synod of Ulster and the Seceding Synod, it being understood, that the other professorships should remain free from their interference?—At present there is a person from the Synod of Ulster who attends, and has one vote.

One out of forty-four?—Yes; and they have the examination of those Professors; I think they ought to have the examination of any person going into the ministry.

The question is, whether you think it would be unreasonable that the appointment to any professorship, which necessarily connects itself with the study of divinity, should be subject to the approbation of the respective Synods of Ulster and of the Secession?—I think not.

Should you object to such an arrangement?—I should not.

Do you conceive, that any other professorship than that of divinity and church history should be considered an appointment over which the Synod of Ulster should have a direct control?—I certainly think they ought not to have any control over any except those connected with divinity.

For instance, the Professor of Moral Philosophy may make his course subservient to a wish to inculcate particular religious opinions, although such ought not to be his object?—He might do so.

Do you conceive, that because he might do so, and because he might teach doctrines that the Synod of Ulster might not approve of, that therefore the Synod of Ulster ought to have any control over his appointment?—I think, if any of the Professors were, in any of their lectures, to broach, in the remotest degree, anything tending to inculcate any particular religion, he would be dismissed immediately.

Under the head of misconduct?—Yes, and for acting contrary to the rule regularly laid down for his conduct in this respect.

Do you think that David Hume, if he had been Professor of Moral Philosophy, could, consistently with his views of these matters, possibly have delivered a course of lectures that would not have tended to the teaching infidelity, and been destructive of all religion?—It might have been difficult for him to do so, but he might do so. I think the Professors engage solemnly not to allow any religious opinions of theirs to be mentioned in their class in any way. I think he could avoid it.

Should you suppose it would be a sounder principle to invest the Synod with the power of keeping David Hume out of the chair, or trust to the Managers, in the exercise of their discretion, removing him?—There would be great certainty of the Synod keeping him out of it, and I think there would be very near as great certainty in the other case.

Suppose a person of such a character were to offer himself, do you think he would be elected?—I think he would not.

Therefore, though there is no rule that goes to exclude persons of Atheistical or Deistical principles, you think the feelings of the body would work such an exclusion, if such a candidate offered himself?—I do; I think any Professor, however great his ability, holding those sentiments, would not be elected.

Supposing, but not implying, that an arrangement should be adopted for restoring the annual grant to the Institution at all events, and further, of making a grant of a considerable sum of money for the purposes of building, once for all, upon the condition of an equal sum

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being raised by private subscription, do you think there is at present such a feeling in Belfast and its vicinity, that persons would come forward with such subscriptions, to obtain so desirable a result?—I think the public feeling, respecting the Institution, is such, that they would not let it go to the ground for want of subscriptions.

The question is this, supposing it were thought necessary to expend 20,000*l.* upon additional buildings, do you think if it was proposed that Government should contribute as much as might be raised by private subscription, that in that case 10,000*l.* or any lesser sum, would be forthcoming from private sources?—I think not.

Do you think 5,000*l.* would?—My own opinion is, that money would not be raised to any extent in that way; but if the Institution was in that situation that they thought it was going to drop, I think money would be raised for it. The former subscriptions were very heavy; I believe I gave two hundred guineas to it; people gave so much money at first that I do not think they would come forward, unless the Institution was going to drop, and then I think they would.

Appendix, No. 34.

Examination of *Charles Brownlow*, Esq. M. P.; Friday, 14th October, 1825.

Examination of
C. Brownlow, Esq.
M. P.
14 October 1825.

ARE you a Manager or Visitor of the Belfast Institution?—I have the honour of being a Vice President of that Institution.

Have you taken any considerable personal share in its management;—No, I have not; I only became a Proprietor the other day.

From your situation, connected with the North of Ireland, you are of course acquainted with the general character it bears, and the degree in which it is esteemed by the inhabitants of the North, generally?—Yes, I am.

What do you conceive to be the character of the Institution?—I believe it to be an Institution very highly prized throughout the province of Ulster, and for the success of which the deepest interest is felt among all classes I have had an opportunity of conversing with on the subject.

Can you state any particular points of view in which it is considered important?—It is considered very important in bringing home a liberal and useful education to the doors of many persons, who under other circumstances would have been obliged to procure the education they now obtain here, in Scotland and elsewhere, which I conceive a great hardship.

Do you allude to those persons who are to become ministers in the Presbyterian communion?—Yes, that is the class I had particularly in my eye in my last answer; but I have also in view those persons, not less valuable, who are engaged in trade, agriculture, and mechanics, who have it in their power to obtain very valuable information from the Professors of the Institution in their public lectures.

What is your opinion as to the feelings of attachment, or otherwise, to the present order of things in Church and State, which prevails among the Managers and Conductors of the Institution?—The Managers and Conductors of the Belfast Institution, I believe are not a permanent body; they change every four years.

What is your own estimate of the character of those at present concerned in the management, in regard to the points referred to in the last question?—For my part, I have a conviction, that they are as strongly attached to the country, and the Government of the country, as any other body of men. I have this impression very strongly upon my mind; had it been otherwise, I should not have accepted the situation offered to me the other day, nor have become a Subscriber.

Is it your impression, it would be better to leave the Institution to its own resources, or to restore to it a degree of support from the Government of the country?—If you wish to render it as extensively useful as possible, a grant from the Government would conduce to that end; I believe its means of usefulness are contracted for want of funds.

Do you think that the restoration of that grant would be a popular measure throughout the North, amongst persons not immediately connected with the Institution?—I do not know any one step that could be taken by the Government of the country, that would be half so popular, or half so beneficial with regard to the attachment that may exist in this Institution to the Constitution in Church and State. I cannot suppose that the Primate of Ireland, and the Bishops of Down and Dromore, would have been appointed Visitors *ex officio*, if the Institution had been founded with a contrary design, than to foster feelings of attachment to the Constitution in Church and State.

Have you formed any opinion, as to whether it would be desirable that the Government should have any increased power of control over the Institution, for instance, having a veto as to the appointment of Professors?—I think if the Government were to make an annual grant, they would have a very sufficient control in the power of withholding that grant, if any thing appeared contrary to their ideas of what should exist. I think it would be better to leave the Institution to its self-government.

Do you not think, if the grant should be restored, as the consequence of this solemn inquiry into the nature of the Institution, that it would be practically very difficult, or almost impossible, for any future Government to withhold it?—No, I do not think so; the grant did exist and it has been withheld.

You have heard of imputations having been made with respect to the supposed Arianism of many of the persons connected with the Belfast Institution?—I have heard there were two Arians filling situations in the Belfast Institution; I never heard it imputed to more.

Do

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Do you consider that a circumstance, the recurrence of which it would be desirable in any manner to guard against for the future?—I do not know in what manner you could guard against it, unless you made the religion of the candidate to fill a particular situation, the standard by which you would judge him, which I should think most undesirable, and as a Proprietor, should resist.

Do you think such would be a beneficial arrangement?—I think it would be in complete opposition to the principle on which the Institution was founded, which was that of entire neutrality in regard to religion.

The question is, whether it might or might not be desirable to revise and alter that original principle, so far at least as Arianism is concerned?—I do not see in what manner you could modify that rule with regard to Arianism, unless you call for a declaration of his religious principles from every candidate to fill a particular situation in the Institution. I believe what renders this Institution peculiarly popular in the province of Ulster, is this very circumstance, that the population of the province of Ulster is split into an almost endless variety of religious creeds, and that all may come here without being asked what religious principles they hold, and therefore it found favour with all on the ground of its complete neutrality on religious subjects.

Does it appear to yourself, that it is highly desirable or possible that that neutrality should be observed in an Institution that professes to educate the ministers for the Presbyterian Church?—Certainly, not desirable, so far as the lectures may be calculated to influence the religious principles of the pupils; but perhaps the Commissioners are aware that the Professors of Theology are appointed by the bodies themselves.

Do you think it would be unadvisable, to grant to those same Synods any further influence in the appointment of any other Professors, or at least such Professors as deliver courses of lectures immediately connected with the pursuits of the divinity students, for instance, the Professors of Hebrew and Moral Philosophy?—For my own part, as a Proprietor, if Hebrew and Moral Philosophy are exclusively connected with the study for Divinity, I should have no objection to give it; but I think from the spirit I have witnessed at the meeting here, on the part of the Proprietors, with respect to any further interference on the part of the Synod of Ulster, there would be a very strong disposition to resist it.

Do you think the Proprietors are more jealous of the Synod or the Government?—I could not say; I think there is a great anxiety on the part of the Proprietors to adhere to their original rules, and that it is a matter of indifference to them, whether those original rules should be broken in upon by Government or the Synod.

In case the Synods should see cause to withdraw altogether from the connection with the Belfast Institution, would you still consider it a fit object for the aid of Government, viewed in reference to its other objects, than those of preparing candidates for the Presbyterian ministry?—Yes, I would; I think there is a very thick and growing population in the province of Ulster, which calls very much for that species of useful, and liberal and practical education, which is to be had at the Institution.

Would you in that case be for Government undertaking to found similar Institutions at Cork, and Limerick, and Waterford, and other considerable towns of Ireland?—Perhaps not to found similar Institutions; but if similar Institutions were to spring up in each of the other provinces, I should conceive it to be a very desirable circumstance, and which a paternal Government would look at with the greatest pleasure. Private subscriptions have been raised here to a very great amount, larger than were ever made in any other part of the empire, for a similar Institution; and if they were to spring up in other parts of Ireland, backed by such private subscriptions, and to seek support from Government, it would be desirable they should have it.

Is it your opinion, that the Belfast Institution will continue to be maintained, whether the Government make any grant to it or not?—Most decidedly; I believe it will exist, whether they receive aid or not; but it will exist on a much more contracted scale, and the means be very limited of conferring education.

And perhaps with feelings of alienation rather than attachment?—Certainly, I do think the present is a very favorable opportunity for cultivating a connection with this Institution, and bringing up the youth of the country in a feeling of gratitude to the Government.

Do you conceive it to be a fundamental principle of the Institution, that it should be open to persons of all religious denominations?—That is the leading principle of the Institution, to nationalize education, by admitting all Christian communities indifferently within its walls.

Do you conceive, if any of the professorships, which are necessarily attended upon by persons intended for lay professions, as well as clerical, should be confined to persons of one denomination, that that fundamental principle could be faithfully maintained?—Certainly not.

Upon a general view of the Institution, and its objects and effects, at present, which would you prefer, that it should remain under the present system, or that the system should be altered, so as to give increased influence to any particular religious body?—I conceive the very end of the Institution would be completely defeated, if you gave a preference to any particular Christian community.

You of course mean, that the Divinity class should continue, as it has hitherto been, under the Professors appointed by the respective Synods?—Certainly; the Synods could not be satisfied with less.

Appendix, No. 35.

Examination of *John Agnew, Esq.*; Friday, 14th October, 1825.

Examination of
John Agnew, Esq.
14 October 1825.

YOU are Sovereign of Belfast?—I am.

And as such an official Visitor of the Belfast Institution?—I am.

Since what period have you held the office of Sovereign of Belfast?—I was elected the 24th of June, 1823; I resigned on the 23d of April, 1824, and I was again elected on the 2d of November following, since which I have held that office.

Prior to your becoming thus officially Visitor, had you any particular connection with the Belfast Institution?—Not any.

Have you, subsequently to your appointment as Visitor, had any material degree of intercourse with it?—Very little.

Can you speak, generally, as to what character it possesses in the town of Belfast and its neighbourhood?—Its character is very favourable.

Is it your own impression, received from your communications with others, that it is an Institution, in its present form, and under its present management, deserving of public encouragement, or otherwise?—It is my own opinion, from what I have heard amongst the inhabitants of respectability in the neighbourhood, that it is an Institution that should be encouraged.

You are, of course, very extensively connected in society with all the aristocracy in this part of Ireland; in the course of your communications with them, have you observed, amongst any particular individuals, any sentiments of disapprobation of the Belfast Institution?—I have, owing to the Parliamentary grant, which they formerly had, having been withdrawn; this disapprobation was, I think, without just cause. Indeed, on inquiry, I could never accurately ascertain why the grant was withdrawn.

Do you mean, that the circumstance of the withdrawing of the grant has led some of your friends to believe there was some good reason for doing so?—Certainly; but I see none.

Are you aware of any person, who founding himself upon his own opportunities of observation, has expressed any disapprobation?—No; with justice I have never heard an observation made unfavourable to the internal arrangement of it by any of my acquaintance.

Have you ever heard it imputed to the Institution, that it has a tendency to entertain views of disaffection towards the present constitution in church and state?—I have heard that there were individuals in the Institution who differed with the Government of the country in politics, and were not friendly to the constitution; but I never understood that they had interfered with the internal arrangement of the Institution.

Is it your opinion, that any such individuals are concerned in the management of it at present?—No, not to my knowledge.

Then we are to understand, that such individuals were connected with it in times past, but not now?—So I have heard; but though they differed in politics, they were all united with regard to the welfare of the Institution; all of them, I conceive, had it at heart; they did not wish to allow political feelings to interfere with the good government of the Institution.

Do you conceive it would be acceptable, or otherwise, to the gentry in the neighbourhood, that the Institution should again become the object of Government favour?—That is my impression; I think, if it were recommended by the Commissioners to the Government to regrant the sum it did before, or a greater, it would meet with the general approbation of the gentry of the country, and others, well-wishers of education.

Do you think there is any wish among the gentry, that the constitution or government of the Institution should be any way improved?—I am confident they wish it to be rendered as perfect and as durable as possible, and also to receive Parliamentary support; the general utility of it is acknowledged in the country, and I think the present moment is a very critical one to the Institution; and that all those who do wish it well, would wish such real improvements to be adopted as may be recommended by the Commissioners of Education Inquiry; should they disapprove of it, I think many would withdraw from it their favourable opinion and support.

Do you think, if the Commissioners were to recommend any moderate change in the nature of its management, there would be a general tendency to acquiesce in whatever might be their recommendations?—I have no reason to think otherwise.

Appendix, No. 36.

RESOLUTIONS for the Appointment of a BOARD OF FACULTY, in the *Belfast Academical Institution*, adopted by the Joint Boards of Managers and Visitors, the 17th February, 1818, and confirmed by the Proprietors, 5th March, 1818.

Resolutions for Ap-
pointment of Board
of Faculty in Bel-
fast Academical
Institution.

RESOLVED, That the Board of Faculty should consist of the Professors of the Institution in the collegiate department, for the time being, including the Professors of Theology and Church History, appointed to lecture in the Institution.

Resolved, That we consider a Board of Faculty, thus constituted, fully competent to superintend the literary concerns of the collegiate department of the Institution.

Resolved, That the senior Professor, reckoning from the date of his appointment, should be the first President of the Board, to continue in office for one year, after which the office

office should be filled by the Professor next him, in order of appointment, and so on in rotation.

Resolved, That the Board of Faculty should be empowered to take cognizance of every thing connected with the literary pursuits and moral discipline of the collegiate department of the Institution; to regulate the course of studies to be pursued, and to direct the formation of new classes, when necessary, with the concurrence of the Joint Boards of Managers and Visitors; to appoint the hours for the meeting of the several classes, and the time and order of public examinations; and finally, to adjudge premiums, sign the testimonials given to students at the close of the collegiate course, in the presence of the Managers and Visitors specially summoned for that purpose, and to enforce discipline by such fines and punishments as they may deem proper.

Resolved, That the Board of Faculty should meet in the Institution once a week during the college session, and as often during vacation as they shall see fit, no meeting to be competent to transact business unless three members be present; and that they may hold extraordinary meetings during the session or in vacation, giving such notice as they may deem right, the quorum to be the same as at ordinary meetings.

Resolved, That on the second Wednesday of October in each year, the Board of Faculty should meet to make arrangements for the ensuing session, of which meeting the Secretary shall give each member one week's notice.

Resolved, That the minutes of the Board of Faculty shall be duly entered in a book kept for that purpose, in order to afford to the Boards of Managers and Visitors such information as they may require.

Resolved, That in case any difference of opinion should arise in the Board of Faculty, which they cannot amicably settle, the same shall be referred to the Joint Boards of Managers and Visitors, specially summoned for that purpose to decide thereon.

(signed) Joseph Stevenson, Sec

PLAN for the Regulation of the SCHOOL DEPARTMENT, prepared by the Masters of the Institution, and agreed to by the Joint Boards of Managers and Visitors, 20th June, 1818, and confirmed by the Proprietors, 7th July.

REGULATIONS for the establishing of a Board for the Management of the Schools in the *Belfast Academical Institution*.

First.—THAT the Masters of the several schools be formed into a Board, to be called "The Board of Masters of the Belfast Academical Institution."

Second.—That the Board shall be empowered to make and enforce such regulations as they may deem necessary for maintaining order, discipline, and propriety of conduct among the pupils of the school department, to fix the time and order of the public examinations, and in general to take such measures respecting the internal management and regulation of the schools, as they may consider likely to contribute to the advantage of the pupils, and to the respectability and welfare of the Institution.

Third.—That the senior Master, in order of appointment, shall be the first President of the Board, to continue in office for one year, from the opening of the schools after vacation in August next, after which the office shall be filled for the same period by the master, who is next in seniority of appointment, and so on in rotation.

Fourth.—That any Master shall be allowed to decline the office of President, on assigning such reasons as shall satisfy the Board. In this case, the same provisions shall exist for filling the office, as in ordinary cases.

Fifth.—That besides presiding at the meetings of the Board, the President shall also preside at the common hall; in case of his absence, his duties shall be performed by the Master present, who is next to him in seniority of appointment.

Sixth.—That the Board shall meet as such at each meeting of the common hall. Extraordinary meetings may also be held as often as they may be judged necessary, such notice being given as may hereafter be agreed on by the members. No meeting shall be competent to transact business, unless three members be present.

Seventh.—That the Board shall appoint a Secretary, who shall enter minutes of their proceedings in a book kept for that purpose; he shall also enter in the same book the names of the pupils who obtain premiums, and an account of any other proceedings, of which the Board may think it necessary to keep a record. In another book he shall enter the names of all the pupils in the school department, with the dates at which they enter and leave the several schools.

Eighth.—That both the above books shall be shown to the Managers and Visitors at their second stated meeting, after the public examinations, and at all other times when they may require it, that they may be fully acquainted with the proceedings of the Board of Masters, and with the state of the schools.

Ninth.—That in case any difference of opinion should arise in the Board of Masters, which they cannot amicably settle, the same shall be referred for decision to the Joint Boards of Managers and Visitors, specially summoned for that purpose.

Tenth.—That the Board of Masters shall be empowered to make, for the regulations of their meeting and for other purposes, such additional rules as they may consider necessary; provided always, that such rules shall contain nothing contrary to these resolutions, or to any enactment of the Managers and Visitors.

(signed) Joseph Stevenson, Sec^y.

Appendix, No. 37.

State of the SCHOOL DEPARTMENT in the *Belfast Academical Institution*,
October 1825.

BELFAST ACADEMICAL INSTITUTION.

School Department:

School Department
in the Belfast Aca-
demical Institution,
October 1825.

IN consequence of several changes having taken place among the Masters of the schools, only two of those originally appointed being at present connected with the seminary, it is impracticable to furnish a satisfactory return of all the scholars that have received instruction in the schools since the first opening of the Institution. The following returns exhibit the number of pupils that have attended each of the present Masters since his appointment.

English School:

The present Master commenced teaching in the beginning of November 1817. Since that time upwards of 800 distinct pupils have been under his care, and of these 49 are known to have acted as teachers.

Writing School:

Since February 1814, when the present Master entered on his situation, the number of distinct pupils in the school has been 1,391. Of these, 51 are known to have been teachers.

Mathematical and Mercantile School:

This School opened under the present Master in February 1814, and has contained, up to the present time, 1,368 distinct pupils.

In this School, and in the Mathematical Classes in the college department, which are taught by the same person, 189 individuals have received instruction, who are known to have acted as teachers.

Classical School:

The present Master entered on the situation in August 1821; the number of pupils since that time has been 388, of whom 17 were students in the college department, 26 have entered Dublin college, of whom eight, at least, have distinguished themselves by obtaining premiums, and six obtained Hebrew premiums at entrance. The number of teachers cannot be accurately determined.

French School:

Since the appointment of the present Master in February 1819, the French School has been attended by 237 pupils of the school department, and by 68 students of the college department; total, 305. Of the students, 21 have since become teachers of French.

Italian School:

Since the School opened under the present Master, in November 1820, it has been attended by 17 pupils, two of whom have since become teachers of Italian.

Drawing School:

This School was opened under the present Master in November 1820, and has been attended by 58 pupils.

Spanish School:

This School has been attended by 21 pupils since its opening in November 1820.

REMARKS:

1.—Many of the pupils, in each of the foregoing returns, were at the same time attending some of the other schools.

2.—There is reason to believe, that the number of Teachers that have attended each of the Masters is considerably greater than would appear from the foregoing returns, as the pupils, after leaving the Institution, become widely scattered, and their situations in life are in a great many instances unknown to their former Teachers.

3.—Besides the pupils mentioned above, as having become students of the University of Dublin since August 1821, many others entered from the Institution before that date, and in many instances distinguished themselves, both in science and classics; three of them are at present studying for fellowships.

James Thomson,

President of the Board of Masters.

Joseph Stevenson, Secy.

October 15th, 1825.

Appendix, N° 38.

EXTRACTS from a Work entitled "The Constitution and Discipline of the Presbyterian Church, published by authority of the General Synod of Ulster."

JURISDICTION OVER STUDENTS.

TO the Presbytery belongs the right of receiving under their care, candidates for the ministry, and of superintending and directing their education; judging of their qualifications for the work, and of licensing them to preach the Gospel.

When a candidate applies to be taken under their care, the Presbytery shall observe the following

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RULES :

1.—A certificate of the session of the congregation to which he has belonged, given at a regular meeting, shall be required, stating their conviction of his prudence, piety, and moral character. This certificate to be signed by the Minister and Session Clerk.

2.—In case of any student desiring to be taken under the care of a Presbytery, to which his Minister does not belong, he shall not be admitted, until he shall first have obtained the recommendation of his Minister. In case of vacancy, a certificate must be obtained from the session of the congregation to which the student belongs.

3.—If a satisfactory account be obtained, the student shall receive from the Presbytery, a certificate directed to one of the Synod's committees of examination.

4.—Each student on his return from college, for the first time, shall deliver to his Presbytery, the certificate of the committee of examination.

5.—Every student, immediately on his return from each session of college, shall deliver to his Presbytery, a certificate of attendance from the Professor under whom he shall have studied, testifying his attendance from, at least, the 10th of November till the 1st of May, otherwise the certificate shall not be received as evidence of his having attended a session at college. All certificates shall be regularly entered by the clerk, in the Presbytery book. The entry shall run thus:—Received certificates from A. B. signed by C. D. Professor of _____, in _____, testifying that A. B. had attended from _____ until _____, and that his moral conduct was becoming his Christian profession.

E. G. Presbytery Clerk.

6.—Each student shall, during the continuance of his college course, be examined at the August meeting of Presbytery, in each year, after his return from college, on the science he has studied during the session; and in order to ensure an early and continued attention to the sacred Scriptures, every candidate for the ministry shall, on his return from college for the first time, be examined upon the first five books of the Old Testament; on his return the second time, on the books from Joshua to Job inclusive; on his return the third time, upon the remaining books of the Old Testament; after his return the fourth time, upon the Evangelists and Acts of the Apostles; and on his return the fifth time, on the remainder of the New Testament.

7.—Students neglecting to attend to submit their certificates, and be examined, (as required in rules 4 and 5), shall forfeit the session of college; and Presbyteries neglecting to examine, shall be censured.

8.—To ensure the attendance of Examinators, Presbyteries shall appoint, at one of their meetings, during a recess of Synod, Examinators for the year. Each Examinator shall, under pain of censure, be bound to attend, or have some one, by appointment, to examine in his stead.

9.—Presbyteries shall prescribe to their students a course of classical reading during vacation, and direct their attention to civil history, Jewish antiquities, and Bible criticism, and shall require them to give evidence of diligence, by producing essays, and submitting to examinations.

10.—Presbyteries shall require of all students under their care, specimens of elocution, composition, and devotional exercises; and shall receive at least one specimen in each department, during vacation, from every student under their care.

OF FIRST TRIALS.

1.—THE Holy Scriptures require that careful trial be made of those who are to be ordained to the ministry of the word, 1 Tim. 16, 2 Tim. ii. 2, Acts v. 5; and though one of the chief qualifications of a minister be his talent for public instruction of the people, yet the Presbytery are not to rest satisfied with the mere learning of candidates, but are carefully to inquire into their moral character, and personal religion.

2.—Students of whom the Presbytery have received a satisfactory account; and who have studied one session in Hebrew, Theology, and Church History, may be entered upon first trials; but no student shall be entered, unless two-thirds of the Presbytery concur in his reception.

3.—The Presbytery shall prescribe to every candidate, at least, the following trials:—

A sermon on a given text to be delivered in private; after the delivery of this discourse, the candidate shall be examined on English Grammar, Geography, Roman and Grecian History,

Extracts, entitled
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Church."

History, Elocution, and Logic. A book of Scripture shall then be specified, upon which he shall be examined after the delivery of his next discourse, viz.—

A lecture upon some portion of Scripture. For the lecture the following plan is recommended to the adoption of the student:—1. State the general design of the writer; and explain the connection of the passage with the context.—2. Critically examine the meaning of particular phrases or verses.—3. Illustrate the connection which the several verses have amongst themselves, shewing those verses which treat of the same topic.—4. Give a general summary of the design of the whole passage, whether in order of doctrine, narrative, argument, or precept.—5. Illustrate the practical inferences from the subject. The candidate shall now be examined on Old Testament History and Moral Philosophy, and another book of Scripture shall be pointed out for examination after the next piece of trial.

The student shall be required to give an exercise and addition. The plan of this discourse is as follows:—1. Critically analyse and explain the text from the original.—2. Point out and remove textual difficulties, if any occur.—3. Paraphrase the text; these three parts have been termed the exercise.—4. Propose and discuss one or more of the doctrinal propositions, contained in the passage; this part has been termed the addition.

After delivering this discourse, the candidate shall be examined on New Testament, History, and Natural Philosophy; and another book of Scripture shall be pointed out for the next examination.

The Presbytery shall prescribe a question upon some common head of divinity. The plan of this discourse is as follows:—1. State the question.—2. Explain the terms.—3. State different opinions.—4. Declare that one which appears most agreeable to truth, support it by appropriate arguments, and illustrate it by some portion of Scripture, which may be assumed as a text.—5. Answer objections.

After delivering this discourse, the candidate shall be examined in Hebrew and Church History; and another book of Scripture shall be specified for examination.

The Presbytery shall next prescribe a text, from which the candidate shall deliver a sermon. After delivering this discourse, he shall be examined in Theology, and the rules for composing sermons.

4.—The several examinations on Scripture shall include reading the Hebrew or Greek original, and the general topics of biblical criticism, and theological illustration.

5.—The Presbytery shall privately criticise each piece of trial in the presence of the candidate, that he may profit by their observations, and explain, if requisite.

6.—After at least, 18 months employed in these trials, during which time he shall have studied a second session under some Professor of Theology, the candidate may be licensed to preach the Gospel.

THE COMMITTEES OF EXAMINATION are appointed to examine all Students before first entering College, or finally entering a Theological Class, as Candidates for the Ministry.

WHEREAS it is to be lamented, that Presbyteries have often allowed students to enter college, who were by no means properly qualified; and whereas it must be acknowledged, that for want of having a solid foundation laid by a school education, youths of naturally excellent parts are disqualified, in a great degree, for making a due progress in their future studies; and whereas it is to be lamented, that students have often, after passing through a few years attendance at college, been allowed to proceed in trials for preaching, even when their unfitness has been discovered by Presbyteries, who, having neglected to arrest them in time, now plead, in favour of their license, a regard to the feelings of their parents, and to the already incurred expense of their education; and whereas, there is good reason to believe, that those evils, in a great degree, may be attributed to the partial and local feelings of ministers attached to the children of their own people, or afraid to give them offence by what they might fancy severity of examination: Therefore, to remedy these evils, it is resolved and agreed to, that students intended for the ministry shall, previously to their first going to college, and again previously to entering a theological class, be examined in the prescribed branches, by one or other of four committees, formed in the following manner: One Committee shall be composed of examiners, appointed by the Presbyteries of Templepatrick, Belfast, Bangor, and Dromore; to meet at Belfast, and be denominated, "The Belfast Examination Committee." A second shall be appointed by the Presbyteries of Dublin, Monaghan, Armagh, Tyrone, and Clogher; to meet at Aughnacloy, and be denominated "The Aughnacloy Examination Committee." A third shall be appointed by the Presbyteries of Letterkenny, Strabane, and Derry; to meet at Strabane or Derry, and be denominated, "The Strabane or Derry Examination Committee." A fourth shall be appointed by the Presbyteries of Route and Ballymena; to meet at Ballymoney, and be denominated, "The Ballymoney Examination Committee." A Presbytery, consisting of not more than ten congregations, shall appoint two examiners; one of fifteen congregations, shall appoint three; and one of twenty congregations, and upwards, shall appoint four examiners. These Committees are to meet every year, on the second Thursday of October, and shall annually report to the Synod the names of such young men as they have examined and approved. Each candidate shall be examined by that Committee to which his Presbytery is attached; and those sessions only shall be sustained by a Presbytery, which he shall have passed at college subsequently to his approval and examination by such Committee.

Students about to enter college for the first time shall appear before their respective Examination Committees. When a Committee approves, they shall grant a certificate in the following words, viz.:—

We

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We do hereby certify, that *A. B.* appeared before us at ———, with a recommendation from the Presbytery of ———, and that having been duly examined on the following subjects, viz.—1. In reading English, and in English Grammar;—2. Geography;—3. Sacred History, Roman and Grecian History;—4. In the Latin and Greek Languages, viz. in Virgil, Horace, Sallust, and Cicero de Officiis; Greek Testament, Homer, and Zenophon's *Cyropædia*, and that they read before us a portion of each of the said authors; and that having prescribed a subject for a theme upon a familiar topic, the writing, orthography and composition of which we have considered in determining upon his qualifications, we are of opinion that said *A. B.* is qualified to commence his philosophical studies.

Extracts, entitled "The Constitution and Discipline of the Presbyterian Church."

C. D. Mod. of Ex. Com.

Students desiring to enter a theological class, shall appear before one of the Synod's Committees of Examination, and there having produced certificates of attendance, during full sessions, upon Professors of Greek, Logic, Moral Philosophy, and Natural Philosophy; and a certificate of regular attendance for at least six months, upon some Professor or Teacher of Elocution; likewise a degree in arts from some university, or a general certificate in science from the Belfast Academical Institution, signed by the Moderator of the Synod, he shall be examined in Latin, Greek, Logic, Moral Philosophy, Mathematics, and Natural Philosophy. On receiving a certificate of approbation from the Committee, the candidate shall be admitted to become a student of theology, under the care of the Synod; nor shall the Professor, under the superintendence of the Synod, enrol any student until said certificate shall have been produced; and any session spent in the study of theology, before a student shall have obtained his certificate, shall not be received as qualifying him for entering upon judicial trials before a Presbytery.

Students of universities, whose discipline requires that a theological class be attended before graduation, shall, on producing their degree and certificate of attendance on a Professor of Theology, and undergoing examinations, be permitted to enter upon first trials, but shall not be licensed until they have studied theology two years, and have completed their fifth year in the university, or Synod's theological class.

Should any student have commenced his studies without a view to the ministry, and afterwards desire to become a candidate, he (after having received the approbation of a Presbytery, together with their declaration, that he, so far as they have reason to believe, had not commenced his studies with a view to the ministry) shall submit his certificates to the Committee of Examination, who shall examine him as a student going to college for the first time; and then if they approve, and he have already studied three sessions, he may be examined (as in rule 20th) for entering the theological class.

Students from other religious bodies shall, after having satisfied a Presbytery as to their motives in desiring to join the General Synod, submit themselves to a Committee of Examination, in the same manner, and under the same regulations, as students who have not commenced their studies with a view to the office of the ministry.

Students who have studied at seminaries not being universities, and which are not immediately under the inspection of the Synod, may yet be received as candidates for the ministry, on being recommended to the Synod by a Presbytery, as well qualified for becoming candidates for the Gospel ministry. If the Synod approve, they shall be required to attend one of the Committees of Examination, previously to entering into the Synod's theological class; or if they have already studied languages, philosophy and theology five years, they may, after the aforesaid examination, be entered upon first trials.

Appendix, No. 39.

EXTRACTS from the "Minutes of a General Synod, held at Ballymena, 1826."

Sixth Session:—Thursday, 29th June, 2 o'Clock, Afternoon.

THE Committee appointed to negotiate with the Proprietors of the *Belfast Institution*, respecting the recognition, by a bye-law, of the Overture agreed to by the Synod of 1825, relative to election to Professorships connected with the Students of this Church, made the following Report:—

Extracts from the "Minutes of a General Synod held at Ballymena, 1826."

The Committee appointed by the General Synod to negotiate, &c. having been convened in Belfast by the Moderator, on the 29th of September 1825, the following Members attended:—

Presbyteries.	Ministers.	Elders.
Clogher - - -	—	—
Route - - -	Mr. John Whiteside -	—
Monaghan - - -	—	—
Tyrone - - -	- Robert Hogg -	Mr. Pattison,
Armagh - - -	- Arthur Nelson -	—
Strabane - - -	- William Porter -	- William Moody.

(continued.)

Extracts from the
"Minutes of a
General Synod held
at Ballymena,
1826."

(continued.)

Presbyteries.	Ministers.	Elders.
Derry - - - -	Mr. George Hay - -	Mr. James M'Crea.
Templepatrick - -	- Nat. Alexander - -	- M'Cauley.
Belfast - - - -	- Henry Haslet - -	- Jackson.
Bangor - - - -	- H. Montgomery - -	- Hunter.
Dublin - - - -	- Carlile - -	- Birch.
Ballymena - - - -	- Robert Stewart - -	Dr. Patrick.
Letterkenny - - -	- Edward Reid - -	-
Dromore - - - -	- Henry Cooke - -	- S. R. Rowan.
Connaught - - - -	-	-

Resolved, That our Moderator be instructed respectfully to request the Proprietors of the Belfast Academical Institution to authorize by a bye-law, or by such other mode as may be consistent with the Act of Incorporation, the Joint Boards of Managers and Visitors, whenever a Professor is about to be chosen, to give notice of the day of election to the Moderator of the Synod, in sufficient time for him to convene a Committee of the Synod in Belfast, and to afford to the said Committee access to the testimonials of the different candidates, for the purpose of forming an opinion respecting the qualifications of such candidates; which opinion, the Moderator is directed to communicate to the electors, specifying those candidates whom the Committee consider eligible.

Resolved, That the members of the Committee shall forthwith repair to the Belfast Academical Institution, and that the foregoing Resolution shall be communicated by the Moderator to the Court of Proprietors now assembled in the hall of that seminary.

[Adjourned till to-morrow morning, at eight o'clock.]

Second Session of Committee:—September 30th, 8 o'clock, morning.

Resolved, THAT the Moderator be instructed to write to the Secretary of the Belfast Academical Institution, and inform him, that the Committee of Synod will meet this day, at 10 o'clock, forenoon, to receive the reply of the Proprietors, to the communication which was yesterday made to that body.

[Adjourned till 10 o'clock.]

Third Session of Committee:—September 30th, 10 o'clock, forenoon.

THE following Communication was received by the Moderator in reply to the resolution of the Committee, which was yesterday submitted to the consideration of the Court of Proprietors of the Belfast Academical Institution:—

Belfast Academical Institution, Court of Proprietors, 29th Sept. 1825.

Most Noble the Marquis of DONEGALL, President, in the Chair.

Resolved, THAT the following Communication be made to the General Synod of Ulster:

The Proprietors of the Belfast Academical Institution have received the Communication from the General Synod of Ulster with all due respect, and a sincere wish to cultivate a connection so beneficial to both bodies.

As to the education of their Students of Divinity, they conceive that the Synod are in possession of the influence which they desire, inasmuch as they have the appointment of a Professor of Divinity and Church History, the only branches peculiarly connected with the students of their church. With respect to the other departments, the Proprietors are pledged not to suffer any interference, on the part of Professors, with the religious sentiments of their pupils. With their adherence to this pledge, they understand that the Synod are satisfied.

The Moderator of the Synod being a Visitor and Elector, *ex officio*, has it in his power to consult with the different Presbyteries, and to announce their opinion to the Electors assembled; and the Secretary will have orders to afford him copies of the certificates of the candidates.

This appears to be the substance of what the Synod require, and may be effected without any alteration in the bye-laws, or violation of the principles on which the Institution was founded. Any farther extension of the influence of the Synod, in the election of Professors, would be inconsistent with these, and would give just offence to other denominations of Christians.

In this opinion, they hope that the Reverend Synod will concur, being very anxious that no cause of discontent should arise between them and the Institution.

Signed by order of the Proprietors,

Joseph Stevenson, Secretary.

Resolved, THAT it appears from the foregoing communication, that the object of the appointment of the Committee, so far as the Belfast Institution is concerned, has not been attained.

The

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Extracts from the
" Minutes of a
General Synod held
at Ballymena,
1826."

The following letter was received from the Faculty of the Belfast Institution :—

Reverend Sir,

Belfast Institution, 24th June, 1826.

THE Faculty of the Belfast Institution are happy again to embrace the opportunity which the annual meeting of the General Synod of Ulster presents, of continuing the friendly correspondence with that very reverend body, which has hitherto been carried on.

They have great pleasure in stating, that the conduct of the generality of the students, during the last session, was marked by the same regularity and laudable exertion, which they formerly had occasion to mention, and that the various arrangements adopted both by the Synod and the Faculty, for sustaining attention to the different branches of learning, continue to produce the happiest effects. The Faculty are also desirous to adopt every practicable measure, for promoting still more extensively the improvement of those committed to their care; and they will be happy to attend to every suggestion from the very reverend body over which you preside, calculated to secure these important objects.

The Faculty have appointed Doctor Young, Professor of Moral Philosophy, and James Thompson, esq. Professor of Mathematics, as a deputation, to wait upon the Synod, and to communicate any information that may be required about the literary concerns of the Institution.

In the name, and by order of the Faculty.

WILLIAM CAIRNES, President, pro tempore.

To the Reverend the Moderator of the
General Synod of Ulster.

The following letter was received from the Joint Boards of Managers and Visitors in the Belfast Institution :—

Reverend Sir,

Institution Buildings, June 1826.

THE Directors of the Belfast Academical Institution embrace the opportunity which the annual meeting of the General Synod of Ulster affords, of communicating to that reverend body a brief account of the state of the seminary, during the last collegiate session. They feel happy in being able to state, that the number of students was at least equal to that of any preceding session. They deem it almost unnecessary to mention, that the Professors continued to discharge the duties of their respective situations, in a manner worthy of the high literary celebrity which they have deservedly obtained. For further information, they beg leave to refer to the committee appointed by the Synod, to attend the annual examinations of the collegiate classes.

Since the last meeting of the General Synod, His Majesty's Commissioners of Education Inquiry, have, in consequence of a petition presented to the Imperial Parliament, in June 1824, by Lord Arthur Hill, one of the Vice Presidents, on the part of the Proprietors, Managers, and Visitors, instituted a full and exact investigation into "the Utility, Administration, and Resources of the Institution." Inquiry being, in the estimation of the friends of the seminary, all that was necessary to satisfy the Government of its importance, they feel themselves justified, in anticipating from that investigation, the happiest results.

The Joint Boards, fully aware of their own powers under the Act of Incorporation, and the copious provision of the bye-laws, sanctioned by the Lord Lieutenant, to enter into and complete every necessary arrangement with the General Synod, regret that it should have been deemed necessary, on a recent occasion, upon the part of that reverend body, to pass by the Joint Boards, and appeal to the Proprietors at large; particularly as the Boards had, on this as on every former occasion, manifested their willingness to carry into effect the measures proposed by the Synod. The Managers and Visitors beg leave to state, that the Synod of Ulster may calculate on continuing to experience every facility upon the part of the Directors of this National Seminary, in carrying into effect the wishes of that reverend body, with respect to the education of the students under their pastoral jurisdiction.

The Joint Boards beg leave to inform you, that a deputation of three individuals are, at the special request of the Commissioners of Education Inquiry, at present in attendance on the Board in Dublin; from which interview they confidently anticipate a final and favourable issue. The Managers and Visitors have appointed Messrs. Robert Tennent and James Munford to wait upon the Synod, and present you with this address.

I have the honour to be, with the greatest respect,

Your most obedient servant.

(Signed, by order of the Joint Boards,)

To the Moderator of the General
Synod of Ulster.

Joseph Stevenson, Secretary.

The foregoing communications having been read by the clerk, it was moved, that a Committee be appointed to meet this evening, at eight o'clock, in order to inquire into the state of the connection between the Synod and the Belfast Institution, as that seminary is constituted at present. The Committee to report to the Synod to-morrow morning the result of their deliberations.

The motion having, after some discussion, been withdrawn, the following resolution was proposed :—

Extracts from the
" Minutes of a
General Synod held
at Ballymena,
1826."

Resolved, That instead of pressing on the *Proprietors* of the Belfast Institution the recognition, by a bye-law, of the Overture of 1825, respecting the election to professorships connected with the students of this church, we are satisfied with the resolution of the *Joint Boards of Managers and Visitors*, sanctioning the Overture of 1824, relative to the same subject; and which Overture and Resolution are as follows:—

" Overture of 1824.

" Overtured and unanimously agreed to, that whenever the Moderator of this Synod shall be called on to vote at the election of a Professor in the Belfast Institution, he shall, in due time, convene the General Synod's fixed Committee, and cause to be laid before them the names of the several candidates, with their recommendatory testimonials; and shall afterwards communicate to the electors the opinion of the Committee."

RESOLUTION of the Joint Boards of Managers and Visitors, communicated to the Synod, at its meeting in 1825.

" Belfast Institution, 25th June, 1825.

" THE Joint Boards of Managers and Visitors, taking into their consideration the first Overture of the last meeting of the General Synod of Ulster, as contained in the printed minutes thereof, and being desirous to meet the wishes of the Synod as far as possible, have come unanimously to the following Resolution:—

" That the names and testimonials of the several candidates for professorships, which may hereafter become vacant in the Institution, shall be submitted to the Moderator of the General Synod of Ulster, on his applying for the same for the purposes mentioned in said Overture. The original documents, being the property of the candidates, are not to be taken out of the Institution.

" Joseph Stevenson, Secretary."

To the foregoing Resolution, it was moved as an amendment:—That this Synod is still of opinion, that the appointment to professorships in the Belfast Institution, of persons holding Arian principles, is matter of regret, and a circumstance of dangerous tendency to the religious sentiments of the students of this body.

At half past six o'clock the Synod adjourned till ten next morning.

Seventh Session:—Friday, 30th June, 10 o'Clock, Forenoon.

AFTER prayer, the debate on the amended motion of last sederunt was resumed, and continued until two o'clock afternoon, when the Synod adjourned till three.

Eighth Session:—Friday, 30th June, 3 o'Clock, Afternoon.

THE debate having been resumed, the original motion and the amendment were both withdrawn, and the following Resolution adopted:—

Resolved, That the Synod having received every assurance, that the Overture of 1824, relative to the election of Professors in the Belfast Institution, sanctioned as it has been by the Joint Boards of Managers and Visitors, and recognized in *principle* by the Court of Proprietors, on the 29th of September, 1825, is calculated to afford the same security, and produce the same beneficial effects, that were contemplated by the Overture of 1825, relative to the same subject; and believing that the Resolution of the Joint Boards, respecting the Overture of 1824, will at all times be acted on with good faith, and hoping that the Court of Proprietors may yet see the wisdom of securing its permanence by some legal enactment, is now disposed to rest satisfied with it.

Resolved, That it be earnestly recommended to the electors in the Belfast Institution, that, in future, no minister of any denomination, holding a pastoral charge, be appointed to any of its professorships.

Appendix, No. 40.

ACCOUNT of EXPENSES of BUILDINGS at the *Belfast Academical Institution.*Account of Ex-
penses of Buildings
at the Belfast
Academical In-
stitution.

	£.	s.	d.	£.	s.	d.
Sum laid out in Buildings - - - -	-	-	-	15,745	16	2 ½
Sum originally subscribed prior to the Act of Incorporation - - - - -	16,134	12	6			
From which deduct Subscriptions unpaid - -	1,641	16	9			
Sum received of the original Subscriptions - - - - -	-	-	-	14,492	15	9
Sums since subscribed and paid - - - -	-	-	-	4,049	19	4
Subscriptions from India - - - - -	-	-	-	4,698	1	1
				23,240	16	2
BEQUESTS.						
From the Executors of the late John M. Stouppe, Esq. - - - - -	100	-	-			
From the Executors of Mr. John Park, arising from an Annuity, to continue until 1866, of 43 <i>l.</i> 15 <i>s.</i> 10 <i>d.</i> - - - - -	249	3	4			
From the Executors of the late W. Murray, of Demerara - - - - -	105	14	2			
From the Executors of the late John Crane, of Croydon, Surrey - - - - -	108	10	-			
From the Executors of Mrs. Ward, of Belfast -	200	-	-			
Amount of Bequests - - -	763	7	6			
The first Parliamentary Grant was made in 1814, and was con- tinued in 1815 and 1816, and were for 1,500 <i>l.</i> each year - - -	4,500	-	-			
The Linen Hall Committee made a Grant to the Institution of 300 <i>l.</i> to assist in the erection of additional Lecture and School Rooms, but the necessities of the Institution compelled the Managers to apply it to the payment of the Professors Salaries - - -	300	-	-			
The same Committee granted 100 <i>l.</i> in aid of the Popular Lectures on Mechanics and Chemistry; they also lent the Managers 50 <i>l.</i> to assist in purchasing Apparatus - - - - -	150	-	-			
TOTAL - - - - -	28,954	3	8			

The whole of this sum has been expended in Buildings, in the purchase of Furniture for the Dormitories and School Rooms, in the purchase of Books, of Apparatus, in Salaries, and in a variety of incidental Expenses, which are continually recurring; and the Institution is now in debt 293*l.* 19*s.* 3*d.* to the Treasurer, as will appear by his Account made up to the 10th October instant, exclusive of the 300*l.* from the Linen Hall Committee, which should have been reserved for Buildings.

12th October, 1825.

(signed) Joseph Stevenson,
Secy.

Appendix, No. 41.

TREASURER'S ACCOUNT of RECEIPTS and

D^r - - - - - The PROPRIETORS of the BELFAST ACADEMICAL INSTITUTION

		£.	s.	d.	£.	s.	d.
1824: Aug. 19.	TO CASH paid for Check 191, to pay—						
	Disbursements - - - - -	-	19	- $\frac{1}{2}$			
	Porter's Wages - - - - -	4	-	-			
	Assistant Secretary's Salary - - - - -	14	4	4 $\frac{1}{2}$			
	Carpenter's account, Jobbing - - - - -	2	6	-			
	Gas Light Company - - - - -	4	5	7			
					25	15	-
Sept. 7.	To Check 192, to pay Mr. Hincks for Apparatus - - - - -	-	-	-	56	17	6
21.	To D ^o 193, to pay Mr. Lawless advertising - - - - -	11	10	-			
	Robert Neill for two Gold Medals - - - - -	11	7	6			
					22	17	6
Oct. 19.	D ^o - - 194, to pay for Insurance against Fire - - - - -	-	-	-	13	3	- $\frac{1}{2}$
	To a Check to Mr. M ^c Clean, to pay for Medals - - - - -	-	-	-	11	1	-
4.	D ^o - - 195, to pay Professor Young's Salary - - - - -	75	-	-			
	Professor Cairns d ^o - - - - -	75	-	-			
	Professor Stevelly's d ^o - - - - -	75	-	-			
	Professor Bruce's d ^o - - - - -	25	-	-			
	Assistant Secretary d ^o - - - - -	14	4	4			
	To D ^o for Disbursements - - - - -	6	11	8			
	M ^c Mullen for Chimney Pieces - - - - -	2	19	6			
	Tho ^o Corbitt, Freight of a rein deer's head and horns - - - - -	-	15	-			
	Mr. Stevelly, repairs of Apparatus - - - - -	-	19	6			
					275	10	-
30.	To Check 196, to pay John Goudy for Stucco Work - - - - -	5	-	-			
	Robert Simms for Disbursements - - - - -	1	10	2			
	John Adams, porter - - - - -	10	-	-			
					16	10	2
1825: Jan. 26.	To Check 197, to pay Mr. Mackay advertising - - - - -	9	12	2			
	John M ^c Adam for Mr. Stevelly's Class - - - - -	8	10	10			
	James Ireland for - - d ^o - - - - -	1	13	4 $\frac{1}{2}$			
	Mr. Barnett, Expenses to London - - - - -	45	3	11			
	Mr. M ^c Ewen - - d ^o - - - - -	36	14	6 $\frac{1}{2}$			
	Mr. A. M ^c Clean - d ^o - - - - -	20	-	-			
	For copying the Report to Commissioners - - - - -	1	-	-			
					122	14	10
Feb. 8.	To Check 198, to pay Assistant Secretary 3 months Salary - - - - -	14	4	4 $\frac{1}{2}$			
	Porter 10 weeks Wages - - - - -	5	-	-			
	Robert Simms, Contingencies - - - - -	-	3	8			
	Dr. Drummond, Spirits for Snake - - - - -	-	8	10			
					19	16	10 $\frac{1}{2}$
	To Cash lodged in Saving Bank - - - - -	-	-	-	50	-	-
April 13.	To Check 199, to pay Mr. Dollond repairs of Air Pump - - - - -	4	17	7			
	Mr. Langtry Freight of - d ^o - - - - -	2	4	3			
	Porter's Wages - - - - -	4	-	-			
	Mr. Besançele, for Casts from the antique - - - - -	2	-	-			
	Robert Simms, Contingencies - - - - -	-	18	8			
					14	-	6
May 3	To Check 200, to pay the Expenses of Cold Collations at the Public Examinations - - - - -	17	3	3			
	Porter two weeks Wages - - - - -	2	-	-			
	Labourers digging Borders, &c. - - - - -	1	8	2			
					20	11	5
17.	To Check 201, to pay Dr. Young's Salary to the 1st instant - - - - -	75	-	-			
	Mr. Cairns d ^o - - - - d ^o - - - - -	75	-	-			
	Mr. Stevelly's d ^o - - - - d ^o - - - - -	75	-	-			
	Mr. Bruce's d ^o - - - - d ^o - - - - -	25	-	-			
	Rob ^t Simms d ^o for 3 months - - - - -	14	4	4 $\frac{1}{2}$			
	Porter for 2 weeks - - - - -	1	-	-			
	Smith for mending Locks - - - - -	-	2	1			
					265	6	5 $\frac{1}{2}$
31.	To Check 202, to pay for Premiums to the several Classes - - - - -	15	18	6			
	Simms & M ^c Intyre for parchments and wax - - - - -	1	-	-			
					16	18	6
June 30.	To Interest on advance - - - - -	-	-	-	-	13	6
					£.	931	16 3 $\frac{1}{2}$
July 1.	To Balance from above - - - - -				247	12	8

IT appears to us that a Balance of Fifty Pounds, included in this Account, remains in Belfast Saving Bank.

DISBURSEMENTS, to the 1st July 1825.

Cr.

(signed) *Geo. Ash,*
Tho' O'Neill, } Auditors.
John Ward,

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Appendix, No. 42.

Analysis of the
Expenditure.ANALYSIS of the EXPENDITURE of the *Belfast Academical Institution*, for the Year
ended 1st July 1825.

	£.	s.	d.
Professors Salaries - - - - -	500	-	-
Assistant Secretary's d ^o - - - - -	56	17	6
Porter's Wages - - - - -	26	-	-
Advertisements - - - - -	21	2	2
Gold Medals - - - - -	11	7	6
Silver D ^o - - - - -	11	1	-
Repairs - - - - -	12	5	1
Contingencies - - - - -	44	10	8 $\frac{1}{2}$
Apparatus - - - - -	64	18	10
Insurance against Fire - - - - -	13	3	- $\frac{1}{2}$
Deputations to London - - - - -	101	18	5 $\frac{1}{2}$
Premiums to Classes - - - - -	15	18	6
Casts for Drawing School - - - - -	2	-	-
Interest on the Treasurer's Advance - - - - -	-	13	6
Total of Expenditure - - - - - £.	881	16	3 $\frac{1}{2}$
Exclusive of a Sum lodged in Saving Bank - - - - -	50	-	-
Amount of D ^r side of Treasurer's Account - - - - - £.	931	16	3 $\frac{1}{2}$

(signed) *Joseph Stevenson*,
Secretary.

Appendix, No. 43.

Treasurer's Ac-
count of Receipts
and Disbursements.TREASURER'S ACCOUNT of RECEIPTS and DISBURSEMENTS,
to the 10th of October 1825.BELFAST ACADEMICAL INSTITUTION, in account with *Tennent, Callwell & Co.*D^r

1825:		£.	s.	d.
June 30.	TO Balance due per Account - - - - -	247	12	8
August 10.	To Cash, per Check N ^o 203 - - - - -	37	-	3
October 4.	To D ^o - - - - - 205 - - - - -	28	17	2
7.	To D ^o - to John Harrison, for Insurance - - - - -	6	16	9
10.	To Interest to this date - - - - -	3	14	7
		£.	324	1 5
-	To Balance due brought down - - - - -	£.	293	19 3

C^r

1825:		£.	s.	d.
August 10.	By Cash - - - - -	8	5	-
October 10.	- D ^o - - - - -	21	17	2
-	By Balance due - - - - -	293	19	3
		£.	324	1 5

E. E. Belfast, 10th October 1825.

(signed) *Rob^t Callwell*, Treasurer.
Joseph Stevenson, Secretary.

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FIFTH REPORT

OF THE

COMMISSIONERS

OF

Irish Education Inquiry.

Dated *London*, 18th May 1827.

(DIOCESAN SCHOOLS.)

Ordered, by The House of Commons, to be Printed,
8 June 1827.

THE REPORT	- - - - -	p. 3.
THE APPENDIX	- - - - -	p. 23.

Dated London 10th May 1837.
 I have the honor to acknowledge the receipt of your letter of the 2nd inst. in relation to the proposed Bill for the better regulation of the National Schools, and in reply to inform you that the same has been forwarded to the Committee of the Privy Council on Education, who are now considering the same.
 I am, Sir, very respectfully,
 Your obedient servant,
 J. D. Wilson, Esq.
 Secretary to the Committee of the Privy Council on Education.

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F I F T H R E P O R T
OF
THE COMMISSIONERS
OF
IRISH EDUCATION INQUIRY.

MAY IT PLEASE YOUR MAJESTY:

WE, the undersigned Commissioners, nominated and appointed by a Commission under the Great Seal, bearing date the Fourteenth day of June, One thousand eight hundred and twenty-four, proceed in this our Fifth Report to lay before Your Majesty the state of the DIOCESAN SCHOOLS of Ireland, together with such recommendations as we feel it our duty to offer for effecting their improvement.

THE Schools now known in Ireland by the name of The DIOCESAN SCHOOLS, derive their origin from an Act passed in the twelfth year of the reign of Queen Elizabeth, intituled, "An Act for the erection of Free Schools." By this Act it is provided, that there shall be "a Free School within every Diocese of the realm of Ireland, and that the Schoolmaster shall be an Englishman, or of the English birth of Ireland." Under the provisions of this Act, the Masters in the Dioceses of Armagh, Dublin, Meath, and Kildare, were to be appointed by the Archbishops and Bishops respectively, and in all other Dioceses by the Lord Deputy or Governor. The School-house for every Diocese was directed to be built in the principal shire-town of the Diocese, at the costs and charges of the whole Diocese, and by the "device and oversight of the Ordinaries of the Diocese, or of the Vicars-General (*sede vacante*), and the Sheriff of the Shire, and the Lord Deputy or Governor, "was to appoint such yearly pension for the Schoolmaster as he should think convenient, whereof the Ordinaries of every Diocese were to provide the third part, "and the Parsons and other Ecclesiastical Persons of the Diocese were to provide the remainder," and all Churches, Parsonages, Vicarages, and other Ecclesiastical Livings, which had come by any means to the Queen or her predecessors were to be charged with this payment in whose hands soever they should be.

A statute was passed in the seventh year of William III. which states, that the above Act (for the erection of Free Schools) had failed to produce the desired effect, and therefore proceeds to enact, that the same "should from thenceforth be "strictly observed and put in execution according to the good intent and design "of the same."

It appears that in the reign of George the First, though Schools were kept in most Dioceses, several Dioceses were unprovided with School-houses. To remedy this defect the statute of 12 Geo. 1. c. 9 (Irish), empowered the several Ecclesiastical Dignitaries to grant sites for the Schools in any parts of their Dioceses, without confining them to the shire-towns, and directed that until such ground should be set out the School should be kept "in such convenient place as the Archbishop or Bishop "should

“ should be able to procure for a yearly rent or otherwise.” And it also empowered the Grand Juries of each County, from time to time, to present reasonable sums towards the building and repairing of the School-houses, to be levied upon the whole County, or such part of it as should be within the particular Diocese in which the School should be placed; and in order to provide for the better payment and support of the Masters, the same statute further enacted that every person, being a beneficed clergyman, bound to contribute to the salary, should pay to the Master at the Annual Diocesan Visitation, his proportion thereof, under pain of sequestration of his benefice.

As presentments to be levied upon portions of Counties were found extremely inconvenient, the Grand Juries were by another Act 29 Geo. 2. cap. 7 (Irish), empowered in all cases to present sums to be levied on the whole of their respective counties for building or repairing the School-houses.

By an Act of 21st and 22d Geo. 3. c. 28 (Irish), it was provided that the Bishop, with the consent of the Patron and Schoolmaster, should be empowered to change the sites of Schools to such other sites as might be granted to the Bishop and his successors for not less than 999 years, at a pepper-corn rent; and the Grand Juries were empowered to present for the building, repairing, and fitting up such Diocesan School-houses; and the Bishops were further empowered, with the consent of the Schoolmasters, to demise the old sites and ground belonging to the Schools, at the best improved rents, to be applied in augmentation of the salaries of the Masters.

The condition of these Schools was the subject of a Report by the Board of Education in Ireland, appointed under the provisions of an Act passed in the 46th year of Geo. III. Their Report was published in 1809, and the Commissioners therein state, that Free Schools had been actually established under the statute of Elizabeth in most, if not all of the Dioceses in Ireland, but that at no time had they appeared to have fully answered the purposes of their institution. The Commissioners added that they had not been able to find any account of these Schools previous to the Restoration, but that it was not probable that they had been regularly kept or usefully conducted. After the Restoration a Commission appears to have been issued by the Lord Lieutenant and Council, directing the Bishops of the several Dioceses to carry the Act of 12 Eliz. into effect, and for that purpose to applot the sums to be paid out of the different Ecclesiastical Livings in each Diocese, for the salary of the Diocesan School-master.

The provisions of the statute of 12th Geo. I. as amended by the 29th Geo. II, above referred to, were stated in that Report to have effected a considerable improvement in the Diocesan Schools, but the Report added that there were several Dioceses still unprovided with proper School-houses, and some without any; and that the general benefit derived from the whole Institution, was far from corresponding with the intention of the Legislature. It appears from an abstract annexed to the Report, that in 1809, out of the 34 Dioceses in Ireland, united into the 22 Sees of the Archbishops and Bishops, there were only ten provided with Diocesan School-houses in tolerable repair. In three other Dioceses the houses were either out of repair, or otherwise insufficient; and the remaining Dioceses were wholly unprovided with School-houses, the Masters of the few schools that were kept in them renting houses for the purpose. In several of the Dioceses there was at the period of the Report no Diocesan School, and in others no effective one: the whole number of effective Schools in all the Dioceses was 13, and the number of scholars did not exceed 380. In the greater part of the Dioceses in which no School was kept there was no contribution from the clergy for the payment of a Master; in some, the salary was actually paid to a person who either kept no School, or one on a different foundation in which the Diocesan was absorbed. In this Report of the Commissioners in 1809, we observe the Diocese of Kilmore is altogether omitted. We do not find that it ever possessed a Diocesan School.

The same Report stated the utter inadequacy of the salaries allotted for the maintenance of the Masters, which in no Diocese exceeded 40 *l.* per annum, and in some was so low as 25 *l.*; a circumstance which it was said would account for the non-existence or discontinuance of Schools, except in situations otherwise advantageous, and where Grammar Schools would therefore be established, and flourish without the aid of an endowment so inconsiderable.

The

The Report proceeded to express the doubts of the Commissioners whether a system should be continued which in its principle appeared to them not altogether equitable; which had never been found efficient in practice; and which operated so partially, that 12 out of 34 Dioceses did in fact not contribute any thing towards its object. The Commissioners further suggested, that instead of requiring a School to be kept in every Diocese, a certain number only should be established in each of the Archiepiscopal Provinces, to be supported out of the contributions from the several Dioceses in each. They added, that in fixing on the situations for schools, regard should be had principally to the want of proper Grammar Schools in the different districts, and as far as might be, to the continuance of the best of the Diocesan Schools already existing.

To carry the recommendations of the Report into effect an Act of Parliament 53 Geo. 3, c. 107, was passed, (afterwards amended by the 3d Geo. 4, c. 79,) appointing the Lord Primate, the Lord Chancellor, the Archbishops of Dublin and Tuam, the Chief Justice of the Court of King's Bench, and the Provost of Trinity College, Dublin, all for the time being, and also four of the Bishops of Ireland, and four other persons to be named by the Lord Lieutenant, Commissioners for the regulation of the several endowed Schools of public and private foundation in Ireland. The statute confers upon these Commissioners extensive powers for the control and management of such schools, and also for the management of the Diocesan Schools; and with regard to the latter, the Commissioners were empowered, with the consent and approbation of the Lord Lieutenant, by warrant, under hand and seal, to direct and declare that any two or more Dioceses should be erected into one district, and that the Free Schools of such united Dioceses should be consolidated into one Free School, to be thenceforth kept and held in such place within the Diocese as might be so directed, and that after such union made, the Masters of such district Schools should receive the salaries which would have been payable to the Masters of such several Diocesan Schools, if not consolidated, to be received in the like manner, and payable by the same persons, as if no union had been formed. And by the 24th section it was provided that it should be lawful for the Lord Lieutenant, with the advice of the Privy Council, to appoint what stipend, provision, or salary should be paid to the Master of every Diocesan or District School, and what portion or portions should be paid and raised in each Diocese or District.

The Act then proceeded to enact by whom the payments were to be made, and provided that one third of the yearly sums should be paid by the Bishops of the several Dioceses, and that the remaining two thirds should be levied from the parsons, vicars, prebendaries and other ecclesiastical persons of the Diocese, by an equal contribution according to the values of their respective benefices, to be from time to time ascertained by the bishop of the Diocese, with the consent of the Archbishop of the province, and to be enforced, if necessary, by sequestration.

The Act next proceeded to provide for the sites, and the building of the Diocesan and District Schools, by empowering the persons enumerated in the 26th section to grant land, not exceeding two acres, for the site of a District or Diocesan School, and enabling the Commissioners to sell or demise the old sites for the benefit of the Schools, and to exchange the School-lands for others more convenient; and the commissioners were empowered to purchase houses already built, or lands fit for such buildings.

The Act then proceeded to provide the funds for such purposes, and accordingly the 28th section enacted that it should and might be lawful for the Grand Jury of any county in which the Diocesan or District School, or the site appointed for the same should be, to present on the county any sum or sums which they should think proper for purchasing, providing, building or repairing any such School-house, or a dwelling-house for the Master thereof, or any of the offices or appurtenances properly belonging to the same, or for purchasing or procuring a site for the same, not exceeding two plantation acres.

In pursuance of a direction of the 8th section of this Act, the Commissioners have annually made to the Lord Lieutenant of Ireland a Report of their proceedings relating both to Schools of public and private foundation, and also to the Diocesan Schools.

In the year 1823 the Commissioners made to His Excellency the Lord Lieutenant a special Report on the Diocesan Schools; and the considerations by which they had

been influenced in forming the plan which it proposed, were stated by them in substance as follows :

First, That in fixing on the sites of Diocesan and District Schools due regard should be had to the local situations of other classical Schools of public and private foundation.

Secondly, That Schools for the Dioceses and Districts should be established (so far as might be practicable and consistent with the foregoing principle,) in such of the houses provided for the Diocesan Schools as were in tenantable repair.

And Thirdly, that for the reasons assigned in their former Report on this subject, no consolidation should be made of Schools subjected to the jurisdiction of distinct metropolitans.

The Commissioners then stated their Plan as follows :

First, As to the Schools of the Ecclesiastical

PROVINCE OF ULSTER.

THEY recommended that a District School should be formed by the union of the schools of the Dioceses of *Down* and *Dromore*, and that it should be established at *Downpatrick*, where the Diocesan School of *Down* was then kept. Neither of these Dioceses had then any Diocesan School-house, but the School of *Down* was endowed with a few acres of land. The house used at *Downpatrick* was the private property of the Master.

The Commissioners next recommended that the Diocesan School of *Derry* should not be united to any other, a large and commodious School-house having been lately erected within the city of *Londonderry*, and the School receiving aid from the London Society, and from a special grant of the Bishop of *Derry*.

They recommended that the School for the Diocese of *Armagh* should be united to that for the Diocese of *Connor*, and that the School of the district should be fixed at *Ballymena*, in the county of *Antrim*, assigning as the reasons for this arrangement that there was no Diocesan School-house in the Diocese of *Armagh*, and that it was already fully provided with classical schools, namely, two of Royal foundation at *Armagh* and *Dungannon*, one on the foundation of Erasmus Smith at *Drogheda*, and one of private endowment at *Dundalk*.

They recommended that the Diocesan School of *Raphoe*, together with that of the Diocese of *Kilmore*, should be united to the Diocesan School of *Clogher*; this latter School was then established in the town of *Monaghan*, in a house appropriated to that purpose, but much in need of repairs; and it was expected that a new site would be provided in the town of *Monaghan*, for the building of a proper School-house, by the aid of the Grand Jury, and the private donations hereafter to be noticed. The Commissioners added that in neither of the Dioceses of *Raphoe* or *Kilmore* was there any Diocesan School; but that in each there was a classical school of Royal foundation.

They further recommended that the School of the Diocese of *Ardagh* should be united with that of *Meath*, so as to form a District School to be placed in the populous town of *Mullingar*, in the Diocese of *Meath*, and that the School-house of the Diocese of *Ardagh* at *Longford*, and the School-house of the Diocese of *Meath* at *Trim*, should be sold towards founding the District School at *Mullingar*.

PROVINCE OF LEINSTER.

THE Commissioners recommended that as the metropolis is and must of course always be fully provided with classical Schools, the Diocesan School of *Dublin* and *Glandelagh* should be placed at *Wicklow*, the chief town of the county of that name, and that the Diocesan School of *Kildare*, established at *Naas*, in the county of *Kildare*, should not be united with any other School.

They recommended that inasmuch as there was in the Diocese of *Ossory* the great Foundation School or College of *Kilkenny*, the Diocesan School of *Ossory* should be united to that of *Leighlin*, to be held at *Carlow*.

As to *Ferns*, the Diocese being extensive, and there being a sufficient School-house at *Wexford* recently built, and the School being in a flourishing state, they thought that it should remain as a distinct Diocesan School.

PROVINCE OF MUNSTER.

THE Commissioners recommended that the School of the Dioceses of *Cashel* and *Emly* should be kept at *Thurles* in the County of *Tipperary*. That the Schools of the

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the Dioceses of *Killaloe* and *Kilfenora* should be united to that of *Limerick*, and should be established in the City of *Limerick*, where there was an old School-house. That there should be a School established for the Dioceses of *Ardfert* and *Aghadoe*, at *Tralee* in the County of *Kerry*. That inasmuch as there were already Foundation Schools at *Waterford* and *Lismore*, the Diocesan School for those Dioceses, in neither of which was there any Diocesan School-house, should be placed at *Dungarvan*.

They further recommended that the Diocesan Schools of *Ross* and *Cloyne* should be united to the School of the Diocese of *Cork*, and be established in the City of *Cork*.

PROVINCE OF CONNAUGHT.

THE Commissioners were of opinion that a School for the Dioceses of *Killala* and *Achonry* might be properly established at *Ballina* in the County of *Mayo*. That the School of the Diocese of *Tuam*, established in the Town of *Tuam*, should not be united to the School of any other Diocese. That the School of the Diocese of *Clonfert* and *Kilmacduagh* should be fixed at *Loughrea*; and as to the Diocesan School of *Elphin* which was kept in the Town of *Elphin*, with a suitable house and fifteen acres of land, they recommended that it should not be united to any other.

In consequence of these recommendations, and in pursuance of the powers of the before-mentioned Act, his Excellency the Lord Lieutenant, by notice in the Dublin Gazette, April 17th 1824, appointed the following annual salaries to be paid to the several Schoolmasters of the Diocesan and District Schools, recommended in the above Report.

PROVINCE.	DIOCESES.	Salaries appointed.	Proportion payable in each Diocese, where a District School shall be established.
ARMAGH	Armagh - - -	One hundred and twenty pounds - - -	Seventy pounds.
	and Connor - - -		Fifty pounds.
	Down - - -		Forty pounds.
	and Dromore - - -	Ninety pounds - - -	Fifty pounds.
	Meath - - -		Eighty-five pounds.
	and Ardagh - - -	One hundred and thirty pounds - - -	Forty-five pounds.
	Kilmore - - -		Forty-five pounds.
	Raphoe - - -	One hundred and thirty pounds - - -	Thirty pounds.
	Clogher - - -		Fifty-five pounds.
	Derry, sole - - -	One hundred pounds - - -	—
DUBLIN	Dublin - - -	One hundred pounds - - -	Fifty-five pounds.
	and Glendelagh - - -		Forty-five pounds.
	Ossory - - -	One hundred and twenty pounds - - -	Seventy pounds.
	and Leighlin - - -		Fifty pounds.
	Kildare, sole - - -	Seventy pounds - - -	—
	Ferns, sole - - -	Seventy pounds - - -	—
CASHEL	Cashel - - -	One hundred pounds - - -	Seventy pounds.
	and Emly - - -		Thirty Pounds.
	Ardfert - - -	Eighty pounds - - -	—
	and Aghadoe - - -		—
	Limerick - - -	One hundred and fifty pounds - - -	Seventy-five pounds.
	Killaloe - - -		Fifty-five pounds.
	Kilfenora - - -		Twenty pounds.
	Cork - - -	Two hundred pounds - - -	Eighty pounds.
	Cloyne - - -		One hundred pounds.
	Ross - - -		Twenty pounds.
	Waterford - - -	Ninety pounds - - -	Twenty pounds.
	and Lismore - - -		Seventy pounds.
TUAM	Killala - - -	Fifty pounds - - -	Thirty-five pounds.
	and Achonry - - -		Fifteen pounds
	Clonfert - - -		Twenty-five pounds.
	and Kilmacduagh - - -	Forty pounds - - -	Fifteen pounds.
	Tuam, sole - - -		—
	Elphin, sole - - -	Eighty pounds - - -	—

The same Commissioners of Education in their Annual Report for the year 1824, again brought the Diocesan Schools under the notice of His Excellency the Lord Lieutenant, in the following words :

“ In consequence of the amendment of the Statute of the 53d Geo. 3d by the late Act of His present Majesty’s Reign, this Board was enabled to form a scheme for the formation and arrangement of Diocesan and District Schools, and which, after having been submitted to Your Excellency for your approbation, was promulgated by our Warrants on the 6th May 1823 ; and we have annexed to this our Report, a schedule showing at once the whole arrangement in respect of these Schools, with the salaries which have been allocated for the Masters by your Excellency in Council, and their apportionment on the Bishops and Clergy of each Diocese.

“ On the subject of these most useful Establishments we have to observe, that there are no funds in the power of this Board (except what may arise from the sale of the sites of the present Schools) for the purchase or building and outfit of houses for the Masters of the District and Diocesan Schools, and therefore we took the liberty of suggesting an application to the Judges of Assize, requesting them to recommend to the Grand Juries at the Assizes, the propriety of making Presentments on their Counties for such purposes, pursuant to the provisions of the 12th Eliz.—53d Geo. 3d—and of other Statutes made in the Parliament of Ireland. We are not as yet able to report in many instances satisfactory results from these recommendations, several of the Grand Juries appearing unwilling to lay additional burthens on their Counties, and conceiving (whether rightly or not it is not for us to say) that they have a discretionary power of declining to make such Presentments. The Legislature did not impose on the Bishops and Clergy any duty beyond the providing a salary for the Master of the School, and demonstrated a great anxiety that the Grand Juries should perform their duty, by raising funds for the maintenance of the School Establishments, as will particularly appear from the tenth section of the Irish Statute 7 Will. 3, c. 4, which directed that the above-mentioned Act of the 12th Eliz. for the erection and maintenance of Free Schools should be strictly observed and put in execution, and that the Judges in their Circuits, and the Justices at Sessions, should give these Acts in charge to the Grand Juries, and be very circumspect in seeing the same put into due execution.

“ We have to inform Your Excellency that by the liberality of the Dowager Baroness Rossmore (representative of Alexander Cairns, Esq. deceased, who formerly by will left the annual sum of twenty pounds for a Mathematical Teacher in the Town of Monaghan, wherein the District School for the Dioceses of Raphoe, Clogher and Kilmore has been established under the Warrant of our Board, countersigned by Your Excellency) a convenient site for building a new School-house for that District School has been provided. Towards the erection of the edifice her Ladyship has given a donation of 100 l. in increase of the building-fund which arises from the arrears of the above-mentioned annual sum of 20 l. ; (permitted by her Ladyship to be so employed,) the produce of the sale of the old Diocesan School-house, and the Presentment by the Grand Jury of Monaghan of the sum of 500 l. to be raised by instalments. A Plan of the intended School-house and offices having been approved by us, we have caused advertisements to be inserted in the Newspapers in Town and Country for Contractors to undertake the Building, and we have executed a Deed of Sale of the old Diocesan School-house of Clogher, in the Town of Monaghan, for the consideration of 500 l. which we have caused to be invested in Government Securities as part of the above-mentioned building-fund.

“ His Grace the Archbishop of Tuam having represented the decayed state of the present Diocesan School-house in the town of Tuam, where it has been resolved that the School of the Diocese of Tuam should remain, and having procured the report of an architect of its unfitness for the purposes of a School, and His Grace having offered to grant a piece of ground for the site of a new School-house, we are actively employed on that object, which may be effected when a sufficient fund shall be created by sale of the present building, and by a presentment of the Grand Jury of the County of Galway. which it is hoped will be made at the next assizes, when their attention shall be called to the subject.

“ In

“ In the town of Carlow where the District School of Leighlin and Ossory has been established by the recent arrangement, a change of the site of the School-house has become necessary, chiefly by reason of the improper situation of the old building used as the School-house of the Diocese of Leighlin; and it having been represented to us that a more commodious house, the property of Colonel Rochfort, in a healthful and proper situation in the town of Carlow, and of greater value than the present School-house, would be granted in exchange for it, on the difference in value being paid to Colonel Rochfort, we have intimated our readiness to forward the arrangement, provided the Grand Jury of the County shall previously present, to be raised and paid towards the establishment of the District School, a sum sufficient to pay the amount of such difference in value, and to provide for the outfit and alteration of the house to be so taken in exchange for the District School of Leighlin and Ossory, as we are without funds for such purposes.”

The further progress of the Commissioners in relation to the Diocesan Schools is stated in their next annual Report in the year 1825, in the following manner:

“ We beg leave to advert in the next place to the state of the Diocesan and District Schools referred to by the 53d Geo. 3. cap. 107.

“ We regret to be obliged to report to Your Excellency, that notwithstanding the charges given by the Judges at the several assizes, many of the Grand Juries of Counties in which Schools are to be, or have been established, have (since the making of our warrants of the 6th May 1823), declined to present money for the building and outfit and repairs of the Schools, the Act not being considered imperative on the Grand Juries; and it appears that some of the Grand Juries so declining have been actuated by the belief that a material change is likely to be made in the foundation and sites of the District Schools, in consequence of the appointment of the Commissioners of Education Inquiry.

“ And we beg leave to submit our opinion to Your Excellency, that unless the clause imposing upon Grand Juries the duty of providing for the support and establishment of these Schools, shall have been amended by the Legislature, so as to render it imperative on them to present for such purposes, we entertain no sanguine expectation of aid from the Grand Juries for these most useful classical seminaries.

“ We have to mention, as excepted cases, that the Grand Juries of the Counties of Antrim and Down have presented each 1,000*l.* for the building of the District Schools to be in them respectively erected. The sites of the Schools have been provided with great liberality by Mr. Adair, in the former, and the Lord De Clifford in the latter county; and we have caused our architect to prepare plans of School-houses and offices to afford accommodation suited to the sums presented, which are payable by instalments of 100*l.* a year.

“ The presentment by the County of Monaghan Grand Jury of 500*l.* formerly stated to Your Excellency, forms another of the excepted cases; and we have the satisfaction to state, that by means of that presentment, and the other funds mentioned in our last Report, considerable progress has been made in the building of a suitable house and offices near the town of Monaghan, for the establishment of the School of the District of the Dioceses of Clogher, Kilmore, and Raphoe.

“ With respect to the Diocesan School of Tuam, we do not find that His Grace the Archbishop of Tuam has as yet made any grant of land for the site of the School, as we mentioned to Your Excellency, we expected would have been done, and we have hitherto been unable to procure a proper site from any other person.”

“ No endeavours have been wanting on our part to place the Diocesan and District Schools on a proper foundation, but we have not authority to enforce a compliance with our suggestions.”

The latest steps taken by the same Commissioners with respect to the Diocesan Schools will be found in their next Report, dated 8th April 1826.

“ As to the Diocesan and District Schools, we have to inform Your Excellency, that the same causes which prevented their complete establishment, according to the Proclamation of Your Excellency in Council, still exist. The Grand Juries of

Appendix, No. 42.

Analysis of the
Expenditure.ANALYSIS of the EXPENDITURE of the *Belfast Academical Institution*, for the Year
ended 1st July 1825.

	£.	s.	d.
Professors Salaries - - - - -	500	-	-
Assistant Secretary's d ^o - - - - -	56	17	6
Porter's Wages - - - - -	26	-	-
Advertisements - - - - -	21	2	2
Gold Medals - - - - -	11	7	6
Silver D ^o - - - - -	11	1	-
Repairs - - - - -	12	5	1
Contingencies - - - - -	44	10	8 $\frac{1}{2}$
Apparatus - - - - -	64	18	10
Insurance against Fire - - - - -	13	3	- $\frac{1}{2}$
Deputations to London - - - - -	101	18	5 $\frac{1}{2}$
Premiums to Classes - - - - -	15	18	6
Casts for Drawing School - - - - -	2	-	-
Interest on the Treasurer's Advance - - - - -	-	13	6
Total of Expenditure - - - - - £.	881	16	3 $\frac{1}{2}$
Exclusive of a Sum lodged in Saving Bank - - - - -	50	-	-
Amount of D ^r side of Treasurer's Account - - - - - £.	931	16	3 $\frac{1}{2}$

(signed) *Joseph Stevenson,*
Secretary.

Appendix, No. 43.

Treasurer's Ac-
count of Receipts
and Disbursements.TREASURER'S ACCOUNT of RECEIPTS and DISBURSEMENTS,
to the 10th of October 1825.BELFAST ACADEMICAL INSTITUTION, in account with *Tennent, Callwell & Co.*D^r

1825:		£.	s.	d.
June 30.	TO Balance due per Account - - - - -	247	12	8
August 10.	To Cash, per Check N ^o 203 - - - - -	37	-	3
October 4.	To D ^o - - - - - 205 - - - - -	28	17	2
7.	To D ^o - to John Harrison, for Insurance - - - - -	6	16	9
10.	To Interest to this date - - - - -	3	14	7
		£.	324	1 5
-	To Balance due brought down - - - - -	£.	293	19 3

C^r

1825:		£.	s.	d.
August 10.	By Cash - - - - -	8	5	-
October 10.	- D ^o - - - - -	21	17	2
-	By Balance due - - - - -	293	19	3
		£.	324	1 5

E. E. Belfast, 10th October 1825.

(signed) *Rob^t Callwell, Treasurer.*
Joseph Stevenson, Secretary.

FIFTH REPORT

OF THE

COMMISSIONERS

OF

Irish Education Inquiry.

Dated *London*, 18th May 1827.

(DIOCESAN SCHOOLS.)

Ordered, by The House of Commons, to be Printed,
8 June 1827.

“ the Counties, which contain the sites of the District and Diocesan Schools, partly
 “ from an unwillingness to lay additional burthens on the landholders, but chiefly,
 “ as we can learn, from the apprehension that changes of the sites may be recom-
 “ mended by the Board of Education Inquiry, have declined, except in some few
 “ instances, to present funds to be raised for the establishment of the Schools which
 “ they are invited, but not compelled to do by the 53d Geo. 3. c. 107.

“ We have to report, however, that the House and Offices now building for the
 “ District School established at Monaghan are nearly completed, and will fully
 “ answer the objects proposed by their erection.

“ The Grand Jury of the County of Down having some months since presented
 “ a sum of 1,000 *l.* for building the District School, to be established at Down-
 “ patrick, to be paid by instalments of 100 *l.* a year, we caused advertisements to
 “ be inserted in the public newspapers for contracts to complete the building, but
 “ without effect, the mode of payment of the 1,000 *l.* being objected to; we,
 “ therefore, caused a case to be laid before our counsel for his opinion, whether
 “ under the Act of 58 Geo 3. c. 88, the said sum of 1,000 *l.* could be borrowed
 “ by us from Government, on the credit of the said presentment, and such counsel
 “ being of opinion that it was competent for Government to advance that sum,
 “ in case the Grand Jury of the county of Down should again present it in proper
 “ form, the same has accordingly been at the last assizes again presented in due
 “ form, and we are about to take the proper measures for commencing the building
 “ of the School-house of Downpatrick, a site having been agreed to be granted by
 “ the Right Honourable Lord De Clifford.

“ The statements above made with respect to the School of Downpatrick fully
 “ apply to the District School of the Dioceses of Armagh and Connor, to be
 “ established at Ballymena in the county of Antrim, with this difference only, that
 “ the Grand Jury of Antrim have not as yet presented again in the proper form the sum
 “ of 1,000 *l.* which was before presented for building a School-house at Ballymena,
 “ but we expect that such presentment will be made at the next assizes, as to enable
 “ us to obtain a loan for building the School-house on a site granted by William
 “ Adair, esquire, in the town of Ballymena.

“ With respect to the Diocesan School of Tuam, the house which is in an unfit
 “ situation was (as we noticed in a former report,) occupied at one time by the King’s
 “ troops, and at another by the police establishment, and had become ruinous
 “ during such occupation. We have in vain endeavoured to procure a site for
 “ building a new School-house, it having been our intention to have sold the pre-
 “ sent School-house; and with the produce and aid, if obtained from the Grand
 “ Jury of the county of Galway, to have erected another, His Grace the Archbishop
 “ of Tuam, the proprietor of the soil, having declined to grant a site for the purpose;
 “ and we have been impeded in the sale of the Diocesan School-house by reason
 “ of an ejectment intended, as we are informed by His Grace, to be brought by the
 “ churchwardens of the parish of Tuam for part of the garden of the present School-
 “ house, which we understand has been possessed by the Diocesan Schoolmasters
 “ for a series of years, unless the Master shall give up the possession. We beg leave
 “ again to suggest, that if on inquiry it shall appear to the satisfaction of Your Excel-
 “ lency that the School-house of Tuam has sustained damage in its occupation by
 “ the military or the police, some pecuniary aid should be afforded by the Govern-
 “ ment towards the School establishment, or that the present house should be repaired
 “ at the public expense.”

WE now proceed to state the actual condition of each of the Dioceses with respect
 to its Diocesan School, as we found them on our visits in the year 1824, and the
 two following years, noticing the cases in which the alterations suggested as above
 by the Board of Education have been adopted. We shall, at the same time, submit
 such arrangements as appear to us to be necessary, and state the reasons which
 induce us to propose a plan in some instances different from that recommended, and
 in part acted on by that Board. Their plan proceeded upon the principle of uniting
 the several Diocesan into a smaller number of District Schools, and was adopted
 chiefly on account of the very limited funds hitherto appropriated to the schools of
 the several Dioceses. We have the less difficulty in now suggesting the dissolution
 of some of these unions, and the re-establishment of separate Schools, as it will form

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a part of our recommendation that more efficient means should be provided for their support.

PROVINCE OF ARMAGH.

Archdiocese of Armagh.

THERE does not appear to have ever been a Diocesan School in this Diocese. A school of royal foundation, amply endowed has long existed in the city of Armagh, which has generally been as fully attended as any other endowed classical School in Ireland. The establishment of a Diocesan School in that city is therefore unnecessary, and we recommend that the Diocesan School of this Diocese should be established in the populous town of Newry, part of which is situated in the county of Armagh.

Connor.

This Diocese, which is united to the see of Down, possesses no separate Diocesan School. We have already stated that it was a recommendation of the Board of Education that one should be founded at Ballymena, in the county of Antrim, which is the principal town in the diocese. The Grand Jury of that county have accordingly presented 1,000 *l.* and an acre of land has been offered by Mr. Adair in a situation well adapted for the site of a school. No Master has as yet been appointed to receive the annual salary of 120 *l.* appointed in the scheme adopted by the Lord Lieutenant for the District School of the united Dioceses of Armagh and Connor.

We consider Ballymena to be a very desirable situation for the Diocesan School of Connor, but we do not think that there is any necessity for consolidating it with the Diocese of Armagh. It appears to us desirable that each Diocese should have its own school, and pay its own Master.

Down.

In this Diocese a Diocesan School has for a considerable time been kept, but no house or land was appropriated for it until very lately, when Lord De Clifford made a grant of about two acres adjoining Downpatrick. The Board of Education has had it in contemplation to erect a School-house upon this land, and the Grand Jury of the county of Down have presented 1,000 *l.* for that purpose, to be paid by yearly instalments of 100 *l.* The School is kept at present in a house rented by the Master, Mr. Bullick, who is in receipt of the salary of 90 *l.* allotted to the District school of the united Dioceses of Down and Dromore.

Mr. Bullick is Curate of the adjoining parish of Inch; his predecessor, Mr. Bell and Mr. Bell's predecessor, Mr. Kennedy, appear to have had a good attendance of scholars. We consider the town of Downpatrick a favourable situation for the establishment of a Diocesan School, and it does not appear to us expedient that the School of any other Diocese should be united to it.

Dromore.

In the town of Dromore a site appears to have been formerly provided from the See Lands for the use of the Diocesan School, but no School-house now exists, the old building having fallen into decay. A Diocesan School had however been kept by several successive Masters for a length of time in houses rented by them for that purpose. In 1821 we find that there were eight scholars, but in 1823 the School had been discontinued. We consider the town of Dromore as a situation extremely well calculated for a Diocesan School, without being united to that of any other Diocese.

Meath.

The School for this Diocese has long been established in the town of Trim, in a very old building forming part of the quadrangle of Saint Mary's Abbey, and which although massive, is not now in good repair. About half an acre of ground nearly in the centre of the town is attached to it. Mr. Hamilton the present Master is the curate of Trim, and rector of the parish of Almoritia, in the same Diocese. He has had no pupils during the last five years.

It has been proposed by the Board of Education that the Diocesan School of Meath at Trim, and the Diocesan School of Ardagh, hitherto held in the populous town of Longford, should both be discontinued and the premises sold, and that in

lieu of those two schools, one should be established at Mullingar, the county town of Westmeath, in the Diocese of Meath. It appears to us, however, that the town of Trim is well entitled to possess an effective Diocesan School, and we therefore consider it a more expedient arrangement that the School for the Diocese of Meath should be continued in that town without being united to any other.

Mr. Hamilton, the Master of the School at Trim, has been appointed to receive the salary of 130 *l.* allotted for the proposed District School at Mullingar. We do not find, however, that any fund for building a School at Mullingar has as yet been provided.

Ardagh.

The Diocesan School of this Diocese was long held in the county town of Longford, a situation extremely favourable for such a purpose. The School-house which stood upon a site of about half a rood of land was never sufficient for its object; and in the year 1823, when the School was discontinued, the house was fast falling into decay; it is at present a mere ruin, and represented by the inhabitants of the adjoining part of the town as a nuisance. The late Master, Mr. Irwin, upon the suppression of this School, was appointed by the Lord Lieutenant to the Diocesan School of Tuam. A few years previous to Mr. Irwin's departure from Longford, he had fifteen or sixteen scholars. In the time of Doctor Dowdall, the present Master of the Royal School of Dungannon, who was Master shortly before Mr. Irwin's appointment, the School appears to have been so fully attended that he was obliged to rent the contiguous house for the accommodation of his pupils.

We have already stated that the town of Longford appears to be peculiarly well fitted for such an establishment, and we think it desirable that a School for the Diocese of Ardagh, should be again established in it.

Kilmore.

In this Diocese we find no trace of any Diocesan School having existed; it is the less to be regretted, as a Royal School exists in the county town of Cavan. There is no other town within the limits of the Diocese of Kilmore that appears to afford an eligible situation for a classical School, but within one or two miles of its north-western boundary is situated the populous and important town of Sligo, in which there is no endowed School. We think it extremely desirable that the ecclesiastical contributions of the Diocese of Kilmore should be applied towards the maintenance of a Diocesan School in that town.

Raphoe.

In this Diocese there is no Diocesan School, nor do we find that one ever existed. There is a Royal School in the Town of Raphoe, which renders a Diocesan School there unnecessary. The Towns of Ballyshannon or Donegal in this Diocese would however, either of them, present a situation not unsuited to such an establishment, and we recommend that the Diocesan School shall be held at which ever of these places may be thought most expedient by the Bishop.

Clogher.

The Diocesan School of Clogher appears to have been held in the Town of Monaghan, but no adequate means were adopted for providing a suitable house until the year 1823, when under the arrangement already adverted to in the Report of the Board of Education for 1824, a convenient site was provided. By the sale of the old Diocesan Premises a fund for building was created, and the School-house is now in progress.

The present Master, the Rev. Thomas Mooney, holds the School in a private house. He is in the receipt of the salary of 130 *l.* appointed to be paid to the Master of the District School for the Dioceses of Kilmore, Raphoe and Clogher, which the Board of Education recommended should contribute jointly to the maintenance of a Diocesan School. We think it, however, desirable that there should be separate Schools for each of these Dioceses in the manner we have above recommended.

Derry.

The Diocesan School of this Diocese is kept in a very commodious and handsome building close to the City of Derry. This Building was erected in pursuance of

of an Act of Parliament passed in the 49th year of his late Majesty, cap. 59.— By the recital in this Act it appears that there had been for a series of years a School called a Free School, in the city and county of Londonderry, on a site of ground given by the Society of the Governor and Assistants of the New Plantation of Ulster, in Ireland, and the Lord Bishop of Derry and the Dean and Chapter of Derry, were authorized by the said Act to dispose of the same, and take measures for erecting a new School on a more convenient site. The Act of Parliament appointed the Lord Primate, visitor, and provided for the making of Bye-laws, and for the future regulation and management. The several chartered companies subscribed largely, and annual voluntary contributions from the same parties, together with one of 100 *l.* yearly, given by the Lord Bishop, form the principal support of the School.

The Rev. James Knox was appointed Diocesan Master in 1794, and taught in the old Free School till the present house was opened in 1814. Since this period he has received for himself and assistants certain annual payments from the general funds of the School, in addition to what he receives from the Bishop and Clergy, which on an average of the last three years has been about 50 *l.* per annum.

At the time of our examination in October 1825, there were twenty-two boarders in the house—Forty-nine day scholars, who paid for their instruction, and twenty-three free scholars. The house is capable of holding sixty boarders. In 1825, a regulation was made, that when Mr. Knox should exhibit on his books the names of twenty free scholars he should receive 100 *l.* in addition to his other emoluments. The number of free scholars having for the last three years exceeded twenty, Mr. Knox has during that period received accordingly this increase of salary. The free scholars are furnished gratuitously with books and stationery.

This appears to be one of the best conducted and most useful Schools in Ireland.

PROVINCE OF DUBLIN.

Archdiocese of Dublin.

THERE is not any Diocesan School provided for this Diocese. Considering the number of Seminaries of various descriptions with which the Metropolis abounds; we entirely agree with the Board of Education in thinking that the ecclesiastical contributions of this Diocese should be applied in aid of the contiguous Diocese of Glandelagh, which is united to the See of Dublin, and that the School should be established in the Town of Wicklow.

Glandelagh.

Previous to the arrangement made by the Lord Lieutenant in the year 1824, there was neither School-house nor Schoolmaster provided for this Diocese. The Rev. James Corcoran has since been appointed Master, and is in the receipt of the salary of 100 *l.* appointed for the District School of the united Dioceses of Dublin and Glandelagh. Mr. Corcoran was appointed by the Lord Lieutenant about the year 1818 to a School at Wicklow, known by the name of the Castle School, endowed with about eight acres of land, close to the town, stated to be worth about 40 *l.* per annum. But no School or School-house upon that endowment appears ever to have existed, and the Grand Jury have refused to present a sum of money for building a Diocesan School-house. No house has in fact been provided for either of the Schools to which Mr. Corcoran has been appointed. He receives the emoluments of both, and has in his private house one boarder and four or five day-boys.

Ossory.

There is not at present any Diocesan School in this Diocese. The Reverend Mr. Graves held the appointment as Diocesan Master previous to 1824, but no residence or school-house being provided, he kept the School in a house which he rented in the town of Kilkenny. He had at one time from twenty to twenty-five day-scholars; latterly he had no pupils.

The Board of Education having recommended that the Diocesan School of Ossory should be united to that of Leighlin, and held at Carlow, the Reverend Joseph Jameson, Diocesan Master at Carlow, was in 1824 appointed Master for the District School of the united Dioceses. Although the existence of the

large and flourishing institution of private endowment at Kilkenny, called the College, appears to us a very sufficient reason for not establishing a Diocesan School in that city, yet we think it desirable that separate Schools should be maintained for these two Dioceses. There is not within the Diocese of Ossory any other town except Kilkenny that appears to us proper for such an establishment. But within a few miles of the boundary of the Diocese we find the town of Maryborough in the Queen's county without any endowment for a classical School, and this appears to us to be a desirable situation. Upon the same principle therefore on which we have already recommended the establishment of the Diocesan School of Kilmore in the town of Sligo, we venture to suggest that the ecclesiastical contributions of the Diocese of Ossory should hereafter be applied to the maintenance of a School at Maryborough.

Leighlin.

The School for this Diocese has been held in Carlow as far back as can be traced. The house allotted for the purpose is in a confined situation, close to the Military Hospital, and without sufficient ground for the recreation of the boys. The present Master, Mr. Joseph Jameson, was appointed to it in the year 1810. Under his care the School has increased to upwards of forty boarders, and thirty day-scholars. In the year 1824, Mr. Jameson, as before stated, was appointed also the Diocesan Master of Ossory, and he receives the salary appointed for the District School of the united Dioceses. Mr. Jameson rents a house adjoining to the School-house, for the purpose of increasing the accommodation of his boarders and family; he is also the curate of the town.

We have already recommended that the Diocesan Schools of Ossory and Leighlin should not be united; and we are of opinion that the School for this latter Diocese should be continued at Carlow, separate from any other.

Kildare.

The School of this Diocese has been for a long series of years held in the county town of Naas. The present Master, Mr. Harrison, was appointed in 1809. In 1825, he appears to have had two boarders, and about twenty-four day-boys, but a fever which subsequently occurred appears to have caused the secession of his boarders, and to have reduced the day-boys to fourteen. When he was first appointed he received 40*l.* a year. At present the salary of 70*l.* is apportioned to this School, but the Master states that he has not succeeded in obtaining more than 60*l.*—the remainder, which he conceives ought to have been paid by lay impropiators, has not been received. The School-house, in which the Master resides, has recently had 500*l.* laid out upon it, raised by county presentment, but the building is so old, and was originally so ill constructed, that it is very doubtful whether any repairs would make it sufficient for its purpose. Mr. Harrison is the curate of the adjoining parish of Killishee, within a mile of Naas, and also chaplain and inspector of the Naas Gaol.

Ferns.

The School for this Diocese is kept at Wexford. Mr. Richard Behan was appointed master in 1821, before which time he held a private School in Wexford for several years. The present School-house was built about the year 1801, before which time the School was kept at Enniscorthy. Mr. Behan had at first forty boarders. The number in September 1826, was twenty-six boarders, and thirty-nine day-boys. He receives 70*l.* a year from ecclesiastical contributions. The house has been repaired occasionally by the Master, but the larger repairs have been by presentment of the Grand Jury.

PROVINCE OF CASHEL,

Archdiocese of Cashel.

PRIOR to the year 1813, a Diocesan School appears to have been kept in the city of Cashel, but since that time we do not find evidence of any School being kept, or Master appointed. The Board of Education in their scheme of 1824, have proposed the establishment of a District School for the united Dioceses of Cashel and Emly, in the town of Thurles. His Grace the Archbishop of Cashel, has

has however expressed his opinion that it should rather be placed in the city of Cashel, in which opinion we beg leave to express our entire concurrence.

Emly.

In this Diocese we do not find that any School has existed. The See of Emly has long been united to that of Cashel, and we agree in the propriety of the arrangement suggested by the Board of Education that this Diocese should, jointly with that of Cashel, contribute to the support of a District School.

Ardfert.

The School for this Diocese was for some years held at Castle Island, in a small house formerly used for a Charter School. No School has been kept for several years. The Board of Education in their scheme have proposed that in future it should be united to the School for the Diocese of Aghadoe, and be established at Tralee, in the propriety of which recommendation we beg leave to express our concurrence.

Aghadoe.

In this Diocese we do not find that any Diocesan School has ever existed. The Board of Education have recommended that it should contribute to the School to be established as above mentioned at Tralee, in which proposal we have already expressed our concurrence. No Master has been appointed to these united Schools.

Limerick.

The Rev. Dr. Willis was appointed Master for the School of this Diocese in March 1812; and in consequence of the proposed union of the Dioceses of Limerick and Killaloe and Kilfenora, he received a new appointment in 1823 as Master of the District School of those united Dioceses. He has received the contributions of the clergy of Limerick since the date of his last appointment, but not those from the clergy of the Diocese of Killaloe and Kilfenora. No School-house has been provided. The house which formerly existed in Limerick having fallen into decay, Dr. Willis kept his School in a house which he rented. He formerly had ten boarders and about twenty day scholars, but at present he has no boarders, and only four day scholars. About the year 1816, the Grand Juries for the county and city of Limerick began to create a fund by yearly assessment for building a School-house, which fund, it is supposed, now amounts to about 2,000 *l*. A site for the new School-house on the estate of the Corporation of the City has been approved of by the Bishop of the Diocese, but the title to it has not yet been completed.

Killaloe.

Previous to the union of the Schools of the Dioceses of Limerick and Killaloe in 1823, a Diocesan School was kept at Killaloe by the Rev. H. Allen, who had held it for about thirteen years. The number of pupils varied from sixteen to twenty-two. The house in which it was kept was built by the present Lord Bishop of Derry, when Bishop of this Diocese. It consisted of a School-house and Dormitory intended to accommodate twelve boarders. Mr. Allen also rented a dwelling-house contiguous. Mr. Allen left Killaloe for several years, on being appointed to the curacy of a country parish. During his absence there were two successive Masters in the Diocesan School; but while they held it, few scholars appear to have attended. Mr. Allen having given up the curacy returned to Killaloe, when he received a new appointment to the Diocesan School. He found, however, soon after, that the Rev. Dr. Willis, Master of the Diocesan School at Limerick, had received the Lord Lieutenant's appointment as Master of the District School for the united Dioceses. Since that time, Mr. Allen has not received any salary, and he now carries on a School on his own account, having sixteen boarders, and five or six day scholars. We do not see any sufficient reason for discontinuing the Diocesan School at Killaloe; and we beg leave to recommend the continuance of separate Schools for the respective Dioceses of Killaloe and Limerick.

Kilfenora.

We do not find that any Diocesan School has ever been held in this Diocese, nor does it contain any situation in which we should propose one to be established.

We therefore recommend that hereafter it should continue contributory to the Diocesan School at Killaloe.

Cork.

A Diocesan School appears to have been long kept in this Diocese, in a private house provided in the city of Cork from time to time by the Masters. The number of pupils does not appear to have been considerable. In the year 1821 the Rev. George Armstrong, who had held the Diocesan School at Ross for several years, gave up that situation and came to reside at Cork, where he kept School in a house which he rented. He was soon afterwards appointed Master of the Diocesan School of Cork, which had become vacant, and he received 30 *l.* a year in that character. At the time of the projected union of the Dioceses of Ross, Cork, and Cloyne, by the Board of Education in 1823, Mr. Armstrong was appointed Master of the District School for the three united Dioceses, and the Schools of Cloyne and Ross were discontinued. Mr. Armstrong received 200 *l.* a year as salary from the three Dioceses. In the year 1825 he had one hundred and seventeen day-boys, and thirteen boarders; and in 1826 ninety day-boys and seven boarders, and his School was expected still further to decrease in consequence of his having been obliged to remove to a house less conveniently situated; application had been made to the Grand Jury at two different assizes to provide a house for the Diocesan Schoolmaster, but they did not think the Act imperative upon them, and declined to present.

Ross.

This small Diocese has long been united to the See of Cork, but for many years possessed a separate Diocesan School. Like that of Cork, it was held in a private house, and seems to have been respectably attended for many years. At the time of the proposed union of Diocesan Schools into Districts in the year 1823, it was determined, as we have already stated, to suppress this School, and to unite it with that of Cork, to which union the Diocese of Cloyne was also to be added. This arrangement has given great dissatisfaction to the resident gentry and clergy in the vicinity of Ross, and we have received very strong representations from them on the subject. We have examined on the spot several witnesses in relation to the former state of the Ross School, and to the arrangement that has been adopted for its union with Cork. We have inquired also into the probability of a sufficient number of pupils being again collected, if the School should be re-established in Ross; and upon a full review of all the circumstances of this case we have no hesitation in recommending that the proposed union of Cork and Ross and Cloyne should be dissolved, and that the Diocesan School of Ross should be re-established in that town. We feel ourselves the more fortified in the expression of this opinion, as we understand it entirely coincides with the views of the Bishop of Cork, and the late Bishop of Cloyne, who appear not to have concurred in recommending the union.

Cloyne.

A few years prior to the union of the School of this Diocese with that of Cork, there appears to have been a Diocesan School kept in a thatched cabin in the village of Cloyne, but in the year 1822, immediately previous to the union of the Schools, it appears that no pupils attended.

We have already stated, that under the arrangement proposed by the Board of Education, the School of this Diocese was to be suppressed, and the salary transferred to the Diocesan Master of the District School at Cork. It appears, however, to us that there are few Dioceses in Ireland better entitled to the possession of a Diocesan School, or better able to support one than that of Cloyne, and we have no difficulty in assigning the populous and flourishing town of Mallow, nearly in the centre of the Diocese, as the proper situation.

Waterford.

This Diocese does not appear at any time, which we can trace, to have possessed a Diocesan School. We found a large endowed School already in the neighbourhood of the City, called Bishop Foy's Foundation, and we therefore recommend that the contributions of the clergy of this small Diocese should be applied in aid of

of the District School, which the Board of Education have recommended should be established at Dungarvan, in the contiguous Diocese of Lismore, which has been long united to the See of Waterford.

Lismore.

This Diocese does not appear ever to have possessed a Diocesan School. It has been recommended in the scheme of the Board of Education that a District School for the united Dioceses of Waterford and Lismore should be established in the town of Dungarvan, and in the propriety of that recommendation we entirely concur. There is already an endowed School at Lismore.

PROVINCE OF TUAM.

Archdiocese of Tuam.

Killala.

No Diocesan School appears ever to have existed in this Diocese. The Board of Education in 1823, proposed that for this and the contiguous united Diocese of Achonry, a District School should be established in the town of Ballina. In the propriety of this recommendation we entirely concur; and are satisfied from our inquiries on the spot that Ballina and its vicinity are likely to afford a sufficient number of pupils for the maintenance of a very respectable School.

Achonry.

This Diocese has never possessed a Diocesan School. We have already noticed under the preceding head of Killala the arrangement which has been proposed with respect to this Diocese.

Clonfert.

It was proposed by the Board of Education that this Diocese, which never possessed a Diocesan School, together with the united Diocese of Kilmacduagh should form a District, and contribute to a Diocesan School to be established at Loughrea, in the former Diocese. This appears to us to be an extremely proper arrangement.

Kilmacduagh.

This Diocese has never possessed a Diocesan School; it is too small in extent, and too thinly inhabited to be otherwise than contributory to the Diocese of Clonfert, to which it is united. We have therefore nothing to propose in addition to the arrangement suggested by the Board of Education.

Tuam.

A Diocesan School was long held in this Diocese, and a large house, and nearly half an acre of ground in the centre of the town of Tuam, were appropriated for that purpose. In 1809 a School appears to have been kept, but in 1823, as before stated, the School-house was reported by the Board of Education to have been recently occupied by the police, and antecedently to have been used as a barrack for soldiers during a period of public disturbance. It is now in such a ruinous condition as to be quite unfit for its purpose, and even unfit to be repaired; the situation, however, being close to the Market-square of the town of Tuam, has been represented to us as extremely valuable. It appears, therefore, an advisable arrangement to sell the present premises, and to apply the proceeds in aid of the endowment of the School.

We have already mentioned that the Diocesan School of Ardagh, which was held in the town of Longford, was suppressed in the year 1823, and united with the School for the Diocese of Meath. The Master of the suppressed School of Ardagh was appointed by the Lord Lieutenant in 1825, to the Diocesan School of Tuam, and has transferred his residence during a portion of the year to the School-house of Tuam even in its present ruinous condition. This has been, however, a subject of remonstrance on his part; and it is quite obvious that he cannot possibly have an effective School in the present condition of the house. Few if any boys now attend the School.

Elphin.

In this Diocese there has long been an efficient and creditable Diocesan School maintained in the town of Elphin. The school-house is old, but when visited by us was in very tolerable repair, in which it had been put principally at the private expense of the Master. It has an endowment of about fifteen acres of land contiguous to the town. It is also endowed with the moiety of an estate of about 300 acres of land in the county of Cavan, devised by the will of the Reverend Doctor Hudson, formerly Bishop of Elphin. We learn that this estate is at present held for the term of two lives, under a lease very improvidently made. From what has been stated to us, we think that the circumstances under which this lease was granted may require the consideration of the Attorney-General, and will justify the recommendation, that the estates annexed to Diocesan Schools should, like the estates of the Royal Schools, be vested in the Board of Education in trust for those institutions.

We found in this School four boarders, and about twenty day-boys. Mr. Smith, the present Master, is the curate of Elphin, and Vicar-General of the Diocese.

It may be collected, as the result of the above statement, that under the arrangements suggested by the Board of Education in 1823, but which have not yet been acted upon to any considerable extent, the number of Diocesan Schools would ultimately be eighteen, and established in the following places.

For the Dioceses of -	{	Armagh and Connor - - -	-	at Ballymena.
		Down and Dromore - - -	-	Downpatrick.
		Meath and Ardagh - - -	-	Mullingar.
		Kilmore, Raphoe, and Clogher - - -	-	Monaghan.
		Derry - - -	-	Londonderry.
For the Dioceses of -	{	Dublin and Glandelagh - - -	-	Wicklow.
		Ossory and Leighlin - - -	-	Carlow.
		Kildare - - -	-	Naas.
		Ferns - - -	-	Wexford.
For the Dioceses of -	{	Cashel and Emly - - -	-	Thurles.
		Ardfert and Aghadoe - - -	-	Tralee.
		Limerick, Killaloe, and Kilfenora - - -	-	Limerick.
		Cork, Cloyne, and Ross - - -	-	Cork.
		Waterford and Lismore - - -	-	Dungarvan.
For the Dioceses of -	{	Killala and Achonry - - -	-	Ballina.
		Clonfert and Kilmacduagh - - -	-	Loughrea.
		Tuam - - -	-	Tuam.
		Elphin - - -	-	Elphin.

Upon the plan which we recommend, the number of Diocesan Schools would be twenty-seven. We subjoin a table, pointing out the places at which the Schools would be established, and the counties which would be contributory towards their support.

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DIOCESES.				PLACES at which the School is proposed to be established.	COUNTIES CONTRIBUTING.
Province of ARMAGH.	Armagh	-	- - - at	Newry - - -	Armagh.
	Connor	-	- - -	Ballymena - - -	Antrim.
	Down	-	- - -	Downpatrick - - -	Down.
	Dromore	-	- - -	Dromore - - -	Down.
	Meath	-	- - -	Trim - - -	Meath.
	Ardagh	-	- - -	Longford - - -	Longford.
	Kilmore	-	- - -	Sligo - - -	Sligo.
	Raphoe	-	- - -	Ballyshannon or Donegal -	Donegal.
	Clogher	-	- - -	Monaghan - - -	Monaghan.
Province of DUBLIN.	Derry	-	- - -	Derry - - -	Derry, County at large.
	Dublin and Glandelagh	-	- -	Wicklow - - -	Wicklow.
	Ossory	-	- - -	Maryborough - - -	Queen's County.
	Leighlin	-	- - -	Carlow - - -	Carlow.
	Kildare	-	- - -	Naas - - -	Kildare.
Province of CASHEL.	Ferns	-	- - -	Wexford - - -	Wexford.
	Cashel and Emly	-	- - -	Cashel - - -	Tipperary.
	Ardfert and Aghadoe	-	- - -	Tralee - - -	Kerry.
	Limerick	-	- - -	Limerick - - -	Limerick, County at large.
	Killaloe and Kilfenora	-	- - -	Killaloe - - -	Clare.
	Cork	-	- - -	Cork - - -	Cork City.
	Ross	-	- - -	Ross - - -	Cork, County at large.
	Cloyne	-	- - -	Mallow - - -	Cork, County at large.
Province of TUAM.	Waterford and Lismore	-	- -	Dungarvan - - -	Waterford, County at large.
	Killala and Achonry	-	- - -	Ballina - - -	Mayo.
	Clonfert and Kilmacduagh	-	- - -	Loughrea - - -	Galway, County at large.
	Tuam	-	- - -	Tuam - - -	Galway, County at large.
Province of TUAM.	Elphin	-	- - -	Elphin - - -	Roscommon.

It will be observed, that in the list of counties contributing to the support of Schools there are three of the most opulent and extensive, namely, Down, Cork and Galway, which contribute to the support of more than one School, and that some other counties are exempted. This however is not an inequality consequent on our plan, but results from the general law upon the subject.

The arrangement here suggested will give nine Schools more than the plan proposed by the Board of Education, and will distribute the several Schools more equally throughout the kingdom. We anticipate, however, a much greater proportionate increase in the number of scholars than of Schools, under the regulations which we shall now beg leave to propose, and which we should hope would be found effectual to ensure to each School, upon an average of years, a full and respectable attendance.

We consider it extremely doubtful, whether any attempt to establish permanent School-houses, appropriated for the Diocesan Schools, will be found ultimately successful. It has been seen that every endeavour hitherto made for that purpose from the reign of Elizabeth has failed, and that in fact there never were so few, either of Schools or scholars, as at the present moment.

Although the several statutes referred to in the early part of the Report have imposed upon the counties the burden of providing school-houses, yet there has

been a general disinclination on the part of Grand Juries to present large sums of money for establishments, of the efficiency of which they have entertained some distrust, and from which, in many cases, owing to the situation of the Schools in a remote part of the Diocese, their own counties were not likely to receive any benefit. Besides, even where the first expenses of purchasing sites and erecting School-houses have been provided, the system of annual presentment for repairs forms a subject of continued and mutual dissatisfaction between the Grand Juries and the Masters. It occurs to us, that it would be a much more desirable principle that the Schoolmasters should be left to provide themselves with suitable School-houses and dwelling-houses, taking upon themselves all charges for repairs, and every other expense; and that the counties in which the Schools are held should provide, in addition to the salary paid by the Clergy, a sum proportionate to the real efficiency of the School, such efficiency to be estimated by the average number of boarders and day-scholars that had resorted to it in the twelve months preceding each Assizes, at which the Grand Jury should be called upon to present.

In every one of the towns in which we propose Diocesan Schools to be established, we are convinced that houses may be easily obtained, sufficiently adapted for such a purpose; and the Grand Juries could not reasonably object to present a moderate annual charge in support of a classical School within their respective counties, if it were secured, as a part of the system, that such charge should never be imposed, until by the attendance of pupils it should be proved that the School was efficient, and had obtained public approbation.

With these views we propose that the counties should be exonerated from all expenses for procuring sites, or building or repairing School-houses, and that in lieu thereof an annual presentment should be made of 3*l.* in respect of every day-boy, and 4*l.* in respect of every boarder, as allowance to the Master over and above the sum paid by such Scholars; the payment, however, in no case to exceed the sum of 100*l.* in any one year, and such scholars only to be reckoned as are exclusive of the family of the Master, and who have been fairly in attendance upon the School for twelve months preceding the Master's application for a presentment. This amount of presentment from the Grand Jury, varying, as it necessarily must, according to the success of the School, added to the salary derived from the ecclesiastical contributions of the Diocese (which according to the scale proposed will vary from 40*l.* to 120*l.* per annum) would probably be found sufficient to ensure a supply of Masters well qualified for the important duties of their office.

It would, in our view, form a necessary part of such arrangement, that every Master should be removable whenever from any cause his School should become inefficient, and be no longer attended. Instances have occurred in which there is reason to believe that Masters of Diocesan Schools have even discouraged the attendance of pupils, being content with the salary, however small, when connected with the further advantage of a dispensation from ecclesiastical residence, which has hitherto been considered as attaching to their situation.

In order to provide for the future against the recurrence of such instances, we propose, that if any Master should for two successive years be unable to obtain more than 40*l.* per annum from the Grand Jury, (an amount which even fourteen day-boys or ten boarders would ensure) another person should be appointed Diocesan Master in his stead.

We make this recommendation under an impression that there are very few, if any, of those towns now proposed by us for the sites of Diocesan Schools, that would not at present be found to supply at least from twenty to thirty pupils, desirous of attending a good Latin School, as day-scholars, independently of the number which might be expected to resort to such a School as boarders.

In the very few instances where adequate and proper buildings are now provided for the Diocesan Schools, we propose to leave it optional for the Masters, with the consent of the Bishop, either to establish themselves in those houses, or to provide others. We should however recommend, that a Master, who should live in the Diocesan School-house, should be bound to keep it in repair at his own expense, and be also subject in respect of such house to the law of dilapidations, as it now affects ecclesiastical persons.

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With respect to such Diocesan Houses as may be deemed by the Masters unfit for their occupation, it may be observed that the sites of those buildings, being generally in populous county towns, might be sold advantageously; and in such cases we recommend that the produce of the sale should be invested in the public funds, and the interest applied by the Board of Education for the use of the School.

It appears to us, for the same reason, that if upon any future occasion the Master should prefer to rent a house, and deem it inexpedient to take possession of a Diocesan School-house, which had been occupied by his predecessor, the Board of Education should in like manner proceed to the sale of such house, and the produce be applied as above mentioned.

We recommend that the rates payable by the several Dioceses shall be those appointed by the Lord Lieutenant in the Dublin Gazette of the 17th April 1824, with the difference merely of their being henceforward payable in British currency.

We recommend further, that the bishop shall in all instances certify to his registrar under his episcopal seal, the proportions payable by each of the Clergy of his Diocese, according to the provisions of the Act 53 Geo. 3, c. 107, and that such certificate, or an examined copy of it, shall be evidence in any court of justice.

We recommend also, that the Diocesan Master should in every case be subject to the Bishop's visitation, and that it shall be a part of the duty of the Bishop's Registrar to collect the several contributions from the Bishop and Clergy, and to pay them to the Master at the visitation, being allowed 5 per cent. upon all sums actually collected before the close of the visitation. Any Clergyman neglecting to pay on such occasion to be liable to payment of double the amount, to be recovered by civil bill, if the Diocesan Master should be under the necessity of resorting to that proceeding.

The Master, we think, should be obliged to state to the Bishop, or his Vicar-general, at each annual visitation, the amount of the allowances which he shall have received from the Grand Jury for each of the two years preceding; and if in any instance it should appear that two successive years have elapsed without his having become entitled to 40 *l.* in either year, the Bishop should certify to the Lord-Lieutenant in the case of schools to which His Excellency has the right of appointment, that a vacancy has occurred; but if the right of nomination be in the Bishop himself, that he should immediately proceed to appoint another Master. We propose, that a similar duty of communicating the fact of a vacancy to the patron shall be imposed upon the Grand Jury, and that in case no claim for a presentment, founded on the Master's affidavit, shall be made and allowed for two years successively, amounting as above suggested to 40 *l.* at the least in one year, they should certify the fact of the vacancy having occurred through a letter from their Secretary to the Patron.

As to those few Diocesan Schools which have small landed estates annexed to them, we have already stated it as a very necessary regulation, that no lease of such lands shall hereafter be made, except by the Board of Education, and that it would be proper that all such estates should be vested in that Board.

We recommend that in future, no Diocesan Master should have any cure of souls, or be employed as curate, apprehending that it is scarcely possible for him adequately to discharge the duties of the two offices. We do not propose, however, that this regulation should extend to any of the present Masters.

It appears to us desirable that the Bishop of the Diocese should in all cases be empowered to fix or approve of the rates of payment both for boarders and day-boys, as it has been a subject of complaint, that in some instances terms have been proposed by the Masters intentionally so high as to deter pupils from attending. In cases where the Bishop shall not otherwise arrange it, we think that the sum of thirty-two guineas for Boarders, and six guineas for day-boys, which is the average of the rates paid in respectable classical Schools in Ireland, may be charged by the Masters of Diocesan Schools. We do not propose that the Masters should be obliged to receive any pupils gratuitously.

We have already stated that the Grand Juries of some counties have, within these few years, raised certain sums of money for the purpose of purchasing sites

for School-houses, or for the expense of building them. If the plan suggested by us shall be adopted, it will be proper that those sums should be placed at the disposal of the Grand Juries of such counties to be re-presented by them for any other county purposes.

It appears to us that it would be a regulation likely to be attended with beneficial consequences, if the Board of Education should appoint an Inspector annually to visit the Diocesan Schools, and report their state to the Board, and that the Board should give their directions generally with respect to the system of instruction, and the regulations to be observed. We think further, that every Diocesan School should be subjected to their visitation, as well as to that of the several Bishops, and that the Masters should be liable to be removed by the authority of the Board, if circumstances should require it.

The dissolution of the union of Schools lately adopted, will necessarily occasion a diminution of the salaries recently allotted to some of the Masters; but when it is considered that they have not enjoyed this advantage above one or two years, and that we are now recommending superior emoluments for all Masters disposed to execute their duties, and which will more than counterbalance any loss resulting from the adoption of another part of our plan, we trust that this circumstance will not be found an objection of any weight to the scheme which we propose.

T. FRANKLAND LEWIS (L. S.)

J. LESLIE FOSTER (L. S.)

W. GRANT (L. S.)

J. GLASSFORD (L. S.)

A. R. BLAKE (L. S.)

London, 18th May, 1827.

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A P P E N D I X.

N^o 1.—LIST of all the present Diocesan Schoolmasters of Ireland receiving Salary; together with the number of Scholars in their respective Schools on the 25th of March 1826.

2.—LIST of the Diocesan or District Schools, the Appointment of Masters to which has not been notified to the Board of Education in Ireland.

— N° 1. —

A LIST of all the present Diocesan Schoolmasters of IRELAND receiving Salary; together with the Number of Scholars in their respective Schools, on the 25th of March 1826.

PROVINCE.	DIOCESE, OR DISTRICT.	PLACE designated by the Lord Lieutenant's Warrant for the School.	MASTER.	Number of Boarders.	Number of Day Scholars.		OBSERVATIONS.
ARMAGH	Derry - - -	Londonderry -	Rev. James Knox -	32	59	27 free.	
	Down and Dromore - - -	Downpatrick -	Rev. Alexander Bullick -	6	4	-	No house.
	Raphoe, Kilmore and Clogher -	Monaghan -	Rev. Thomas Mooney -	2	3	-	School-house nearly finished.
	Ardagh and Meath - - -	Mullingar -	Rev. James Hamilton -	-	-	-	There being no house provided by the County Westmeath Grand Jury, the master remains at Trim.
DUBLIN	Dublin and Glandelagh - - -	Wicklow -	Rev. James Corcoran -	3	6	-	No house provided.
	Ferns - - -	Wexford -	Mr. Richard Behan -	31	41	-	
	Kildare - - -	Naas -	Rev. J. Harrison -	1	20	-	
	Leighlin and Ossory - - -	Carlow -	Rev. Joseph Jameson -	44	41	4 free	An old house, in an improper site for a school.
CASHEL	Cork, Ross and Cloyne - - -	Cork -	Rev. George Armstrong -	7	90	12 free	No house.
	Limerick, Killaloe, and Kilfenora -	Limerick -	Rev. Dr. Willis -	-	4	-	No house.
TUAM	Tuam - - -	Tuam -	Rev. George Irwin -	-	-	-	Site of old house condemned, and house ruinous.
	Elphin - - -	Elphin -	Rev. William Smith -	5	23	16 free	
				131	291	59 free.	

January 18th, 1827.

Chas. W. Walker;

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— N° 2. —

A LIST of the Diocesan or District Schools, the appointment of Masters to which has not been notified to the Board of Education in IRELAND.

NAMES.	Where Placed by Warrant.	OBSERVATIONS.
Armagh and Connor - -	Ballymena, county Antrim	- - £. 1,000 granted by the Grand Jury of Antrim at £. 50, to be raised each Assizes, for building a house.
Cashel and Emly - -	Thurles - - - -	- - No house provided by the county of Tipperary.
Waterford and Lismore -	Dungarvon, co. Waterford	- - No house provided by the county of Waterford.
Ardfert and Aghadoe - -	Tralee - - - -	- - No house provided by the county of Kerry.
Kilalla and Achonry - -	Ballina - - - -	- - No house provided by the county of Mayo.
Clonfert and Kilmacduagh -	Loughrea - - - -	- - No house provided by the county of Galway.

Cham. W. Walker,

18th January 1827.

SIXTH REPORT

COMMISSIONERS

Irish Education Inquiry.

Printed by J. G. & J. H. G. 1851

EDUCATION

INQUIRY

SIXTH REPORT

COMMISSIONERS

Irish Education Inquiry

Printed by J. G. & J. H. G.

1851

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Printed by J. G. & J. H. G.

1851

Printed by J. G. & J. H. G.

EDUCATION,
IRELAND.

FIFTH REPORT
OF THE
COMMISSIONERS

Irish Education Inquiry.

Dated *London*, 18th May 1827.

(DIOCESAN SCHOOLS.)

Ordered, by The House of Commons, to be Printed,
8 June 1827.

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SIXTH REPORT

OF THE

COMMISSIONERS

OF

Irish Education Inquiry.

—
Dated *London*, 18th May 1827.
—

THE HIBERNIAN SOCIETY FOR THE CARE OF
SOLDIERS CHILDREN; &c.

Ordered, by The House of Commons, to be Printed,
8 June 1827.

SIXTH REPORT

THE COMMISSIONERS

IRISH EDUCATION

THE REPORT	p. 3
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Irish Education Inquiry.

Dated London 18th May 1857

THE HUMANITARIAN SOCIETY FOR THE CARE OF

SOLDIERS CHILDREN

THE HUMANITARIAN SOCIETY FOR THE CARE OF

SOLDIERS CHILDREN

THIS Society has been incorporated by Letters Patent from Her Majesty in the year 1840 under the name of "The Humanitarian Society for the Care of Soldiers Children" and has since that time been engaged in the most successful manner in the promotion of the education and moral improvement of the children of British soldiers. The Society has been very successful in its operations, and has been able to secure for the children of British soldiers a more liberal and useful education than was formerly the case. The Society has also been successful in securing for the children of British soldiers a more liberal and useful education than was formerly the case. The Society has also been successful in securing for the children of British soldiers a more liberal and useful education than was formerly the case.

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SIXTH REPORT

OF

THE COMMISSIONERS

OF

IRISH EDUCATION INQUIRY.

MAY IT PLEASE YOUR MAJESTY :

WE, the undersigned Commissioners, nominated and appointed by a Commission under the Great Seal, bearing date the Fourteenth day of June, One thousand eight hundred and twenty-four, proceed in this our Sixth Report, to lay before Your Majesty the result of our Examinations as to Three Institutions receiving Grants of Public Money, for the Maintenance and Instruction of Orphans and other destitute Children :—

THE HIBERNIAN SOCIETY, FOR THE CARE OF SOLDIERS CHILDREN.

THE HIBERNIAN MARINE SOCIETY, FOR THE CARE OF THE CHILDREN OF SAILORS; AND

THE FEMALE ORPHAN HOUSE.

The Hibernian Society for the Care of Soldiers Children.

THIS Society was first incorporated by Letters Patent from His late Majesty, in the year 1769, under the name of "The Hibernian Society, in Dublin, for maintaining, educating and apprenticing the Orphans and Children of Soldiers, in Ireland, for ever." By this Charter, the Governors and Subscribers were authorised to purchase lands and tenements, not exceeding the amount of £.2,000 per annum, to receive donations and bequests, and to erect and support in any places in Ireland, such Hospitals as they should think fit, for the reception of the destitute Children of non-commissioned Officers and private Soldiers of the Army in Ireland.

Appendix,
N^o 1.

By a second Charter, bearing date the 6th of February 1808, the Society was incorporated anew, and with additional powers, under the name of "The Hibernian Society, in Dublin, for maintaining, educating and apprenticing, or placing in our regular Army as private Soldiers, in such Corps as from time to time we shall please to appoint, the Orphans and Children of Soldiers in Ireland, for ever." By this Charter it was declared, that the future Members, instead of being elective, as before, should be such only as should be added by His Majesty, or by the special appointment of the Lord Lieutenant or Chief Governor of Ireland.

Appendix,
N^o 2.

In addition to the powers conferred by the former Letters Patent, this Charter authorised the Society, either to apprentice the children when educated, or to place them in the regular army as private soldiers, in such corps as His Majesty should be pleased to appoint. It provided further, that the Governor General of Ireland for the time being should always be President, and the Commander of the Forces, or the General Officer commanding the troops, the Vice President; it appointed the periods for the General Meetings of the Members, and of the yearly Committees; invested the General Meetings with power to frame rules and ordinances for the Corporation; regulated the mode of granting leases and managing the property of the Society; and finally prescribed the rules and conditions to be observed in the selection of the children to be admitted to the benefits of the Institution.

Appendix,
N^o 3.

In the year 1818, a new or amended Charter was granted, by which some alteration of the former Charter was made, and some additional powers were conferred upon the Governors; by it, the Society is incorporated under the name of "The Hibernian Society, for the Care of Soldiers Children." Authority is given to the standing Committees, in addition to the appointment of Chaplain and Teachers, to employ fit and able artificers to teach the children such trades as the Society might think proper. And the Corporation is empowered to sell or dispose of lands or other hereditaments, and to vest the money or produce thereof in the Government funds.

The Society is formed and conducted in all its details on the plan of a military establishment.

The Governors are at present upwards of eighty in number. A Committee of fifteen members is elected annually by them, and meets on the first Tuesday of every month. Three members constitute a quorum. The general meeting of Governors is by the Charter appointed to be held four times in each year.

At their meeting in November, they elect their Committee of fifteen, who at their first meeting appoint the officers of the Establishment. The election of all the officers is annual.

The principal officer to whom the superintendence of the whole Establishment is committed, under the Governors, is the Commandant. His authority is required for all purchases to be made on account of the Establishment. He has power to draw upon the Treasurer for the payment of certain stated expenses; and it is his duty, when the yearly and quarterly accounts are made up, to see that the articles charged are such as were previously authorised. He has a general superintendence also over the School department, and has power to suspend any of the Teachers, if necessary, till an opportunity occurs of taking the directions of the Governors.

Appendix,
N^o 5.

The emoluments of the Commandant are a salary of £.300 per annum, an allowance of 2s. per diem for a horse, a house partially furnished, within the Establishment, with a piece of garden ground, and allowances of fuel, soap and candles. Next under the Commandant, the active management is conducted by an Adjutant, who is also Secretary; he attends to the regulation of the children, and government of the subordinate officers, carries on the correspondence, keeps minutes of the proceedings, and registers of the admission and subsequent disposal of the children. His emoluments are a salary of £.182. 10s. per annum, with 2s. per diem as forage for a horse, a house in the Establishment, partially furnished, with a piece of garden ground, and allowances similar to those of the Commandant.

There is a Chaplain attached to the Institution, who also resides within the Hospital. In addition to performing divine service on Sundays and the holidays of the Church, he reads prayers twice a week in the school, directs the education of the children, more particularly their religious instruction, and superintends their morals and general conduct. His emoluments are a yearly salary of £.250, a house partly furnished, a piece of garden ground, and an allowance for coals, &c. and provender for a cow.

The Society keep their accounts with the Bank of Ireland. There is an acting Treasurer, who has a yearly salary of £.80; he does not reside in the Hospital, nor has he any other allowances.

The

The other officers and servants of the Establishment are a Quarter Master, a Surgeon, an Assistant Surgeon, a Serjeant Major of Instruction (or Schoolmaster), five Serjeants Assistants (or Assistant Teachers), together with several other officers and servants, whose occupations and emoluments are stated in a Table which will be found in the Appendix.

Exact rules are laid down for regulating the employment and duties of all officers and servants connected with the Establishment, and printed copies are delivered to the several persons on their appointment.

There is no limitation by the Charter of the number of children to be received into the Hospital. The present establishment is six hundred; viz. four hundred boys and two hundred girls. When the Commissioners of the Board of Education reported the state of this School in 1809, the number of children was four hundred and fifty, viz.; three hundred boys and one hundred and fifty girls.

By the provisions of the Charter, no child can be received without a certificate from some commissioned officer or person of credit, that such applicant is the child of a non-commissioned officer or soldier of the line, in actual service, or of a soldier deceased or reduced, or removed to foreign service.

In the selection of children for admission, it is prescribed by the same authority, that preference shall be given; first, to children who have lost both their parents; secondly, to those whose fathers have been killed, or have died in foreign service; thirdly, to those who have lost their mothers, and whose fathers are absent on duty abroad; fourthly, to those whose fathers are ordered on foreign service, or whose parents have other children to maintain.

It is also an express proviso, that the relations or other friends making application, shall sign a declaration of their consent, that the child shall remain in the Hospital as long as the Governors think fit, and be, when of proper age, disposed of at their discretion, as apprentices or servants; or in the case of boys, be placed, with their own consent, as private soldiers in the regular army. Certificates of the marriage of the parents, and of the birth and baptism of the child, must also be produced along with the application. These several requisites and conditions appear on the printed forms of petition.

The children are admissible between the ages of seven and twelve, and usually leave the Hospital between fourteen and sixteen.

It is provided by the Charter, that all the children shall be educated as members of the Established Church. And this condition is, by the forms of admission, made known in all cases to the relations or other persons who present the application. No question is asked respecting the religion of the parent or relation who applies. It is known, however, to the Managers, that a large proportion of the children are the offspring of Roman Catholic parents. The Charter provides for the appointment of Schoolmasters, "to teach the Orphans and other unfortunate Children of Soldiers in the said Hospitals, to read, especially the Holy Scriptures, and to instruct them in the principles of the Protestant religion, established in Ireland, and in Arithmetic, and such other parts of Education," as the Society shall think proper.

The school instruction consists chiefly of reading, writing, and the first rules of arithmetic. Those boys who are intended for the corps of Miners are taught practical geometry. The girls receive instruction in reading, writing, and needlework.

It was the practice till lately, in selecting Schoolmasters, to prefer in all cases persons who had served in the army; but it has been found necessary, as the Secretary, Captain Irving, informs us, to provide a head teacher of greater attainments, and better acquainted with the improved methods of instruction. The present Head Master is the first who has been appointed since that alteration of plan. The five Masters, or Serjeants of Instruction, as they are called, must all be qualified to teach. Three are regularly attached to the school, the other two have charge of the children out of school. Every Master is received on trial for one month, within which time it is the duty of the Chaplain to report to the Governors as to his fitness, before his appointment takes place. The female teachers are appointed in the same manner.

Appendix,
N° 6.

It is part of the Chaplain's duty to superintend the general course of education of all the children. He catechises them, and gives them religious instruction once a week. A considerable number of the children also, about one-third of the whole Establishment, attend the yearly public examinations, which are held in Dublin by the Association for Discountenancing Vice. The Scriptures are read in the school by the two senior classes for about an hour and a half daily. Besides their education in school, all the boys, when of suitable age, are instructed in some trade. For this purpose, a tailor, a shoemaker, and a gardener, are attached to the Establishment, and reside on the premises. The Serjeant Tailor, and Serjeant Shoemaker, as they are called, have each £. 1. 4s. weekly pay, with a moderate allowance of coals, candles, and clothing. The Serjeant Gardener has £. 40 per annum, with similar allowances.

There are also two Serjeant Artificers, viz. ; a mason and a carpenter, resident in the Institution, having the same rate of pay and allowances.

All the boys, in rotation, as they become able for the work, are instructed in some one of the employments which have been mentioned. The whole of the clothing and shoes required in the Establishment are made by the boys. The materials for the clothing are supplied by contract. The children are allowed a full suit of clothing in the year.

The occupation of the children is divided according to certain prescribed rules, between school instruction and labour. Those employed in the garden, or in tailor's work, are two days in the school, and one day at work. Those employed in shoe-making are alternate days in school, and at work. At the evening hours, from five to seven o'clock, all the children are in school. According to the evidence of Mr. Lefanu, the late Chaplain, this arrangement does not materially impede the advancement of the children in their education, as a considerable progress has commonly been made in the latter before the boys are capable of being set to work. The longest time during which they work, at one season of the year, is about nine hours. In winter, from seven to eight hours. The usual period of remaining in school is about six hours and a half during the day.

The instruction of the girls is conducted by a head Schoolmistress and two Assistants.

The food required for the Establishment is supplied by yearly contract, and in order to meet the case of any considerable fluctuation of prices during its continuance, it is stipulated, that the contractor may surrender his contract on a notice of two months, or the Governors put an end to it on a notice of one month. This stipulation has been thought advisable, in consequence of the frequent applications made by contractors for indemnity on account of the increased prices, during the year, of the articles for which they had contracted.

When we visited this Establishment, we found the buildings in good condition and well arranged. The appearance of the children bore a very favourable testimony to the general management and kind treatment which they experienced. We have in no other school observed such decided appearances of health, activity, and animation amongst the children. The military habits to which they are accustomed, and a regular series of gymnastic exercises, to which they are trained, are, we have no doubt, amongst the most efficient causes which have produced this result.

Although the children are not so confined as to render elopement difficult, they seldom endeavour to escape from the bounds. Three boys lately attempted to escape, but this was explained by circumstances unconnected with any feeling of hardship or discontent.

The children are permitted to see their relations and friends under due regulations as to the time of their visits, and as stated to us by the Commandant and other officers, this communication is desired and encouraged by the Governors.

The whole expense of maintaining, clothing, and educating each child, is estimated at £. 10. 10s. or from that to £. 11 per annum.

Appendix,
N° 4.

According to the evidence of Major Spottiswoode, the present Commandant, the Governors find no difficulty in disposing of the boys from this Establishment, and the applications for them are more numerous than can at times be complied with. The boys have their option, either to be bound as apprentices at home, or to go into the

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the army or navy. Of those who prefer being apprenticed, the majority are sent out as servants; but a large proportion of the whole prefer to go into the regular army, commencing generally as drummers or musicians; and even of those who leave the Institution, in the first instance, as servants or apprentices, it is the opinion of the Commandant, that by far the greater number, after the expiration of their service, ultimately join the army. This may be accounted for by the habits acquired in the Hospital, conducted, as we have before observed, altogether on a military plan, not only as to the establishment of officers, but the forms of discipline maintained in its daily routine, the language and terms employed, the dress worn, the movements to which the boys are drilled, and all those circumstances by which the mind at their age is naturally impressed.

More difficulty, as might be expected, is experienced in providing for the girls, at the time when their school education is finished. When we visited the Hospital, a considerable number of them remained in the Establishment, for whom, although above the age of fourteen, at which period the Governors are desirous to place them out, no suitable situations had been found. In general they are apprenticed as servants; a few are occasionally bound to milliners, or to other trades. No fee is given, nor is it now the practice of this Institution, as it was formerly, to grant a premium to such apprentices as complete the period of their service to the satisfaction of their masters. By the rules of the Institution, the children can only be placed with Protestants. But in some cases, where a Roman Catholic, (being a relation of the child and a respectable tradesman,) is desirous of taking him, and has the parents consent, the Governors have authorized the child to be given to the latter, to be disposed of as they think proper.

The number of children admitted yearly, on an average of three years, ending 1st November 1825, was one hundred and seven. The number given out yearly, on an average of the same years, was one hundred and eight. The general health of the children is matter of satisfaction, as we have already observed. There were, however, on the 6th November 1825, in the infirmary, twenty-two boys and thirteen girls. Cutaneous eruptions, and a species of ophthalmia, are in this, as in the other extensive establishments which we have examined, the prevalent diseases.

Appendix,
N° 14.Appendix,
N° 13.

This Institution is supported chiefly by annual parliamentary grants. The Corporation is also possessed of a small estate in the country, and of stock in the public funds; there have also been occasional bequests made to the Society. Whatever is produced by the labour of the workmen or children, and is not wanted for the use of the Establishment, is sold, and the money carried to account. Since the Society has received regular aid from the State, the private contributions have ceased.

The interest which this Society has in the small estate alluded to, is possessed by them jointly with the Hibernian Marine School. This property was bequeathed by the late Henry Waddell, esq. in the year 1783. It consists of about sixteen acres of land in the county of Carlow, which were held under leases for lives renewable for ever, subject to a head-rent of £. 19. They are now let for the yearly rent of £. 49. 5s. 9d. yielding therefore after deduction of the head-rent, £. 30. 5s. 9d. to be divided between the Hibernian Military and Hibernian Marine Societies.

Among the private pecuniary bequests was one of £. 3,000, by an English lady, Mrs. Wolfe, which is invested in government securities. The Society also possesses an annuity of £. 40, charged upon lands in the county of Kilkenny, bequeathed to them in perpetuity by Dr. Downes, formerly Bishop of Waterford.

Appendix,
N° 15.Appendix,
N° 16.

The amount of the parliamentary grants has varied in different years. In the year 1815, the period of the first grant, the sum was £. 14,160 Irish currency, since which time it has been from £. 8,000 to £. 9,000. The sum for each of the years 1824, 1825, and 1826, was £. 8,125 Irish currency, and for the year ending 5th of January 1827, £. 7,500 British, sterling. In the year 1819, the sum of £. 6,279. 6s. 7½d. Irish, being savings from the parliamentary grants of former years, was deducted from the amount of the Estimate, and reduced the grant of that year to £. 3,824. 3s. 4d.

The total receipts and expenditure of the Society, for the years ending 5th of January 1825, 1826, and 1827, will be found in the Appendix.

Appendix,
N° 17, 18 & 19.

The total receipts of the Society, for the last year, ending 5th of January 1827, were £.7,782. 17s. 4d. British, sterling, viz.

Parliamentary Grant	-	-	-	-	-	£.7,500	-	-
From other sources	-	-	-	-	-	282	17	4
						<u>£.7,782 17 4</u>		

The total expenditure for the same year was £.7,918. 15s. 7d. British.

The Accounts are made up quarterly, and examined by the Adjutant and Quarter Master, and afterwards by the Commandant. The Treasurer then makes out the order, which is signed by the Chairman of the Committee, and ultimately, three of the Governors sign a check for the amount upon the Bank of Ireland. The general Accounts for the year are examined and signed by the Governors, before they are presented for audit at the Imprest Office.

Besides the acting Officers and Masters at present receiving pay, there are two Schoolmistresses placed on retired allowances from the funds of the Society; one of them receives £.30 per annum, the other £.25.

We cannot conclude our account of this Institution without repeating, that its general appearance afforded us great satisfaction, and bore decided testimony to the excellent management under which it is at present placed.

Hibernian Marine Society.

Appendix,
N^o 20.

THIS Society originated among a few individuals, merchants in Dublin, with the view of rescuing from idleness and vice the destitute boys who frequented the quays of that city. The subscribers were afterwards, in the year 1775, incorporated by Royal Charter, for carrying into effect, as the preamble of the Charter expresses it, "a plan of a more extensive and permanent use, that of establishing a nursery and school for the maintenance and instruction of the orphans and children of those seamen who had perished, or become disabled by age or infirmity, of being of further use, either in His Majesty's or the merchants service, where they were to be lodged, fed, clothed, educated in the Protestant religion, and instructed so as to fit them for the sea service, in order to their being apprenticed to sea-faring men."

The preamble further states, that pursuant to this plan, several sums of money were subscribed, by means of which, and other voluntary benefactions, they had been enabled to receive a number of children, and provide for them in the manner described; and that the bounty of Parliament had enabled them to build a house in the city of Dublin, near the sea, capable of containing 200 children and upwards, when their funds should be sufficient for giving a relief so extensive.

By this Charter, which incorporates the Society under the title of "The Hibernian Marine Society in Dublin, for maintaining, educating and apprenticing the Orphans and Children of decayed Seamen in the Royal Navy and Merchants Service," the usual powers and privileges are conferred, and they are authorized to purchase or take lands to the yearly value of £.2,000, and money or chattels to any amount, to establish schools and nurseries in any part of Ireland, to elect a President and other officers, and to make bye-laws.

The establishment is calculated for the reception of one hundred and eighty boys. At the time of our examination the number was one hundred and seventy; a reduction which was stated to be rendered necessary in the course of the last year, by the increased price of provisions, and the state of the funds.

On the 31st of January 1827, the number was still further reduced to one hundred and forty-eight. The form of admission is by petition to the Society; and previous to the admission of any boy, a certificate must be signed and authenticated, on oath, by three masters of ships, or respectable householders, that he is the son of a deceased or decayed seaman. It is required also, that the relation or friend who applies on behalf of the child, should enter into bond for him, under the penalty of ten pounds, that he will submit to the rules of the Institution, continue in it till he is of proper age

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age, and will then enter into the Royal Navy, or sign indentures of apprenticeship for the merchant service, as the Governors shall direct.

It appears from the Report of the Commissioners of the Board of Education, dated in 1809, that the number of children admitted during the ten years preceding was three hundred and twenty-three, giving an average of about thirty-two yearly. According to a Return made to us by the Registrar, the admissions for the sixteen years ending 5th January 1825, were four hundred and ninety-five, giving an average of thirty-one yearly. Of these four hundred and ninety-five, admitted since the 5th January 1809, it appears from the Returns made to us, that ninety-six entered the Royal Navy, two hundred and forty-six were apprenticed, eight volunteered into the merchant service, (being allowed to do so without indentures of apprenticeship), and seventy-six eloped from the Institution. Of these numerous elopements it is proper to observe, that by far the largest proportion was during the first three years of the period in question. Since 1811 there have been comparatively few, and there has been no case of elopement since 1823.

The condition prescribed by the Charter, as to the class of children received, is said to be strictly complied with, none but the children of seamen being on any account admitted. We are informed that frequent impositions were at one period practised in this respect, but that the regulations of the Governors, as to the evidence required, have been effectual in checking them. It is not in the power of the Society to receive all, or nearly all, who seek admission; and it appears, from the evidence of the Registrar, and other officers, that they are under the necessity, on almost every occasion where vacancies are to be supplied, of rejecting not merely a few, but many applications, the number of vacancies being always exceeded by the number of applicants.

Appendix,
N^o 22 & 23.

The Charter provides for the appointment of suitable persons "to instruct and teach the children to read, especially the Holy Scriptures, and to instruct them in the principles of the Protestant Established Religion, and in writing, arithmetic, navigation, and such other parts of erudition, as to the said Corporation shall seem meet."

The officers connected with this part of the duty, and who receive salaries or allowances on the Establishment, are;—a Chaplain, who has a salary of £.100; a Master, who has a salary of £.150, with furnished apartments in the house, and certain fixed allowances; and an Usher, with £.80 salary, furnished apartments, and allowances.

With respect to the important office of Chaplain, it is proper for us to state, that at the time of examining the Institution, we found it on a footing by no means satisfactory. The gentleman who held the appointment, the Rev. Dr. Gamble, and who received it about twelve or thirteen years before, had for some time been altogether incapable, from mental infirmity, of discharging the duties of the office. Having permission from the Governors to appoint a deputy, he granted a nomination, about two years before, to the Rev. George Wright, to be his assistant, and Dr. Gamble had ceased to give any attendance.

Mr. Wright, to whose evidence in the Appendix we beg leave to refer, undertook, at the request of the Chaplain, without any concurrence from the Governors, or interference on their part, to give his assistance gratuitously. As Mr. Wright had a considerable private school under his own care, the duty which he was enabled to perform at the Marine School appears to have been very limited. He only engaged to preach in the Chapel of the Hospital every alternate Sunday; and as to the instruction of the children, no definite time for catechising was prescribed. He was engaged merely to assist in the discharge of the Sunday duty. Not having been recognized by the Society, he received no instruction from them as to the course which he was to pursue, or the nature of the assistance expected from him. He was in the practice, however, of catechising the children, and lecturing to them, or rather to a class of them, who were most advanced, on Sundays, for about half an hour before the church service. He gave no attendance on other days.

Appendix,
N^o 25.

As might be expected, under these circumstances, the progress of the children in that instruction which it is the more peculiar duty of the Chaplain and Catechist to give, was by no means such as the appointment is intended to secure. They had not attended the catechetical examinations in St. Mary's church since Mr. Wright's

appointment. It appears, that he addressed a letter to the Governors in 1824, stating his reasons for not presenting them for examination, in consequence of which he received an official communication from the Board, that it was not their wish that any of the boys should attend the examinations which were to take place in the month of June of that year. The reason which Mr. Wright assigned for not wishing the attendance of the children, at this examination, was the extent of the subjects prescribed by the Association, for which he conceived that it was impossible for him to prepare them duly within the time between his appointment and the day fixed for the examination.

It is to be observed, that a special clause in the Charter of Incorporation authorizes the Society to remove and displace any of the Officers of the Corporation for such cause as they shall deem just and reasonable. The manner and condition of the appointments to all these offices, as prescribed by the Charter, is by annual election, and necessarily gives a further opportunity for remedying any defect in the Establishment.

We have now to add, that soon after the date of our inquiry into this Institution, the situation in which the office of Chaplain then stood, engaged the particular attention of the Governors, and that an arrangement of a satisfactory nature has now taken place.

In January 1826, a resolution was entered into for the election of an Assistant Chaplain, in place of Mr. Wright, whose resignation of the office was then intimated; and on the 6th of March thereafter, the Committee of the Society were directed to prepare a set of regulations for the duty of the Chaplain. The regulations so prepared, were, on the 27th of that month, submitted to a General Meeting; and with some amendments, were ultimately adopted by the Governors on the 21st August 1826. At an intermediate General Meeting, on the 3d April 1826, the Rev. William Faussit was elected Assistant Chaplain, under the proviso that he should be continued in the office, but that he should not receive salary or allowance until the first Monday in November following, being the regular time appointed for the annual election of officers.

On the 6th November 1826, Mr. Faussit was accordingly appointed Chaplain to the Society.

The following is a copy of the Regulations made respecting his duties:—"Resolved, " That the 19th Bye-Law, which specifies the duty of Chaplain, be repealed; and " that the following be substituted in lieu thereof; viz.—

" That the Chaplain, previous to entering on the duties of his office, do produce " a licence from His Grace the Archbishop of Dublin.

" That the duty of Chaplain be, to have prayers, according to the rites and ceremonies of the United Church of England and Ireland, read; and have a sermon " preached on every Sunday, and on Christmas Day, and Good Friday; to have " the Sacrament of the Lord's Supper administered in the Chapel, upon Christmas " Day, and Easter and Whit-Sundays, and such other times as may be deemed " proper; to catechise and examine the children three times in each week, in the " principles of the Christian religion for two hours in each day, viz., from two till " four o'clock on every Monday, Wednesday and Friday; and such of the boys as " may be qualified for examination to be divided into four classes, each class to be " examined for half an hour. To catechise the children at large every Sunday for " half an hour, between divine service and the time for dinner; and to attend such " of the officers, servants and children as may be ill; for which duties he is to " receive a salary of £. 100, Irish, per annum."

The duties of the Master are not confined entirely to the School department; he has a general direction of the Establishment, and is the chief resident officer. Mr. Baker, the present Master, served for many years in the army. He has a salary of £. 150 per annum, with apartments in the Hospital, some furniture, and allowance of fuel, &c.; one Usher is allowed by the Society; Mr. Baker has another assistant in the school, paid by himself.

On the subject of education, and connected with the nautical instruction of the boys, we have only further to state, that a vessel was at one time given by the Lords of the Admiralty for the use of the Institution. It was a vessel of considerable size,

size, intended to serve as a school for a certain number of the boys, who were to live on board and be regularly trained. The plan was connected with a proposed increase of the school, and application was made to Government for an enlarged grant of money.

This application was, however, unsuccessful, and as the funds of the Institution were not sufficient to defray the additional expense, which would have been occasioned, the Governors found it necessary to return the vessel.

When the boys have made the requisite progress in school, and are of a suitable age, they are further instructed in trades, chiefly those of shoemaker and tailor, which are taught in the house by the persons employed for the Establishment.

The materials for the childrens clothing are supplied by contract ; but the clothes are made in the house, so also are their shoes. A shoemaker contracts for them, at £. 1. 1s. 8d. yearly, for each boy ; he finds all the requisite materials ; and is bound to instruct a certain number of the boys, having in return the benefit of their work. It appears from the evidence of Mr. Baker, that before this arrangement, the expense of shoes and repairing them, was as high as 1l. 14s. 6d. for each boy. The contract is renewed every year.

According to Mr. Baker's calculation, the total yearly expense of clothing each boy, including in that estimate the whole establishment of one hundred and eighty, is somewhat under £. 3.

The provisions are supplied by contract, from the dealers in each article.

Mr. Baker, the Master, has, besides his duties in the school department, the superintendence of the clothing and diet.

A Surgeon is in attendance on the Institution, who has a salary of £. 100 per annum. There was formerly a Physician also ; but that appointment was discontinued in the year 1820. It is stated to us, that the children are in general very healthy. At the time of our inquiry, there was only one boy in the Infirmary.

We shall now shortly state the funds belonging to the Society :—

They possess £. 8,600 Bank Stock, producing a yearly dividend of £. 860.—£. 3,846. 10s. 5d. of 3½ per cent. Stock, producing £. 134. 12s. 7d., and £. 105 in the £. 4 per cents, producing £. 4. 4s.

Appendix,
N° 22.

They also receive from lands in the county of Carlow, a rent of £. 15. 2s. 10½d., being a moiety of the small estate mentioned in the preceding Report of the Hibernian Society for the care of Soldiers Children. From ground on Rogerson's Quay, Dublin, a rent of £. 144. 16s. From a small piece of ground adjoining their nursery, £. 8 per annum.

They likewise hold an annuity of £. 5, yearly, bequeathed by the late Mr. Cranfield. And a bond for £. 407. 8s. 7d. executed by two individuals, which ought to yield an interest of £. 24. 9s. But as the property upon which it has been secured, has been for many years in the Court of Chancery, nothing is at present received from this source.

The ground on Rogerson's Quay is held by a lease renewable for ever, without fine, at a yearly rent of £. 90. Part of the ground so demised, is occupied by the Society's buildings ; and the remainder is let by them at the rent above-mentioned, of £. 144. 16s.

The Bank and other Stock held by the Society, was made up originally from subscriptions and bequests, increased afterwards by the bonus, and other profits accruing on the capital invested.

From the different sources which have been mentioned, the Corporation possesses a yearly income of about £. 1,196. 4s. 5½d.

Besides these permanent funds, they have since the year 1816, inclusive, received public aid by an annual grant from Parliament. The amount of this grant for the last seven years, ending 5th January 1827, has been £. 1,600 per annum, British.

Appendix,
N° 33.

They likewise derive a fluctuating income from voluntary contributions. These have not of late years amounted to more than about £. 36 per annum.

The books and accounts of the Society are kept by the Registrar, who acts as Secretary at all Meetings of the Board, and carries on the necessary correspondence.

Appendix,
N^o 29, 30 & 31.

The total expenditure of the Society for the years 1824, 1825, and 1826, appears, according to the Returns with which we have been furnished, to have been as follows : viz.—

For 1824	-	-	-	£. 3,342	19s.	5d.	Irish currency.
1825	-	-	-	£. 3,087	3s.	11½d.	British.
1826	-	-	-	£. 2,963	16s.	3d.	British.

The estimate of the probable charge of the Establishment for the present year is, £. 3,344. 11s. 7d. British.

About thirty boys have entered the navy or merchant service in each of the three last years. They are allowed to volunteer to the revenue cruizers, without indentures of apprenticeship, and a boy who has reached the age of sixteen, and who has attended the school for six years, and a trade for one year, is allowed to volunteer without indenture to a merchant vessel. It appears that a difficulty occurred, some years ago, in disposing of them in this way, from the unwillingness of the masters of merchant ships to bind themselves by indentures, in consequence of which, the above relaxation was made from the strict rule previously observed.

According to the information given to us, the boys have in general turned out well. Some of them have advanced to be lieutenants in the navy, and many become masters and mates in the merchants service.

The Female Orphan House.

Appendix,
N^o 40.

THIS Institution was established originally by voluntary association in 1790. The Governors and Governesses were incorporated by an Act of the 40th of his late Majesty, and received power to take lands to the value of £. 5,000 yearly; to hold regular meetings; to elect additional members; appoint officers and servants; and make bye-laws.

The officers provided by this Act were a President, four Vice Presidents, a Treasurer, a Secretary and Registrar.

The object of the Society is to provide maintenance and education for poor Female Orphans, and apprentice them as servants. The house is fitted for the reception of one hundred and sixty-eight girls, and the Establishment is at present full. By the regulations of the Governors, the children are admitted from the age of five years to ten; are instructed in the principles of the Established Religion, taught reading, writing, cyphering, needle-work, geography, and every part of household work, that may render them useful servants, and are afterwards apprenticed or put out to service from the age of sixteen to twenty-one.

Every candidate for admission must be recommended by a Subscriber, and is required to appear at one of the monthly meetings of the Managers, and to produce a certificate from the Minister and Churchwardens of the parish to which she belongs, attesting that she is an orphan, and stating her age, the place of her birth, and the religion of her parents. It is required also, that the persons who recommend the child, shall enter into a bond for the payment of £. 50 sterling, in case it should appear that the child had either father or mother living at the time of her admission.

Besides the officers named in the Act of Incorporation, there is a resident Matron appointed by the Governors, to whom, with the aid of an assistant Schoolmistress, is committed the direction and superintendence of the House and Establishment.

The interior management of the House is carried on, according to precise regulations established by the Governesses, a copy of which, as well as of the bye-laws, will be found in the Appendix.

There is also a Chaplain appointed by the Board of Governors, under whose direction the education of the children is conducted, and to whom their religious instruction is particularly entrusted.

We derived great satisfaction in our visit to this Establishment, from witnessing, not only the order and cleanliness which prevailed in every department, but also an appearance

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appearance of health, cheerfulness, and comfort among the inmates, which plainly denoted the judicious and parental system of management on which it is conducted. From our examination generally into the plan of the Institution, and the results of it, we are led to the conclusion, that it has fully answered the expectation of its promoters, and attained the benevolent object for which it was designed.

It appears, from the evidence of Alexander Knox, Esq. who has been a Governor for many years, as well as that of Mr. Malins, who has long held the office of Registrar, and from the testimony of other officers connected with the Institution, that there are at all times more applications for servants from the Female Orphan House than the Managers have it in their power to comply with; that the young women apprenticed from the House, have with very few exceptions, given proof in their after conduct of the benefits which they derived from the Institution, and have in many cases returned voluntarily, to express to the Governors their sense of obligation on this account. Of the feeling which they entertain towards the Establishment, an illustration is afforded in the following passage of Mr. Knox's Examination: "It may be right for me to state, that the cordial feelings which I am ascribing to our orphans are by no means of recent origin. I have already mentioned the sense of shame likely to be felt by young persons bred in Charitable Institutions, but during many years we have had a pleasing proof that the Female Orphan House creates no such apprehension. It is always observed, that at the annual charity sermon, when the children walk into church, such of the girls as are at service in Dublin, or its near neighbourhood, come regularly for the purpose of walking into church with them, as if they felt it an honour to have been connected with the Female Orphan House. I have often seen them from their number form an interesting group at the rear of the procession."

Appendix,
N° 46.

Much of the success attending the operations of this Society is to be ascribed to the personal exertions of those Managers who have devoted a large portion of their time and attention to its objects. We feel it our duty to apply this remark particularly to Mrs. La Touche, the Vice President, who has taken the leading direction of the Institution, and to whose unremitting watchfulness over its interests, the Establishment has, during its whole course, been deeply indebted. On this point we refer to the Evidence of the Managers and Officers of the Society, as given in the Appendix. One important circumstance in the superintendence taken by Mrs. La Touche, and which can scarcely be hoped for on the part of the Managers of Public Institutions of a similar nature, is the attention which she pays to the children individually, not merely while they remain in the Orphan House, but after the time of their leaving it; not even confined to the period of their apprenticeship, but extending to their future life. By thus discharging in a great measure the duty of a parent, she is enabled to preserve an influence over their affections, while the assurance that they still have a friend to whose counsel and aid they may on occasions of difficulty resort, cannot fail to operate powerfully upon their conduct.

No apprentice fee is given with the children; but if they serve faithfully during the whole period of apprenticeship, a premium of five guineas is payable by the master or mistress, and almost all the girls, according to the evidence of the Registrar, have received this premium.

The admissions into the House are at the rate of from twenty to twenty-five yearly. No elopement from the Orphan House has occurred within the last ten years.

We proceed to give a short account of the Officers of the Institution, and of the Funds by which it is supported.

The Registrar and Accountant, Mr. Malins, has a yearly salary of £.75; his duties are sufficiently denoted by the title of his office.

Appendix,
N° 43.

The present Chaplain, the Rev. Charles Dickinson, was appointed by the Board in 1822. He officiates in the Chapel connected with the Institution, which is a considerable building, and fitted for the accommodation of the public, as well as of the inmates of the Orphan House. His duty, connected with the School, is to lecture and catechise the children, for which purpose he attends twice a week at least, for two hours on each day. The emoluments of the Chaplain consist in a yearly salary of £.150.

Appendix,
N° 44.

The domestic arrangements and charge of the children are committed to the Matron. Miss Sarah Stephens, the present Matron, appears to be peculiarly well

Appendix,
N° 45.

fitted for carrying into effect the plans of the Managers. She discharges the duties of principal Schoolmistress as well as of Matron, which were, before her appointment, separate offices. Miss Stephens has a permanent salary of £.60, and a further sum of £.20, while she continues to give satisfaction to the Governors. She has regularly received the full allowance of £.80.

The Assistant Schoolmistress, Miss Graham, has a salary of forty guineas.

The girls are constantly instructed in needle-work, but care is taken at the same time that they shall not remain unpractised in the equally necessary duties of the kitchen, the laundry, and the dairy, and in the cleaning of the apartments; all which they perform by weekly rotation. One servant only, in addition, is kept for the kitchen.

In the School department, besides the elementary reading, and religious instruction, some historical books, and others of a miscellaneous nature, are used.

The only permanent Fund belonging to the Society, is a small capital arising from a bequest of £.1,800, left by Lady Cremorne, and another bequest from Mr. De Courcy, which, with some savings from annual contributions, amount together to about £.3,000, and are vested in Government securities.

The other funds are derived from voluntary subscriptions, the collection at an annual sermon, and parliamentary grants, which have been voted to them annually since the year 1800. The grant for that year was £.484. 12s. 11½d.; and the amount for subsequent years has varied from that sum to £.3,758, being the largest vote in any one year.

Appendix,
N° 52.

A statement of the income of the Society from these different sources, since its commencement in 1791, will be found in the Appendix.

Appendix,
N° 52.

The total Estimate of Expenses for the year ended 5th January 1826, was £.2,462. 15s. 7½d. British. The grant from Parliament for that year was £.1,760. 7s. 8d.

Appendix,
N° 49.

The total Estimate of Expenses for the year ended 5th January 1827, was £.2,680. 4s. British, and the grant from Parliament was £.1,599. 7s. 8d. The Estimate of Expenses for the current year, ending 5th January 1828, is £.2,673. 16s.

Appendix,
N° 50.

The buildings of the Female Orphan House are well arranged, and in good condition. They were considerably enlarged some years ago, having been originally intended for the reception of one hundred children only; for this purpose, and for the building of the Chapel, additional funds were, during three successive years, afforded by Parliament. This aid, however, was discontinued before the completion of these buildings, and the Governors found it necessary to apply part of their capital for accomplishing the work.

The cost of maintaining and educating each child, including the total expenses of the Establishment, is calculated by the Registrar at about £.15 yearly.

In conclusion of this Report, we have only to observe, that the three Institutions to which it relates are favourably circumstanced, in being enabled to provide, to a great extent, an appropriate destination for their inmates. The sons of soldiers, educated, as we have observed, upon a system, all the details of which are strictly military, naturally resort to the army. The sons of sailors, who are educated in the Marine School, are almost all finally employed in the navy or merchant service, while the girls in the Female Orphan House have hitherto been indebted to the peculiar benevolence and care of an individual, for being placed in situations which have in most instances realized her hopes for their welfare.

T. FRANKLAND LEWIS.	(L. S.)
J. LESLIE FOSTER.	(L. S.)
W. GRANT.	(L. S.)
J. GLASSFORD.	(L. S.)
A. R. BLAKE.	(L. S.)

London, 18th May 1827.

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SOLDIERS CHILDREN.

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A P P E N D I X.

Appendix, N° 1.

The CHARTER for Incorporating the HIBERNIAN SOCIETY in *Dublin*, for maintaining, educating and apprenticing, the Orphans and Children of Soldiers in Ireland, for ever.

GEORGE the Third, by the grace of God, of Great Britain France and Ireland, King, Defender of the Faith, and so forth: To all unto whom these presents shall come greeting: Whereas, We are informed by the humble Petition of the most Reverend Father in God our right trusty and right entirely beloved Counsellor Richard Lord Archbishop of Armagh Primate of all Ireland, our right trusty and well beloved Counsellor James Lord Baron Lifford our Chancellor of our said kingdom of Ireland, the most Reverend Father in God our right trusty and right entirely beloved Counsellor Arthur Lord Archbishop of Dublin Primate of Ireland, our right trusty and right entirely beloved Cousin and Counsellor James Duke of Leinster, and divers Noblemen, Bishops, Judges, Gentry and Clergy, of our said kingdom of Ireland, that upon the death of non-commissioned officers and private men of our army in our said kingdom of Ireland, and upon removal of regiments and of drafts from regiments to foreign service, great numbers of children have been heretofore left destitute of all means of subsistence, and that a subscription was set on foot in the year one thousand seven hundred and sixty-four, for raising a fund to support the establishment of an hospital in order to preserve children left in such circumstances from popery, beggary and idleness, and the subscribers had received great encouragement from Parliament and the public; and the said petitioners by their petition prayed, that we would be graciously pleased, by letters patent under our great seal of our said kingdom of Ireland, to incorporate the said petitioners and other subscribers to the said Charitable Institution: And we being graciously pleased to approve of the said Institution, and desirous that the same should be conducted with such economy and regularity as may render it a real and lasting benefit to our military service, and to our said kingdom of Ireland in general; Know ye therefore, that we of our special grace, certain knowledge and mere motion, by and with the advice and consent of our right trusty and well beloved Cousin and Counsellor George Viscount Townshend, our Lieutenant General and General Governor of our said kingdom of Ireland, and according to the tenor and effect of our letters, our privy signet and sign manuel, bearing date at our Court at St. James's, the third day of May one thousand seven hundred and sixty-nine, in the ninth year of our reign, and now enrolled in the rolls of our High Court of Chancery in our said kingdom of Ireland, have ordained, constituted and appointed, and by these presents, for us our heirs and successors, We do ordain, constitute and appoint, our right trusty and well beloved Cousin and Counsellor George Viscount Townshend our Lieutenant General and General Governor of our said kingdom of Ireland, and other our chief Governor or Governors of our said kingdom of Ireland for the time being, the most Reverend Father in God our right trusty and right entirely beloved Counsellor Richard Lord Archbishop of Armagh Primate of all Ireland, the most Reverend Father in God our right trusty and right entirely beloved Counsellor Arthur Lord Archbishop of Dublin Primate of Ireland, and the Archbishops of Armagh and Dublin respectively for the time being, our right trusty and well beloved Counsellor James Baron Lifford our Chancellor of our said kingdom of Ireland, and the Chancellor of our said kingdom of Ireland for the time being; the right Reverend Father in God Charles Bishop of Kildare, and the Bishop of Kildare for the time being, our right trusty and well beloved Counsellor John Lord Annaly, Chief Justice of our Court of King's Bench in our said kingdom of Ireland; our right trusty and well beloved Counsellor Richard Clayton, Esq., Chief Justice of our Court of Common Pleas in our said kingdom of Ireland, our right trusty and well beloved Counsellor Anthony Foster, Esq., Chief Baron of our Court of Exchequer in our said kingdom of Ireland, and the Chief Justices of our said Courts of King's Bench and Common Pleas, and the Chief Baron of our said Court of Exchequer respectively for the time being, our right trusty and well beloved the Lord Mayor of our city of Dublin, the Chief Secretary to our Lieutenant or other Chief Governor or Governors of our said kingdom of Ireland, our Prime Serjeant at Law, our Attorney and Solicitor General in our said kingdom of Ireland, the Commander in Chief and Lieutenant General of our Forces on the establishment of our said kingdom of Ireland, the Adjutant General, the Quarter Master General, the Dean of St. Patrick's, Dublin, the Reverend the Archdeacon of Dublin, the Field Officers of the respective regiments doing duty in the

Appendix, N° 1.

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 Charter of the
 Hibernian Society
 for maintaining, &c.
 Orphan Children
 of Soldiers.

Appendix, N^o 1.

Charter of the
Hibernian Society
for maintaining, &c.
Orphan Children
of Soldiers.

garrison of our city of Dublin, and the Recorder of our said city of Dublin, all for the time being, our right trusty and right entirely beloved Cousin and Councillor James Duke of Leinster, our trusty and well beloved Nathaniel Clements, Esq., Thomas Waite, Esq., Major General Edward Sandford, William Bury, Esq., Henry Meredyth, Esq., Charles O'Hara, Esq., the Reverend Brabazon Disney, doctor in divinity, rector of St. Paul's Dublin, Colonel James Gisborne, Colonel John Pomeroy, Colonel Hunt Walsh, Colonel Robert Cunningham, Lieutenant Colonel William Burton, Samuel Burrowes, Esq., James Span, doctor of physic, Francis Foreside and Archibald Richardson, surgeons, and such others as shall be from time to time by them added to the number of the said persons, or nominated or elected in and to the places and stead of such of them as shall die, to be one body politic and corporate, in deed and in name, by the name of "The Hibernian Society in Dublin," for maintaining, educating, and apprenticing the Orphans and Children of Soldiers in Ireland for ever, and by the same name to have perpetual succession; and also by the same name to sue and to be sued, plead and be impleaded, answer and be answered unto, defend and be defended, in all the courts and places whatsoever of us, our Heirs and Successors, in all suits, plaints and demands whatsoever, in the same manner and form, and as amply as any of our subjects, bodies politic or corporate, within our realm of Ireland may or can do: And we do further grant, that they and their successors may have and use such common seal as they shall think proper, and that it may be lawful for them, and their successors, to change, break, alter and make new the same from time to time as they shall think fit: And we do further grant, that it may be lawful for them, and their successors, by that name to purchase, have, take, receive and enjoy to them, and their successors in fee, and in perpetuity, any manors, lands, tenements, rents, annuities, pensions, tithes or other hereditaments, in our said kingdom of Ireland, not exceeding in the whole the clear yearly value of two thousand pounds, and to take and receive any sum or sums of money, or any manner or portion of goods or chattels that shall to them be given, granted, devised or bequeathed, by any person or persons, bodies politic or corporate, capable of making a gift or devise thereof, and therewith, and thereout, to erect, maintain and support in all places of our said kingdom of Ireland where they shall judge the same to be most necessary and convenient, such and so many hospitals as they shall think proper: And we direct, that the said body corporate shall have a general meeting of the members thereof quarterly in Dublin, at such place or places as they shall think proper, the first Monday in May, August, November, and February, yearly, in all times coming, and oftener when and where the said body corporate shall think meet; and any seven members of the said body who shall convene at the said times and places shall be a quorum of the said general meeting, and be able and capable to do and transact all matters and things relating to the affairs of the said Corporation: And we direct, that the first general meeting of the said body corporate shall be on the first of the said quarterly days that shall be thirty days next after the date of these our letters patent, intimation whereof the said Lord Primate, Lord Chancellor, or the Commissioners of the great seal of our said kingdom of Ireland for the time being, are hereby empowered and required to give to the members of the said Corporation, by a notice to be published in the Dublin Gazette six days before the holding of such general meeting.

And we do hereby empower and authorize the said body corporate, when they shall be so assembled, to elect from amongst themselves by plurality of voices a President and Vice President, and a Treasurer, and such other officers as they shall find needful, to continue till the first Monday in November next thereafter, and until others shall be chosen to succeed them.

And we do empower and authorize the said President or Vice President, or in case of the sickness or absence of the said President or Vice President, any two members of the said corporate body, to administer an oath or oaths to the said Treasurer and other officers, which they shall be and are hereby required to take for the due and faithful execution of their respective offices.

And we do further empower the said Corporation, upon the first Monday in November in all time coming, or in case of any emergency preventing their meeting on that day, then at the next quarterly meeting thereafter, to make a new election of persons to serve in the said offices, or to continue the former officers, as they shall think most convenient.

And we do hereby empower the said body corporate, at their first general meeting, to nominate and appoint fifteen of the said body to be a committee, to meet in Dublin the first Tuesday in every month, or oftener as need shall require, in such place or places as shall be agreed on by the said Corporation, which committee are hereby authorized and empowered to carry into execution such orders rules and directions as shall from time to time be made by the said Corporation, and which committee shall continue till the first Monday in November next following the first general meeting, at which time and afterwards on every first Monday in November yearly, the said Corporation shall nominate fifteen of their members to be a committee for one year for the purposes aforesaid: And we do also empower, authorize and require the said Corporation, at their general meetings to nominate and appoint lesser committees in all places where any hospitals shall be hereafter erected, for the purposes in these our letters patent, which lesser committees shall be appointed at such time and place, and continue for such time or times, as the said Corporation shall think proper: And we do also empower the said Corporation, at their general meetings to nominate and appoint fit persons in any place of our dominions or elsewhere, to receive sub-

scriptions,

scriptions, money or other things contributed towards the said institution: And we do empower and authorize the committee of fifteen in the city of Dublin, and the lesser committees in all places where hospitals for the purposes aforesaid shall hereafter be erected, to nominate and appoint chaplains for their respective hospitals, and also fit and able persons to be schoolmasters of the said hospitals during the will of the said Corporation, to teach the orphans and other unfortunate children of soldiers in the said hospitals to read, especially the Holy Scriptures, and to instruct them in the principles of the Protestant religion established in our said kingdom, and in arithmetic, and such other part of erudition as to the said Society shall seem meet; such chaplains and schoolmasters nevertheless to be licensed by the ordinaries of our said kingdom of Ireland in their respective dioceses, and to be approved by the said corporate body, otherwise such nomination or appointment by the said committee to be void: And our further will is, that the treasurer and other officers shall be accountable to the committee of fifteen at all times when required by the said committee: And the said committee are hereby required to report annually, at such time as the said Corporation shall think proper to the said corporate body, the state of the funds of the said Corporation, the receipts and disbursements of the year, in order that they may be examined and entered in a book to be kept for that purpose, the said book and all other the books and papers of the said Corporation to be at all times open and free for the perusal of the several members thereof.

And we do also empower and authorize the said Corporation, at their quarterly meetings in all times coming, and at no other meetings, to make such rules and ordinances, and from time to time to alter the same, as they shall judge most convenient and needful for the good government of the said Corporation, and management of the affairs thereof, and the effectual promotion of the good ends intended thereby, and to give such instructions, directions, encouragements and salaries to those they employ as they shall judge needful and reasonable; provided that the said rules, ordinances, instructions and directions, be not repugnant to the laws and statutes in force in our said kingdom of Ireland, and that the same be confirmed and approved of by the Archbishop of Armagh, or the Chancellor of our said kingdom of Ireland for the time being, and the Chief Justice of our court of King's Bench, the Chief Justice of our court of Common Pleas, or the Chief Baron of our court of Exchequer, in our said kingdom of Ireland, or one of them, such approbation to be signified under their hands and seals: And our will is, and we do empower and authorize the said corporate body and their successors, or the major part of them, in a general assembly, to remove and displace the President or any of the officers of the said Corporation, for any reasonable cause, and to elect others in the place or places of the person or persons so removed; and that as often as it shall happen, that the President, Vice President, or any of the officers of the said Corporation for the time being shall die, or be removed for reasonable cause as aforesaid, or that any vacancy of a President, Vice President, or other officer of the said Corporation, it shall and may be lawful to and for the members of the said Corporation, and they are hereby required, within forty days (ten days notice being given) to chuse and elect into his or their place or places, some other person or persons of the said Corporation in the manner herein before mentioned, to continue in his or their office or offices till the first Monday in November next following his or their election or elections, and till some other person or persons shall be elected into his or their office or offices: And our further will is, and we empower and authorize the Corporation aforesaid, at any of their quarterly meetings, to assume into their body such persons, being Protestants, as they shall judge fit to assist in carrying on the design aforesaid, which persons shall be deemed members of the said body corporate to all intents and purposes, as if particularly named in these our letters patent: And we do also constitute and appoint every Protestant donor of any sum not less than twenty guineas, for the use of the said Hospitals, a member of the said body corporate from the time of such donation: And we do also constitute every Protestant who shall subscribe and pay any sum not less than three guineas towards the support of the said Hospitals, a member of the said body corporate, for and during one year from the day next following such payment: And our further will is, and we do direct, that no lease or leases of any lands or tenements belonging to the said Corporation, shall be made or executed but at some general quarterly meeting, with the approbation of the major part of the members then present, such major part being at least seven in number.

And our will is, that every lease so to be made, shall be of lands, tenements and hereditaments in possession, and not in reversion, and for a term not exceeding three lives, or thirty-one years, whereon shall be reserved the best yearly rent that can be had for the said lands or tenements at the time of making such leases respectively, without any fine or other income to be taken or had for the same: And our will is, that it shall not be lawful for the said body corporate to diminish their capital stock arising from the annual rent or income of any manors, lands, tenements, annuities, pensions, tithes or other hereditaments, whereof they shall at any time be seised or possessed, but that they shall confine their expenses yearly to such annual rent or income, and to such sum of money, goods and chattels, as shall from year to year be subscribed or given to them, or the interests and profits thereof: And our will is, that no child or children shall be received into any Hospital now erected or hereafter to be erected for the said charity, unless an affidavit shall first be made by some commissioned officer or other credible person or persons, that such child or children is or are the child or children of non-commissioned officers or soldiers deceased, or reduced or removed to foreign service: Provided always, That these our letters patent be enrolled in the rolls of our High Court of Chancery in our said kingdom of Ireland within the space of six months next ensuing the date of these presents: In witness whereof we have caused these our

Appendix, N^o 1.
 Charter of the
 Hibernian Society
 for maintaining, &c.
 Orphan Children
 of Soldiers.

letters to be made patent. Witness our aforesaid Lieutenant General and General Governor of our said kingdom of Ireland, at Dublin, the fifteenth day of July in the ninth year of our reign.

Examined, Michael Nowlan,
 Clerk of the Crown and Hanaper.

Nowlan,
 Clerk of the Crown and Hanaper.

Enrolled in the Office of the Rolls of His Majesty's High Court of Chancery in Ireland, the seventeenth day of July, in the ninth year of the reign of King George the Third, and examined by

John Lodge,
 Deputy Clerk and Keeper of the Rolls.

Appendix. No. 2.

CHARTER OF INCORPORATION:—1808.

Appendix, N^o 2.
 Charter of Incorporation:—1808.

GEORGE the Third, by the grace of God, of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, and so forth, To all unto whom those presents shall come, greeting: Whereas, by our letters patent, enrolled in our High Court of Chancery of Ireland, the fourteenth day of July, in the ninth year of our reign, We did grant, ordain, constitute and appoint George Viscount Townshend, our Lieutenant General and General Governor of our Kingdom of Ireland, and our Chief Governor or Governors of our said kingdom for the time being, and the several other officers and persons in the said letters patent particularly mentioned, and their successors for ever, to be one body politic and corporate, in deed and in name, by the name of "The Hibernian Society, in Dublin, for maintaining, educating and apprenticing the Orphans and Children of Soldiers in Ireland for ever, and by the same name to have perpetual succession:" And whereas it has been represented unto us, that the ends and purposes for which the said letters patent were granted, may be more effectually promoted, and our military service in that part of our said United Kingdom called Ireland, more essentially and permanently benefited, if We should be pleased to grant new letters patent, with further and other qualifications, to the effect hereinafter mentioned, to the said Hibernian Society; and the said Corporation having besought us to grant unto them new letters patent, to the effect and with the powers and qualifications hereinafter mentioned, We are graciously pleased to condescend thereto; Know ye therefore, that We, of our special grace, certain knowledge and mere motion, by and with the advice and consent of our right trusty and right entirely beloved Cousin and Counsellor, Charles Duke of Richmond, our Lieutenant General and General Governor of that part of our United Kingdom of Great Britain and Ireland called Ireland, have made, ordained, authorized, constituted and appointed, and by these Presents for us, our Heirs and Successors, We do make, ordain, authorize, constitute and appoint, our right trusty and right entirely beloved Cousin and Counsellor, Charles Duke of Richmond, our Lieutenant General and General Governor of Ireland, and other our Chief Governor or Governors of Ireland, for the time being, our most dearly beloved son, George Prince of Wales, our most dearly beloved son, Field Marshal Frederick Duke of York and Albany, Commander in Chief of all our Forces in our United Kingdom of Great Britain and Ireland; the most Reverend Father in God, our right trusty and right well beloved Counsellor, William Lord Archbishop of Armagh, Primate of all Ireland; the most Reverend Father in God, our right trusty and right entirely beloved Counsellor, Charles Lord Archbishop of Dublin, Primate of Ireland; and the Archbishops of Armagh and Dublin respectively for the time being; our right trusty and well beloved Counsellor, Thomas Lord Manners, our Chancellor of Ireland, and the Chancellor of Ireland for the time being; the Right Reverend Father in God, our right trusty and well beloved Counsellor, Charles Bishop of Kildare, and the Bishop of Kildare for the time being; our right trusty and well beloved Counsellor, William Downes, Chief Justice of our Court of King's Bench in Ireland; our right trusty and well beloved Counsellor, John Baron Norbury, Chief Justice of our Court of Common Pleas in Ireland; our right trusty and well beloved Counsellor, Standish O'Grady, Chief Baron of our Court of Exchequer in Ireland; and the Chief Justices of our said Courts of King's Bench and Common Pleas; and the Chief Baron of our said Exchequer respectively, for the time being; our right trusty and well beloved the Lord Mayor of our city of Dublin; the Chief Secretary of our Lieutenant General or other Chief Governor or Governors of Ireland; our Attorney and Solicitor General in Ireland; our first Serjeant at Law; the Commander of our Forces, or in his absence, the General commanding the Troops in Ireland; the Adjutant General; the Quarter Master General; the Dean of St. Patrick's, Dublin; the Reverend Archdeacon of Dublin; the Under Secretary for the Civil Department; the Under Secretary of the War Department; the Secretary to the Commander of the Forces; the Judge Advocate General; the Officer at the head of the Barrack Department; the Director General of Military Hospitals; the Commissary General; the Deputy Adjutant General; the Deputy Quarter Master General; the General Officers on the Staff of Ireland; the Deputy Inspector General of Recruits; the Field Officers of the respective regiments doing duty in the garrison of the city of Dublin; the

the Recorder of the city of Dublin, all for the time being; our right trusty and well beloved Cousin and Counsellor Charles Marquis of Drogheda, our right trusty and entirely beloved Cousin and Counsellor George Marquis of Buckingham, our right trusty and well beloved Cousin and Counsellor John Marquis of Sligo, our right trusty and right well beloved Cousin Richard Earl of Shannon, our right trusty and well beloved Cousin Thomas Viscount Cremorne, our right trusty and well beloved John Lord de Blacquiere, the Right Reverend Father in God, our right trusty and well beloved Counsellor William Lord Bishop of Derry, our right trusty and well beloved Counsellor Thomas Lord Bolton, the Right Honourable David Latouche, Sir Charles Burton, Baronet, General Charles Vallancy, Dean Blundell, Singleton Harpur, clerk, Major Edward Cane, Major George Vallancy, Reverend Doctor H. L. Walsh, Major George Nicolls, Major General Faucett, George Stewart, Esquire, Charles William Quin, Esquire, Major General Pratt, Archdeacon Burrowes, Captain Joseph Atkinson, Reverend Thomas Cradock, Colonel Wright, Major Faviere, Luke White, Esquire, Colonel J. D. Arabin, General Peter Craig, the Honourable Thomas Pakenham, the Right Honourable William Elliot, George Ball, Esquire, Patrick Duigenan, Esquire, LL. D. Reverend John Lyster, Brigadier General Brownrigg, John Grant, clerk, Major Sirr, Major Sandys, Major General Dunn, Major Dunn, Thomas Jones, Esquire, Right Honourable Charles Abbott, Major Swan, Alexander Marsden, Esquire, Major Stewart, Reverend Doctor O'Connor, James Henthorn, Esquire, Edward Haughton, Esquire, Doctor William Brook, William Farren, Esquire, Colonel Charles Handfield, Colonel Benjamin Fisher, William O'Connor, clerk, Major General Manly, Major Alexander Taylor, William Johnson, Esquire, Robert Slade, Esquire, our right trusty and well beloved Hely Lord Hutchinson, Robert King, clerk, Colonel Gore, Reverend Mr. Littlehales, Major Ormsby, Captain Richardson, Captain Woodward, Colonel Talbot, Colonel Clinton, Brigadier General Freeman, Colonel Anstruther, George Renny, Esquire, M. D. Major Shortall, Captain Gorges, Sir John Carden, Baronet, Alderman King, the Honourable Baron Smith, the Bishop of Limerick, John Egan, Esquire, Samuel Burrowes, Esquire, Admiral Bowen, Joseph Jameson, Esquire, Edward C. Browne, G. D. Yates, Esquire, M. D. Alexander Jackson, Esquire, M. D. and such others only as shall from time to time be added to the number of the said persons by Us, or by the special appointment of the Lord Lieutenant, or other Chief Governor or Governors of Ireland for the time being, (any thing in our former letters patent to the contrary thereof in anywise notwithstanding,) to be one body politic and corporate, in deed and in name, by the name of "The Hibernian Society in Dublin, for maintaining, educating and apprenticing, or placing in our regular Army as private Soldiers, in such Corps as from time to time we shall please to appoint, the Orphans and Children of Soldiers in Ireland, for ever;" and by the same name to sue and to be sued, plead and to be pleaded, answer and be answered unto, defend and be defended, in all the courts and places whatsoever of Us, our Heirs and Successors, in all suits, plaints and demands whatsoever, in the same manner and form, and as amply as any of our subjects, bodies politic or corporate, in Ireland, may or can do: And further, We do hereby declare and grant, that they and their successors may have and use such common seal as they shall think proper, and that it may be lawful for them and their successors to change, break, alter and make new the same, as they shall think fit: And further, We do hereby declare and grant, that it may be lawful for them and their successors, by that name, to purchase, have, take, receive and enjoy, to them and their successors, in fee and in perpetuity, any manors, lands, tenements, rents, annuities, pensions, tithes, and other hereditaments in Ireland, not exceeding in the whole the clear yearly value of Two thousand Pounds; and to take and receive any sum or sums of money, or any manner or portion of goods or chattels, that shall to them be given, granted, devised or bequeathed by any person or persons, bodies politic or corporate, capable of making a gift or devise thereof, and therewith and thereout to erect, maintain and support, in all places in Ireland where they shall judge the same to be most necessary and convenient, such and so many Hospitals as they shall think proper: And We do hereby direct, that the said body corporate shall have a general meeting of the members thereof quarterly, at such place or places as they shall think proper, the first Monday in May, August, November and February, yearly, in all times coming, and oftener when and where the same body corporate shall think meet; and any seven of the members of the said body, who shall convene or assemble at the said times and places, to be a quorum of the said general meeting, and be able and capable to do and transact all matters and things relating to the affairs of the said corporation: And further, We do hereby direct, that the first general meeting of the said body corporate shall be on the first of the said quarterly days that shall be thirty days after the date of these our letters patent: And our further will and pleasure is, and We do hereby declare and grant, that our Lieutenant General and General Governor of Ireland for the time being, shall be always the President; and the Commander of the Forces, or, in his *absence*, the General Officer commanding the troops in Ireland, shall be always the Vice President of our said Society; any thing in our former letters patent to the contrary thereof in anywise notwithstanding: And we do hereby empower, authorize and require the said body corporate, when they shall be assembled, to *elect* by plurality of voices such other *officers* as they shall find needful, to continue till the *first Monday* in November next thereafter, and until others shall be chosen to succeed them: And we do hereby empower, authorize and require the said President and Vice President, or, in the absence of the said President or Vice President, any two members of the said corporate body, to administer an oath or oaths to the said officers, which they shall be thereby required to take for the due and faithful execution of their respective offices: And we do hereby further empower, authorize and require the said corporation, upon the first Monday in November, in all times coming, or in case of any

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Charter of Incorporation:—1808.

emergency preventing their meeting on that day, then, at the next quarterly meeting thereafter, to make a new election of persons to serve in the said offices, or to continue the former officers, as they shall think most convenient: And we do hereby empower, authorize and require the said body corporate, at their first general meeting, to nominate and appoint fifteen of the said body to be a committee, to meet in Dublin the first Tuesday in every month, or oftner, as need shall require, in such place or places as shall be agreed on by the said corporation, which committee are to be authorized and empowered to carry into execution such orders, rules and directions as shall from time to time be made by the said corporation, and which committee shall continue till the first Monday in November next following the first general meeting; at which time, and afterwards, on every first Monday in November, yearly, the said corporation shall nominate fifteen of their members to be a committee for *one year*, for the purposes aforesaid: And our further will and pleasure is, and we do hereby empower, authorize and require the said corporation, at their general meetings, to nominate and appoint lesser committees in all places where any hospitals shall hereafter be erected for the purposes expressed in the said letters patent; which lesser committees shall be appointed at such times and places, and continue for such time or times, as the said corporation shall think proper: And we hereby further empower, authorize and require the said corporation, at their general meetings, to nominate and appoint fit persons in any place of our dominions, or elsewhere, to receive subscriptions, money or other things contributed towards the said Institution: And we hereby empower and authorize the said committee of fifteen, in the city of Dublin, and the lesser committees, in all places where hospitals for the purposes aforesaid shall hereafter be erected, to nominate and appoint chaplains for their respective hospitals; and also fit and able persons to be schoolmasters of the said hospitals, during the will of the said corporation, to teach the orphans and other unfortunate children of soldiers in the said hospitals to read, especially the Holy Scriptures, and to instruct them in the principles of the Protestant religion, established in Ireland, and in arithmetic, and such other parts of education as to the said Society shall seem meet; such chaplains, and schoolmasters, nevertheless, to be licensed by the ordinaries in Ireland, in their respective dioceses, and to be approved by the said corporate body, otherwise such nomination or appointment by the said committee to be void: And our further will and pleasure is, and we do hereby direct, that the treasurer, and other officers, shall be accountable to the committee of fifteen, at all times when required by the said committee; and the said committee are hereby required to report annually, at such times as the said corporation shall think proper, to the said corporate body, the state of the funds of the said corporation, the receipts and disbursements of the year, in order that they may be examined and entered in a book to be kept for that purpose; the said book, and all other the books and papers of the said corporation, to be at all times open and free for the perusal of the several members thereof: And our further will is, and we do hereby empower, authorize and require the said corporation, at their quarterly meetings, in all times coming, and at no other meetings, to make such rules and ordinances, and from time to time to alter the same, as they shall judge most convenient and needful for the good government of the said corporation, and management of the affairs thereof, and the effectual promotion of the good ends intended thereby, and to give such instructions, directions, encouragements and salaries to those they employ, as they shall judge needful and reasonable, provided that the said rules, ordinances, instructions and directions be not repugnant to the laws and statutes in force in Ireland; such rules, ordinances, instructions and directions not to require any confirmation or approval by any person or persons whatsoever, any thing in our former letters patent to the contrary thereof in anywise notwithstanding: And our further will and pleasure is, and we do hereby empower and authorize the said corporate body, and their successors, and the major part of them, in a general assembly, to remove and displace any of the officers of the said corporation for any reasonable cause, the president and vice-president only excepted, and to elect others in the place or places of the person or persons so removed; and that as often as it shall happen that any of the officers of the said corporation for the time being shall die, or be removed for reasonable cause, as aforesaid, or that any vacancy shall occur of an officer or officers of the said corporation, it shall and may be lawful for the members of the said corporation, and they shall be required within forty days (ten days notice being given) to choose and elect in his or their place or places, some other person or persons of the said corporation, in the manner hereinbefore mentioned, to continue in his or their office or offices till the first Monday of November next following his or their election or elections, and until some other person or persons shall be elected into his or their office or offices: And our further will and pleasure is, and we do hereby direct, that in case the president and vice president shall be absent from any general meeting, that the said corporation, or any seven or more of them, shall have power to appoint one of the members, then present, to preside for such time; and such president, vice president or chairman, shall have a casting voice in case of any equality of votes; and said president, vice president, or chairman, at any of the said general meetings, shall have power to administer an oath to any person or persons for discovering the truth of any matter or thing offered or proposed to the said corporation: And our further will and pleasure is, and we do hereby direct, that no lease or leases of any lands or tenements belonging to the said corporation shall be made or executed but at some general quarterly meeting, with the approbation of the members then present, or the majority of them, such major part being at least seven in number; and that every lease so to be made, shall be of lands, tenements and hereditaments in possession, and not in reversion, and for a term not exceeding three lives or thirty-one years, whereon shall be reserved the best yearly rent that can be had for the said lands or tenements at the time of making such leases respectively, without any fine or other income to be taken or had for the same: And that

that it shall not be lawful for the said body corporate to diminish their capital stock arising from the annual rent or income of any manors, lands, tenements, annuities, pensions, tythes, or other hereditaments, whereof they shall at any time be seised or possessed; but that they shall confine their expenses yearly to such annual rent or income, and to such sum of money, goods and chattels, as shall from year to year be subscribed or given to them, or the interests or profits thereof: And that that no child or children shall be received into any hospital now erected or hereafter to be erected, unless a certificate shall first be obtained from some commissioned officer or other creditable person or persons, that such child or children is or are, to the best of his belief, the child or children of non-commissioned officers or soldiers of the line in actual service, or of soldiers deceased, or reduced or removed to foreign service; but that upon such certificate, such child or children may be received and admitted, anything in our former letters patent to the contrary thereof in anywise notwithstanding: And our further will is, and we do hereby direct, that in the selection of children for admission, *preference* in general shall be given,—

First. To orphans.

Secondly. To those whose fathers have been killed, or have died on foreign service.

Thirdly. To those who have lost their mothers, and whose fathers are absent on duty abroad.

Fourthly. To those whose fathers are ordered on foreign service, or whose parents have other children to maintain.

And that the parents or friends applying for the admission of children shall be required to sign their consent to such children remaining in the said Hibernian Society as long as the said governors thereof may think fit, and to their being disposed of, when of proper age, at the discretion of the governors, as apprentices or servants, or if boys, to their being placed, with their own free consent, in our regular army, as private soldiers, in such corps *as it may be our royal pleasure to appoint.*

And lastly, our will and pleasure is, and we do hereby declare and ordain, that these our letters patent, and every clause, sentence, and article therein contained, or the enrolment thereof, shall be in all things firm, good, valid, sufficient, and effectual in the law, unto the said corporation, according to the purport and tenor thereof, without any further grant, license or toleration from us, our heirs or successors, to be had, provided or obtained: Provided always, that these our letters patent be enrolled in the rolls of our high court of Chancery, in that part of our said United Kingdom called Ireland, within the space of six months from the date hereof, otherwise these our letters patent to be null, void and of none effect, anything *herein contained* to the contrary in anywise notwithstanding.

In witness whereof, we have caused these our letters to be made patent, witness our aforesaid Lieutenant General and General Governor of Ireland, at Dublin, the sixth day of February, in the forty-eighth year of our reign.

WESTMEATH.

Enrolled in the office of the Rolls of His Majesty's high court of Chancery in Ireland, the eighth day of February, in the forty-eighth year of the reign of King George the Third, and examined by

Richard Hetherington, Deputy Keeper of the Rolls.

Entered by *Thomas Bouchiere*, Deputy Clerk of the Hanaper.

(A true copy.)

Leslie Lawson, Secretary.

Appendix, No. 3.

CHARTER :—Granted 1818.

GEORGE the Third by the grace of God of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, and so forth: To all to whom these presents shall come greeting: Whereas by our letters patent enrolled in our high court of Chancery of Ireland, the fourteenth day of July, in the ninth year of our reign, We did grant, ordain, constitute and appoint George Viscount Townshend our lieutenant general and general governor of our kingdom of Ireland, and our chief governor or governors of our said kingdom for the time being, and the several other officers and persons in the letters patent particularly mentioned and their successors, for ever, to be one body politic and corporate, in deed and in name, by the name of "The Hibernian Society," in Dublin, for maintaining, educating and apprenticing the orphans and children of soldiers in Ireland, for ever; and, by the same name, to have perpetual succession: And whereas by our letters patent enrolled in our high court of Chancery in Ireland, the sixth day of February, in the forty-eighth year of our reign, We did grant, ordain, constitute and appoint our right trusty and well beloved cousin and counsellor Charles Duke of Richmond, our lieutenant general and general governor of Ireland, and other our chief governor or governors of Ireland for the time being, and the several other officers and persons in the said letters patent particularly mentioned, being the persons who then composed the said hereinbefore mentioned corporation, and their successors, for ever, to be one body politic and corporate, in deed and in name, by the name of "The Hibernian Society," in Dublin, for maintaining, educating and apprenticing, or placing in our regular

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1818.

army as private soldiers, in such corps as from time to time we shall please to appoint, the orphans and children of soldiers in Ireland, for ever, and by the same name to have perpetual succession: And whereas our said letters patent last mentioned were duly accepted by the said corporation first hereinbefore mentioned: And whereas it hath been represented unto us, that the ends and purposes for which the said letters patent were granted, may be more effectually promoted, and our military service in that part of our said United Kingdom called Ireland more essentially and permanently benefited, if We should be pleased to grant to the said corporation new letters patent, with further and other clauses and powers, to the effect hereinafter mentioned; and the said corporation having besought us to grant unto them new letters patent, to the effect and with the powers and clauses hereinafter mentioned, We are graciously pleased to condescend thereto: Know ye, therefore, that We, of our special grace, certain knowledge and mere motion, by and with the advice and consent of our right trusty and right well beloved cousin and counsellor Charles Chetwynd Earl Talbot, our lieutenant general and general governor of that part of our United Kingdom of Great Britain and Ireland called Ireland, do hereby give and grant unto the said society and corporation, and their successors, for ever, that they shall be and be deemed and taken to be, and We do, for Us, our Heirs and Successors, hereby ordain, constitute and appoint the said society and corporation, and their successors, to be henceforth one body politic and corporate, in deed and in name, by the name of "The Hibernian Society," for the care of soldiers children, and by no other name whatsoever; and by the said name to sue and be sued, plead and be pleaded, to answer and be answered, to defend and be defended, in all courts, and in all suits, plaints and demeanors whatsoever, any thing in any of our said letters patent aforesaid to the contrary in anywise notwithstanding: And We do hereby ordain, direct and provide, that the said name shall from henceforth stand and be in the place and stead of the name so given as aforesaid, in and by our said letters patent last recited; and that all and every the clauses, matters and things in our said letters patent contained, shall be applicable and applied to the said corporation by their said name of "The Hibernian Society," for the care of soldiers children, as fully and effectually, to all intents and purposes, as if the said name and no other had been given to them in and by the said letters patent: And We do by these presents, for Us, our Heirs and Successors, hereby confirm the said letters patent, in all other respects, save as far as the same, or any of the premises thereof, is or are hereinafter expressly altered: And whereas We did, by our said letters patent last mentioned, empower, authorize and require the said body corporate, at their first general meeting, to nominate and appoint fifteen of the said body to be a committee, to meet in Dublin the first Tuesday in every month, or oftener, as need should require, in such place or places as should be agreed on by the said corporation, which committee were to be authorized and empowered to carry into execution such orders, rules and directions as should from time to time be made by the said corporation, and which committee should continue until the first Monday in November next following the first general meeting at which time and afterwards, on every first Monday in November yearly, the said corporation should nominate fifteen of their members to be a committee for one year, for the purposes aforesaid: And We did, by our said letters patent, further empower, authorize and require the said corporation, at their general meetings, to nominate and appoint lesser committees in all places where any hospitals should thereafter be erected, for the purposes expressed in the said letters patent, which lesser committees were to be appointed at such times and places, and continued for such time or times as the said corporation should think proper; our further will and pleasure is, and We do hereby further empower, authorize, direct and require the said corporation, that whenever a vacancy shall take place, in the said committee of fifteen, or in any of the said lesser committees, by death, resignation or otherwise howsoever, then and in every such case, the president or vice president of the said corporation, shall and do, within ten days after such vacancy shall be notified or known to him, summon a meeting of the said corporation, to elect one of their body to supply such vacancy, and become and be a member of such committee respectively, from thence in like manner, and for the same period, as the person whose place shall be so filled would have been, if such vacancy had not taken place: And whereas, We did by our said last hereinbefore mentioned letters patent, authorize and empower the said committee of fifteen, in the said city of Dublin, and the lesser committees, in all places where hospitals for the purposes aforesaid should thereafter be erected, to nominate and appoint chaplains for their respective hospitals, and also fit and able persons to be schoolmasters of the said hospitals during the will of the said corporation, to teach the orphans and other unfortunate children of soldiers in said hospitals to read, especially the Holy Scriptures, and to instruct them in the principles of the Protestant religion established in Ireland, and in arithmetic, and such other parts of education as to the said society shall seem meet; such chaplains and schoolmasters nevertheless to be licensed by the ordinaries in Ireland in their respective dioceses; we do hereby further authorize and empower the said committees respectively, to nominate and appoint fit and able artificers, to teach the orphans and other unfortunate children of soldiers in said hospitals respectively, such trades as may seem meet to the said society: And whereas, We did by our said letters patent last mentioned, empower and authorize the said body corporate when they should be assembled, to elect by plurality of voices such officers, other than the president and the vice president of the said society, as they should find needful, to continue until the first Monday in November next thereafter, and until others should be chosen to succeed them: And did also thereby empower, authorize and require the said president and vice president, or in their absence, any two members of the said corporate body, to administer an oath or oaths to the said officers, which they were thereby required to take, for due and faithful execution of their respective offices; and did

did further empower, authorize and require the said corporation, upon the first Monday in November, in all times thereafter, or in case any emergency should prevent their meeting on that day, then at the next quarterly meeting thereafter, to make a new election of persons to serve in the said offices, or to continue the former officers, as they should think most convenient; and that as often as it should happen that any of the officers of the said corporation, for the time being, should die or be removed for reasonable cause, as therein directed, or that any vacancy should occur of an officer or officers of the said corporation, it should and might be lawful for the said members of the said corporation, and they should be required within forty days, (ten days notice being given), to choose and elect into his or their place or places, some other person or persons of the said corporation in the manner therein mentioned, to continue in his or their office or offices till the first Monday in November next following, his or their election or elections, and until some other person or persons should be elected into his or their office or offices: We do hereby further direct and ordain, That all officers of the said society, save the president and vice president thereof, shall in future be elected in manner hereinafter mentioned and provided, and not otherwise: And we do hereby authorize and empower the said committee of fifteen, in Dublin, and the said lesser committees in their respective hospitals, whenever any of the offices of the said corporation in their said district respectively shall be vacant, to elect by plurality of voices into such offices, such persons as they shall think proper respectively, and also annually at their respective meetings, which shall first take place and be holden next after the first Monday in November in each year, to make new elections in their respective districts as aforesaid, of persons to serve in the said offices respectively, or to continue their former offices, or any of them, as they respectively shall think most convenient, each person so elected in any of the said cases, to remain in office until he shall be superseded by a new election as aforesaid, or till he shall die, resign, or be duly removed; and every such person so elected respectively as aforesaid, to be removable by the said committees respectively in their respective districts, when they shall judge it fit so to do: And we do also hereby further authorize, empower and require the president or vice president, or in their absence any two members of the said respective committees in their respective districts, to administer an oath or oaths to the said officers respectively, for the due and faithful execution of their respective offices; and we do hereby require every such officer to take the said oath accordingly: And we hereby further authorize and empower the said committee of fifteen, from time to time at their said meetings, which shall happen next after the first Monday in November in each year, to institute, direct and establish such new offices, and to abolish such old offices of the said corporation, not being established by the terms of any royal letters patent or charter, as they shall from time to time find it necessary or useful, to institute or establish: And we do also direct and ordain, that no member of any of the said committees, or of the said corporation, shall at any time be eligible to any office of the said corporation, to which any salary or emolument shall be annexed or shall belong: And whereas, we did in and by the said charter last mentioned, ordain that it should not be lawful for the said body corporate to diminish their capital stock, arising from the annual rent or income of any manors, lands, tenements, annuities, pensions, tythes or other hereditaments, whereof they should be at any time seised or possessed, but that they should confine their expenses yearly to such annual rent or income, and to such sum of money, goods and chattels, as should from year to year be subscribed or given to them, or the interest or profits thereof: Yet nevertheless, it is our will and pleasure that the said corporation should have the power of changing the nature of the property in manner here following: We do therefore, by these presents, further authorize and empower the said corporation, to sell or dispose of any lands, tenements, tythes or other hereditaments, whereof they now are, or at any time or times hereafter may be seised or possessed, and to vest the money or produce arising therefrom, in the Government funds of Ireland or of our United Kingdom, and from time to time to receive the interest and dividends thereon, for the use and support of the said society, anything in the letters patent aforesaid, or in any or either of them contained to the contrary thereof, in anywise notwithstanding: And lastly, our will and pleasure is, and we do hereby declare and ordain, that these our letters patent, and every clause, sentence and article therein contained, or the enrolment thereof, shall be in all things firm, good, valid, sufficient and effectual in the law unto the said corporation, according to the purport and tenor thereof, without any further grant, license or toleration from Us, our Heirs or Successors, to be had, procured or obtained: Provided always, That these our letters patent be enrolled in the rolls of our High Court of Chancery, in that part of our said United Kingdom called Ireland, within the space of six months from the date hereof, otherwise these our letters patent to be null and void, and of none effect, anything herein contained to the contrary in anywise notwithstanding. In witness whereof, we have caused these our letters to be made patent; Witness, our aforesaid Lieutenant General and General Governor of Ireland, at Dublin, the fifth day of December, in the fifty-ninth year of our reign.

Granard.

Entered,

Thomas Bouchiere,

Deputy Clerk of the Crown and Hanaper.

Enrolled in the Office of the Rolls of His Majesty's High Court of Chanery in Ireland,
the seventh day of December, one thousand eight hundred and eighteen.

R. Wogan, Deputy Keeper of the Rolls.

Appendix, No. 4.

Minutes of Evidence taken before the Commissioners appointed to inquire into the State of Education in Ireland, at their Office, in Dublin.

THOMAS FRANKLAND LEWIS, Esquire, M. P. in the Chair.

Appendix, N^o 4.

Examination of Major *George Spottiswoode*; Tuesday, 29th November 1825.

Examination of
Major
Geo. Spottiswoode,
29 November 1825.

WHAT situation do you hold in the Royal Hibernian Military School?—That of Commandant.

How long have you held that situation?—Five years.

Will you be so good as to describe your duties?—To have the general superintendence of every department of the Institution, to rectify every thing I see wrong, or, when beyond my own means, to represent it to the Governors; nothing can be ordered in for the use of the Institution, nor can it be paid for, without my sanction.

Describe in what way the instruction of the children falls under your notice?—I visit the School, as well as every other part of the Institution, frequently: when I observe any irregularity, or conceive any alteration would be beneficial, I communicate with the chaplain, and through him have it adjusted.

How often are you in the habit of visiting the school?—I have no particular times; I go in mostly every day, and sometimes several times a day; in regard to instruction, no children can be removed from a lower class to a higher one, without my being present with the chaplain, and examining them; at every examination that takes place, I am present.

How often do the examinations take place before you, as to the proficiency of the children?—As often as the masters of the classes represent they have children fit to be transferred to other classes, which may possibly be once a month; the chaplain and I examine them, to pass them or reject them. There are likewise half-yearly examinations, at which some of the Governors always attend, to ascertain the state of the general education of the superior classes; there is also an annual catechetical examination by the Society for discountenancing Vice.

Do you remember how many children obtained prizes at the last catechetical examination?—Probably about thirty; I do not recollect exactly; sometimes the examiners from the Society recommend children for premiums, in addition to what are given by the Society: they are given from our funds.

Does the execution of your duty bring you so frequently in communication with the children, that you know them respectively by name?—Many of them, but not the whole.

The masters of the School, we presume, know them all?—Certainly.

Have you any voice in the appointment of masters?—When a vacancy occurs, I look out for candidates; I inquire into their different qualifications as far as I can, and lay the whole of the applications before the Governors. I have no voice, further than giving my opinion of their relative merits, when asked. The successful candidate is then appointed on *trial* for one month; at the end of which, I hand to the committee a report from the chaplain relative to his ability to undertake the school duties, and at the same time either recommend that his appointment shall be confirmed, or not, as may appear to me most advisable, from the consideration of his general abilities and behaviour.

In case of misconduct in a master or mistress, have you any power of dismissal or suspension?—I have the power of suspension, till the pleasure of the Governors is known.

Have you ever had occasion to exercise that power?—Yes, on several occasions.

On what occasion did you last exercise that power?—Not for this last two years, I think.

For what offence was it; for incompetency, or fraud, or misbehaviour?—Some impropriety of conduct; I rather think it must have been for drinking.

Do you think it desirable to have old soldiers as masters?—I do not think they are the most capable masters that could be put over children for instruction, but they are highly essential to ensure their general regularity and cleanliness, and to superintend them effectually when out of the school; at the same time, I think there are old soldiers sufficiently educated to instruct the junior classes; I think others might be better adapted for it, if mere instruction be considered.

In addition to the instruction of the children, do you think it of importance to give them military habits, and ideas of regularity?—Not military habits, but habits of regularity.

Does not the school assume a military form; do not the children march from one place to the other?—Merely for the sake of regularity, in moving from one place to another; they are not taught to manœuvre.

Could not the children go through manœuvres; could not they form in column, and form in line?—Probably they could; they are taught to march, form in column, close and open, and wheel. It has been formerly the custom to march past the Lord Lieutenant on the King's birth-day.

Is the education the boys receive at all of a military character; are they taught the elementary principles upon which bodies of soldiers are managed?—No; none but those selected for the corps of sappers and miners are taught any thing solely with a view to military life.

Has that ever been thought desirable?—No; the Governors have never thought it desirable

sirable to give them a decided military turn; many of them, from bodily health, might be unfit for it, and it might give them a dislike for any thing else.

Is it your duty to superintend the expenditure and management of the money?—No; great expenditure is undergone without the previous sanction of the Governors; the trifling occurrences of the day are all paid by me, under the Governors regulations.

Is not the institution chiefly supplied by contract?—Yes.

Is it any part of your duty to superintend the execution of the contracts; to see that the contractors furnish the goods according to the specification?—Yes, undoubtedly; and if provisions, there is a regulation, that the Surgeon, Quarter Master, and Adjutant, if on the spot, immediately make an examination, and a report in writing to me, whether of a sufficient quality or not; if clothing, it is examined by the officers in the same way, and every other article.

Does any of the money pass through your hands?—Yes; labourers wages and small payments go through my hands.

To what amount?—Probably to the amount of 60*l.* or 70*l.* per month.

In what way are you authorized to draw for that money?—I draw 30*l.* at a time, as I require it, from the acting Treasurer, who has a sum of money left in his hands for that purpose.

Who is the acting Treasurer?—Mr. George Hendrick.

Has he any large balance left in his hands?—About 200*l.*

Does he draw it from the Bank?—It is drawn monthly, by an order given by the Governors.

Does any balance remain in your hands?—Never more than a few pounds, one way or the other.

By whom are the contractors actually paid?—By the acting Treasurer. The accounts are brought before the Governors quarterly; each account is examined by the Quarter Master, and he certifies he has received the articles; then by the Adjutant, to see that the articles are conformable to the contract in price and so forth, and agreeably to the orders previously signed by the Quarter Master, and countersigned by me; then I examine them, and confirm them with my signature, before they go to the acting Treasurer; he makes out the order, which is signed by the Chairman of the committee, and three of the Governors sign a check for the amount upon the Bank of Ireland. If it is a large sum, it is generally a draft for each contractor; if they are small sums, they are combined together, and the Treasurer pays them.

Is it part of your duty to inspect the accounts?—Yes; to see that every thing included therein has been previously authorized; and I also assist in the final examination of the accounts.

Do you examine the accounts as they are finally made up at the end of the year, before they are submitted to the Imprest Office?—I always assist in it, but the Governors go over every item in that account, previously to signing them.

We have understood from a person we have also had before us, that the shoes and the clothes are made by the boys, who are employed as tailors and shoemakers; and that the leather of which the shoes are made, and the cloth of which the jackets are made, are furnished by contract; and that persons are employed in each department to superintend the manufacture, do those persons receive any other emolument than their pay, do they live in the Institution?—They live in the Institution; they have a certain salary, rooms, coals, candles, and a suit of clothes; the whole of their allowances are detailed in the printed regulations of the Institution; but they have no perquisite or emolument in addition to what is therein stated.

If you were asked what it costs to clothe a child, and furnish him either with shoes or other clothing, you could not make out the exact estimate, from the difficulty of separating this mode of payment?—It could be easily done as to the other articles of clothing, but not as to shoes; we have only been for nine months acting under the present system.

Do you think that this system is more economical than the former?—Yes; and infinitely more beneficial to the children, in regard to their instruction in shoe-making.

Including all expenses of every kind, how much does it cost to furnish a child with shoes?—I should think about 15*s.*

And in that estimate, do you include the advantages that the shoemaker has in the Institution?—Every thing; our last contractor for shoes had 15*s.* a head, without any allowance excepting his rooms, fuel and candle, without clothing, and without salary of any kind.

Did he mend the shoes for that, as well as make them?—He did; he was a very respectable man; he was failing from old age, and the governors thought it preferable for the Instruction of the children, to take it into their own hands; he had always with it the work of the children.

Are there any officers who are borne upon the establishment of the Institution, upon retired allowances?—There are.

Will their names appear on any account that is rendered to us?—I do not think their names will; there are two schoolmistresses, these are the whole.

What superannuation do they receive?—One 25*l.* a year, and the other 30*l.*

Be so good as to state your own salary and emoluments?—My salary is 300*l.* a year, with 2*s.* a day for a horse; fuel, house partly furnished, candles and soap, and a plot of ground for a garden.

Do you provide your own food?—Yes.

And washing?—Yes; there is not an officer or assistant in the whole Establishment, that derives

Appendix, N^o 4.

Examination of
Major

Geo. Spottiswoode,
29 November 1825.

derives emolument from food, or the work of the children; a few servants have food in kind, but their meat is delivered separately by the butcher, and given out from the quarter master's store to them, distinct from and not mingled with, or taken from the meat of the children.

Is the salary you receive, the same as was received by your predecessor?—Yes.

And are your emoluments the same?—Yes.

Did you accept your situation upon any promise of retirement, in case of incapacity?—None whatever; it is but, as it were, an annual appointment; all the officers are elected annually; the general Board of Governors elect the Committee of Fifteen, on the first Monday in November, and the Committee of Fifteen at their next meeting re-elect the officers, or appoint others.

Are you satisfied with the regulations for the preservation of the health of the children?—I think they are very good.

Is their medical attendance sufficient?—It is.

You have a surgeon living in the hospital?—Not within the hospital, but within the walls of the Institution.

Are you satisfied with the manner in which he discharges his duties?—Yes; if I were not, I should complain to the Governors.

Is it often necessary to send children from the Institution, on account of the state of their health?—Every year; we have a house at Clontarf, to which we send whatever number the surgeon may think necessary, probably from fifty to sixty.

In what state are the children when there; how is their education attended to, and what superintendence are they under?—We have a person in charge there, with his wife, who cook and take care of the cleanliness of their persons, and their food and clothes, and there are generally some boys and girls who are monitors; they keep up the education. They are visited by myself and the Surgeon, and Chaplain occasionally.

Do you think they lose much ground in point of education during the time they are there; the question refers to such only as are well enough to receive instruction?—Undoubtedly they do lose there; we can never keep up the progress of their education equal to that of the children left in the school; their health is the chief thing for which they are sent.

Do you find in most cases they derive considerable benefit by being removed there?—Very great, particularly in scrofulous cases; many children, who probably never would have been fit for any thing, have returned, after being a few months by the sea side, to all appearance cured.

Are you at all able to ascertain, whether for the most part the children turn out well?—I have no positive means of ascertaining; we have had very favourable reports, we have had unfortunate ones likewise, but I think a great majority turn out well. One reason we have not any positive report is, that we do not give any premium at the end of the apprenticeship, therefore they have no interest in returning to the school at that period.

Have you any difficulty in providing for the children?—For girls we have, but not for boys.

Have you always more applications for boys than you are able to provide?—Yes, for months past we have refused to give boys for the army.

When they leave you, are they fit to undergo the hardships of a soldier's life?—They generally become drummers and musicians.

Do they ever embrace a maritime life from your Institution?—I have only heard of two or three instances, and that was not immediately from the school.

Do you give the preference to apprenticing the boys out, or sending them to the army?—The Governors give the children their option; but I cannot help thinking that the army is the best provision we can possibly make for the boys; it is more consistent with the mode in which they are brought up, in regard to being provided with food, clothes and other necessaries, which children brought up together cannot have the habit of seeking for themselves.

With respect to the girls, what applications have you for them?—We apprentice them as servants, and a few to milliners and other trades.

Do you give any apprentice fee with them?—None.

Do you make any inquiry into the character and circumstances of the persons who apply for apprentices?—Yes, the Governors require a certificate from the minister and churchwardens of the parish in which the applicant resides; and it is the duty of myself or the adjutant to make inquiry as to the eligibility of the person applying, and if necessary, report to the Governors, who themselves decide upon the matter; they generally see the individual who applies.

Have you any grown girls in the Institution now for whom you have a difficulty in providing?—We have a good many just now, whom we shall be very glad to provide for; the Governors consider the children eligible to go out at fourteen, and we have some that are sixteen and upwards.

What regulations have you for visiting the school on the part of the Governors?—One Governor is invited to visit the school each week.

Does that always take place?—Generally.

What course of inspection does that visitor make?—They generally visit all parts of the Institution.

Do they always go over the whole Institution?—Probably not every part of it, it is at their own discretion; sometimes they visit more than once in a week.

Do they go into the school?—Always.

Are they in the habit of examining the children so as to ascertain their proficiency?—It is

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is not customary for the visiting Governors to attach much attention to the progress of the children at the time, but more to the regularity with which they are going on.

What time do they generally select?—Any time they please.

Do they generally visit the dormitories?—Generally.

Do they frequently see the children at dinner so as to see the food they have?—Yes, they do.

Do they examine the state of their clothing?—Often.

Do they make any entries in books of the opinion they form on their visit?—Yes, there is a book kept for that purpose.

[*The book was produced.*]

Upon examination of the book, it appears the Commander-in-chief is one of the visitors?—Yes.

And frequently visits?—Yes.

And Colonel Finch?—Yes.

Sir Colquhoun Grant?—Yes, he commands the garrison here.

Archdeacon Torrens and the Dean of St. Patrick?—Yes.

Those gentlemen are all of the Committee of Fifteen?—Yes.

And other gentlemen high in the command in the staff?—Yes.

Is there a book also kept in which the defaulters of the week are entered?—Yes, and it is submitted to the visiting Governor, and he puts his name to it.

For any offence committed by the children?—Yes.

[*The book referred to was produced.*]

The Commissioners see one entry of two boys who deserted in October; were those boys ever recovered?—Never.

Do you take any pains to follow them, generally?—We had no trace to ascertain where they might be found.

Can you give any reason why those boys should have deserted?—I attribute one of the boys going off to the bad advice received from an old fellow-servant; he had been acting as servant to one of the officers of the Institution, and a servant girl who had been in that family was seen talking to him in the Park the day before he went away; I attribute his departure to some bad advice of hers.

Besides those two, have you had frequent desertions in the course of the last year?—There were but three in the last year; the other was the brother of one of those two; I do not think we have had more than four desertions in the last three years.

We observe, in a minute made by a visiting Governor, the 26th of January 1823, that the senior children are stated not to bring prayer books with them to the Sunday service; has that been remedied?—It was remedied immediately; the practice is to lay that book before the next committee, and the suggestions there made are taken into the consideration of the Governors.

Does it occur to you that any alteration could be made in this Institution that would tend materially to improve it, either in the instruction of the children, or in the management of the Institution?—I think it would be an improvement, if no children, particularly girls, were received after the age of ten years; and I also think it would be highly beneficial, if some better mode could be found out for disposing of the senior girls, to remove them altogether from the school when they cease to be children; any other little matters of detail that occur to me I am in the habit of suggesting to the Governors.

Appendix, N^o 5.

Examination of Captain *Martin Irving*; Friday, 18th November, 1825.

DO you hold any situation connected with the Hibernian School, in the Phoenix Park?—I am Adjutant and Secretary.

How long have you held that situation?—Ten years and upwards.

By whom were you appointed?—By the Governors.

Do you reside in the building?—I reside in the Institution.

State the nature of the office you hold, and the duties you have to perform?—As Adjutant I have to attend to the general concerns of the Institution, the regulation of the children and the management of the under officers. As Secretary, I have to attend to the whole of the corresponding department of the Institution, to attend the Governors upon their Board days, and keep the minutes of the proceedings, to keep registers of the children admitted, and how disposed of after they leave the institution, and, in fact, to do every thing connected with my appointment that may be required of me.

Who is at the head of the institution?—The governors; there are upwards of eighty of them; the Lord Lieutenant is the President, and the Commander of the Forces for the time being is the Vice President. The Institution is managed by a committee of fifteen Governors, elected annually on the first Monday in November.

Do you recollect the names of the Committee?—Yes; the Vice President, Sir George Murray, is one of the committee; the next is Lieutenant General Fyers; the third, Mr. Gregory; the fourth, Colonel Shortall; the fifth is Archdeacon King; the sixth is the Dean of St. Patrick; the seventh is Major General Sir Colquhoun Grant; the eighth is the Archdeacon

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Examination of
Captain

Martin Irving,
18 November 1825.

Appendix, N^o 5.
 Examination of
 Captain
 Martin Irving,
 18 November 1825.

of Dublin; the ninth is Colonel O'Brien; the tenth is Colonel Owen; the eleventh is Colonel Gardner, the Deputy Adjutant General; the twelfth, Major General Young; the thirteenth, Mr. Luscombe, Commissary General; the fourteenth is Colonel Wedderburn, the Military Secretary; the fifteenth is Colonel Sir James Douglas, Deputy Quarter Master General.

How often does the committee meet?—On the first Tuesday in every month.

How many members make a committee?—Three.

Is there always a committee?—Yes, invariably; I never knew an instance when we were without a committee; the Governors at large meet as occasion may require; but according to the charter they meet four times in a year; the first meeting in the year is the first Monday in November, at which Board the committee of fifteen are elected for the ensuing year; then every three months afterwards the Governors assemble; but they meet generally for special purposes; such, for instance, whenever money is required, as the committee cannot of themselves, without authority from the Board, make use of the corporation seal, and the seal is necessary to every act of the Society at large.

When does the charter of the institution bear date?—The first charter, I think, is 1769; the second 1808; and we have had an amended charter since then, which was found necessary, in order to confide the election of the officers of the Establishment to the committee of fifteen, instead of the Society at large, and to enable the corporation to buy or sell lands, which they had not the power of doing before.

What number of boys are at present in the Institution?—Four hundred.

Is the number limited by the charter?—No, the Governors form their own Establishment; the present Establishment consists of six hundred; four hundred boys and two hundred girls.

At what age are they admitted?—Seven.

In what way are they disposed of?—The boys go as volunteers to the army, and to various trades and occupations as servants; the girls altogether as servants, with few exceptions, to trades, such as dress-makers and other female employments.

At what age do they leave you?—Generally from fourteen to sixteen.

Do you lose sight of them entirely after they leave you, or is there any examination into their fate?—The Governors are a party to the indentures for those that are apprenticed, and whatever the term of apprenticeship is, we have the power the indenture gives of communicating with the children, and they to communicate with us when necessary. No master can part with his servant without shewing cause, and he must give notice to the Governors, who are thereby enabled to have an officer to attend the magistrates on behalf of the apprentice, before the indentures can be cancelled.

Do you know whether in each case the boys apprenticed serve their time out?—Yes; and in many cases they remain with their masters afterwards, as well as many of the girls.

Do they in the majority of instances?—I cannot say as to the majority, because we do not know how the majority turn out, we do not give a bounty at the termination of the apprenticeship, as was formerly the practice.

Of those who are bound apprentices, are the greater number bound as servants, or to trades?—As servants, I think.

What premium do you give?—Not any, neither to trades nor as servants.

Has that been the practice of the Institution throughout since its commencement?—Ever since I have been in the Institution, and for some time before; our children are very much in demand; so much so, that at this moment we have not boys sufficient to supply the applications made to take them out as apprentices; we have a few girls, but not any boys.

What proportion of them are contented to go into the army?—If I was to give an opinion as to the ultimate entering into the army, after they get out of their apprenticeships, I should say nine-tenths; they are brought up with such military ideas that they never forget them.

What reason have you to think that?—From the information I have derived from time to time, particularly from seeing many of the individuals afterwards as soldiers, that had left us as apprentices; for excepting they get into some employment they consider superior, they prefer entering the army; there are many individuals I could name who are in very respectable employments, such as gentlemen's house stewards and as upper servants, and in situations of life quite superior to that of entering into the army; but those who have not been so fortunate as to meet with kind and considerate masters, have thought it better to resort to the army. There are many men at present, respectable citizens of Dublin, that I know, who were educated in our Institution; but notwithstanding, I am convinced that nine-tenths of the the boys (taking those that go to the army in the first instance, and those that volunteer afterwards), go there ultimately.

Have you any means of knowing what becomes of the girls?—Not so much so; the girls sometimes marry; and they frequently, after the expiration of their apprenticeship, come and shew themselves at the Institution; they appear well dressed, and in other respects respectable. There are many I know at this moment who were apprenticed out since I have been in the Institution, who are now in the same families; some as upper nurses, and some as upper servants.

Has it come to your knowledge that many have turned out ill?—Very few, and fewer than I could have supposed possible, from our vicinity to that sink of iniquity, Barrack-street, and their connections and friends being of a certain class.

What class of children are admissible to the Institution?—Children of soldiers of the regular army only.

According

According to what rule is the admission regulated?—They are classed; the orphan child is the first class, having no parents; the second class is, the child who has lost a father; the third class is, the child that has a father, but has lost a mother; the fourth class is divided into many grades; and there are children that have both parents living, but it is the circumstances of the parents in a great degree that cause the Governors to exercise their humanity in admitting; one great cause is, when a regiment, as in the case of the Royals, who are now under orders for the West Indies, a certain portion of the women are only allowed to accompany their husbands, and the rest are left without any means of support; there are no poor laws, and consequently, if without friends willing and able to support them, they are left to the bounty of the public; and the Governors have in such cases extended their preference to them.

Are illegitimate children admitted?—No; it is essential that the marriage certificate of the parents should accompany the application for the child's admission; the Governors are very particular upon that point.

You say seven years is the earliest at which they admit them?—In some cases, where an orphan is actually left in the street, the Governors have extended the limits a few months or a year; but that is the regular period at which they ought to be received.

How old is the latest?—Not beyond twelve.

Does the same rule, with respect to age, apply to boy and girl?—Yes; but the Governors are much more particular as to age, when they come to a certain period of life; if a child appears full twelve years of age, they hesitate to admit him; for we find that a child at that time of life brings into the school very bad habits; the worst children we have ever had have been that description of children; and the Governors have had it in contemplation to limit the age to an earlier period than twelve; but something or other caused them to adhere to the original regulations.

Are children admitted if unhealthy?—No, the surgeon attends the committee at every admission day; he not only certifies that they are free from any disease, but also that they are likely to do well; and he is attending the Board to answer any questions put to him.

When children are admitted, is the religion of their parents ever ascertained?—No, we never make any inquiry at all; it is fully explained to the parents, that whatever child is brought to us, must be brought up strictly according to the Establishment, and they know the terms upon which they make the application.

Can you state the number of admissions in each of the three last years, distinguishing between boys and girls?—I cannot state it from recollection, but I will furnish a return; the average may be taken at about 100 each year.

Does any considerable number of them die?—No, very few.

What is their average continuance with you?—I am not prepared to answer; I should conceive generally from three to six years.

Do many elope?—Very few, indeed; we have had three desertions lately, within the last three or four weeks, and we had not had a runaway for a long time before.

Are you forced to watch them very diligently to prevent it?—Not at all, by no means; two of those that ran away were brothers, and I attribute it entirely to the father, who is a police constable in the county of Cork; he had written to say, he would take the oldest boy, William M'Guire, out of the school at Midsummer last; he did not do it, and the boy, who was rather unwell, was sent to Clontarf to a small establishment we have for scrofulous children; while there, he heard that his brother had run away with another boy, and he ran away also.

Is there any disease now, or has there been at any late time particularly prevalent in the hospital?—The disease that formerly was most prevalent when I joined the Institution, was ophthalmia; at that time I joined the Institution it was the purulent Egyptian ophthalmia I had seen in the army; it has since worked itself out; we have still what may be called inflamed eyes, but nothing like that purulent ophthalmia.

Did it come periodically?—I think it did; and about the autumnal equinox is the time I most dread it. I attribute it in a great degree to the children being more exposed to the dust of the gravelled yard, and that kind of thing; but even independent of that, it is epidemic; children not at all exposed, get it from others.

Are children admitted in greater numbers into the hospital at any one period of the year than another?—During the winter we have the greatest number of applications, and when provisions are at a high price.

Are the children lodged, clothed and fed, as well as taught?—They are.

What clothing do they receive?—A suit of full clothing in a year; the clothing consists of a lined jacket in uniform, a pair of trowsers lined, woollen stockings, shoes, a woollen cap, shirts, and necessaries of all kinds; our general supply is about two shirts and two pair of stockings every year to each child.

Do they always wear their stockings?—Yes; our girls, in summer time, wear cotton stockings; the boys wear woollen stockings the year round.

In what manner is the clothing provided?—By contract for the materials, and we make every thing up ourselves; for instance, the clothing is provided in this way; an advertisement is put into the two general morning papers that are read in Dublin, calling for tenders for the supply of such woollen cloths, &c. as we stand in need of, and the tenders are received by the committee; and whatever pattern of cloth they think best worth the money, they take it, and the party furnishes the quantity required, which is inspected on delivery, and after being approved, it is lodged in the quarter master's store, from whence it is put into the hands of our tailor, and made up into garments. We have a master tailor kept

constantly

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constantly employed, and we generally employ a journeyman tailor six, eight or ten months in the year, according to the number of boys we have capable of work; we have, generally, sixty tailors among the boys; we consider it an essential part of their instruction, to make them able to mend their own clothing.

Are the contracts for the supply of cloth usually taken by the same people?—Oh no, various people.

Have you ever had reason to believe that the contracts have been taken by persons connected with any officers employed in the Institution?—No; the people that have taken the clothing contract, are a Mr. Howell, in Molesworth-street, he had it for two or three years; a man of the name of Lane, a Cork man, had it two or three years; and this year, a person of the name of Henderson, has it. The Governors will not bind themselves to say, that the tradesman who furnishes the red cloth shall furnish the others, unless the other articles are equally approved of.

According to what rule is the clothing delivered?—Our annual clothing is considered to be due the 5th of January, the commencement of the treasury year; we generally wear it only on Sundays till after the winter fires are put out, which is generally the 14th or 16th of April; then the new clothing is put upon the children, and it is worn for the remainder of the year. The best of the old clothing that has till this time been in wear, is selected for the use of the employed boys; for instance, we have sixty boys employed in the garden, for we raise all our own vegetables and potatoes; those boys wear the old clothes. The same thing attaches to the tailors, to the shoemakers, to the masons, carpenters, and all casually employed boys, such as pioneers, coal carriers, and all others employed on any kind of fatigue-duty which would destroy their better clothing. When the clothing is in that state that it is no longer fit to be worn, it is dismantled; the buttons are saved to be put upon other clothing, the old clothing is all cut up, and such parts as will answer to repair the other clothes is kept for that purpose, and such part as is useless for repair, is made up into mops, and distributed throughout the Institution to keep the floors clean. It has been a principle since I have been in the Institution, to endeavour to impress upon the minds of those young people, to be careful of every thing, and not to let any, the smallest article, go to waste.

According to what rule are the boys supplied with food?—By contracts; the contracts for food are taken at a very different part of the year; for the clothing, the contracts are taken in the Spring, generally the first Tuesday in May; but for the supply of provisions they are taken in September, never later than the first Tuesday in September, the contract is made for them to commence on the 17th of September, the Governors conceiving that is the cheapest and best time of the year to get their supply; the Governors require sealed tenders for these supplies.

Is the contract for one year?—Yes; the last year in consequence of the fluctuations in the markets, the governors have introduced a new condition into the contract bond, namely, that the contractor shall be at liberty to relinquish his contract at any period of the year, by giving two months notice, the Governors being at liberty to relinquish it by giving one month's notice; there were such constant applications for remuneration in consequence of the altered state of the market, that the Governors thought it better to adopt this condition.

Have they ever had recourse to it yet?—No, it was only introduced last September.

Will you describe the dietary of the children?—It is very simple; our breakfast the year round is stirabout and milk; the supper the year round is bread and milk, when there is a sufficiency of milk; when there is a deficiency of milk from our own cows, we give bread and gruel in its stead; we have three meat days in a week, the children receive half a pound of beef each, but it is divided according to the ages and sizes of the children; the large boys, with those employed out in the garden, and in the farm yard, get a larger share than the smaller children; indeed the smaller children could not eat a full share, they get half a pound all round each, and our general supply of potatoes is about six hundred weight, sometimes more and sometimes less, with a quantity of cabbage and greens, that is, three times a week, then upon the days immediately succeeding the beef days, the liquor in which the beef was boiled the previous day is made into soup by the addition of ox-heads, pot-herbs, and vegetables; this, with bread, forms the dinner for the three other days; formerly on Thursday the dinner used to be calecannon, a dish made of cabbage, potatoes, and butter, but the children made a decided objection to it, and the governors substituted pea soup instead of it; they were led to do that in consequence of our having established a piggery in the Institution, rather than to see the offal that went out from the childrens meals go upon the dunghill, by which means we have given them a dinner of pea soup upon Thursday, in addition to which, from the piggery, we have credited to the public from twenty to thirty or forty pounds a year by the sale of pigs.

How often have the children clean linen?—Sundays and Thursdays.

Do they sleep singly or together?—The greater part sleep in double beds, the beds that have latterly been introduced have been single beds.

Are the beds of wood or iron?—Wood, the double bedsteads, with very few exceptions, and the single bedsteads iron.

How often have they clean sheets?—Every three weeks, sometimes in summer every fortnight.

What facilities have the children to keep themselves clean?—Each sex has a distinct washing room; it is the first thing done in the morning after they have made up their beds and been to prayers; they come into those washing rooms; the upper troughs are so formed that they can wash their hands, faces, necks, and heads, and the soap water is then let down into

into the lower troughs, where they wash their feet and legs, for in this respect we endeavour to impress upon the children economy of soap.

Are the vessels that are used for washing ever applied to any other purpose?—Never.

Have cutaneous diseases ever prevailed at any time to any extent in the Institution?—

We have had the itch to a considerable extent; when I came into the Institution it was in a very so so state in that respect, but it was very soon overcome, it only required a little correction; the Commissioners must be aware, that in any Institution like ours, where the parents have access to them, they will very soon communicate a disease of that description, but to prevent it we have frequent inspections, and particularly upon clean shirt days, when the children are in a state of nakedness; they are looked at by the surgeon, and any thing wrong is immediately taken to the Infirmary.

Under what rules or regulations is the communication between the parents and the children permitted?—On the Sunday they are allowed one hour immediately after the children come out from dinner: about half past two a bell rings, and under the inspection of two serjeants they are allowed to see them, and when the bell rings again they are obliged to leave them.

Do the parents generally visit them?—Yes; I think they do; there are some exceptions of worthless people, that do not visit them; it is our object to keep up the connection between the parent and the child as much as possible; if a parent was to present himself at the gate, and say he had come to see a child, and could not come on Sunday, the child would be called out immediately; and whenever a child is taken ill, we always endeavour to inform the parent that the child is unwell, and if dangerous, we endeavour to get the mother to come and nurse the child, and she is admitted into the infirmary.

Do you ever find, that attempts are made by Roman Catholic parents to instil into the minds of their children, Roman Catholic sentiments?—It is very rare; such a thing has been done; there was a very extraordinary circumstance of that kind occurred, Christmas twelve months; we are always in the habit of granting an indulgence to well behaved children at Christmas and Easter; it is this; if a parent or friend requires a child to be with them a certain number of days, that is, from Sunday generally to the following school day, Wednesday, Thursday or Friday, they bring a certificate signed either by a commissioned officer in the garrison or belonging to the army here, or if they are totally unconnected with the army, from the minister and churchwardens, stating that they reside in such a place, and two housekeepers give a pledge that the child shall be returned at the end of the pass, and generally we have 150 children go on those passes; among the rest of the papers given in to the gate porter, there were two from a woman, requesting her own children, I think, two children and a nephew, and another given in by a mother, requesting a boy; these children got their passes, under the guarantee, as we supposed, of those householders, the children not returning at the expiration of the pass, we made application to know who those householders were, and we found the certificates were wholly fictitious, or nearly so; this roused us a little, and we found that a society called the St. Beneventure, had been formed at a chapel on one of the quays, which society was formed for taking children belonging to Roman Catholic parents, out of Protestant schools; we were totally unaware of any thing of this kind, and if the parents had come forward and stated a request to get their children out, the Governors would have no doubt granted it, for at that moment there were hundreds who would have been glad to have availed themselves of the charity. The Governors felt themselves extremely hurt that this should have taken place, when they had acted so liberally upon every occasion; when it was found that this society had been formed, and was acting in this way, I applied to a person I was acquainted with, connected with our Establishment, to whom I mentioned the circumstance, and stated, that I was told that a Roman Catholic priest, of the name of Hayes, was connected with this society; this person said he was astonished that they should think of interfering in our Establishment, and he gave me particular information about this society; I learnt that a man of the name of Riley, a linen draper, in Pill-lane, was either at the head of this society, or that he was one of its most efficient members; I had Mr. Riley summoned before a magistrate, to give up the children. Mr. Riley had a counsel there, and defended himself, and said he would not answer any questions; the father of one of those children was in the country, and we wrote to him, to know whether it was by his advice or consent, the child had been withdrawn; he came up to Dublin immediately, and was very much enraged to find what had been the case; the mother was a Catholic, and the father a Protestant; he got hold of his own child, and brought her back to the school. We never got the other two girls or the boy back again; nor did we press the matter further before the magistrate; according to the rules of the Institution, no child can be apprenticed but to a Protestant, but it sometimes happens that where a relation of a child is a Roman Catholic, and a respectable tradesman is desirous, with the consent of parents, to take a child as an apprentice, the Governors will not apprentice the child to him, but they will give the child to the parents, so that the parents may dispose of the child as they think proper.

Have you reason to believe, that many children educated in your Institution, subsequently become Roman Catholics?—Indeed I think not; I am speaking of the children who remain with us the usual length of time. The Governors are in the constant habit of giving children to parents, if they shew they can educate them and maintain them in a proper way, and many children, after being two or three years with us, go into the country, and they are there bred Roman Catholics, I dare say, but those that remain in the school till fourteen, are, I expect, so well grounded in their religious principles, that it would not be an easy matter to shake them; I may observe, that the cause why some of the children apprenticed

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from us have turned out badly, I have traced to a difference in religion; almost all the domestics in this country are Roman Catholics; our children, being brought up to the establishment, are desirous of going to church on a Sunday. If the master or mistress, or both, are not particular in supporting the apprentice, the other servants will always endeavour to bring him round to go to chapel; if the child has strength of mind to resist, he is every thing that is bad; if he yields, he is every thing that is good; that is the way that the children are treated, if they have got into improper hands; I have also observed, that the lower in life that the person is you have to deal with, the more determined, and, if I might use the expression, the more bigoted they are to that kind of thing; it is not among the higher orders, professing the Roman Catholic religion, you meet with things of this kind.

We understand from you that the boys are partly employed in labour; in what way do you apportion their time between labour and instruction?—The garden boys are generally two days in the school, and one day in employment, and the tailors the same time; the shoemakers are alternately employed in school and shoemaking work. At this season of the year we consider we have the best schooling, because our evening school is the most efficient we have, all the children being present; it commences at five, and ends at seven o'clock, so that in fact the winter to us is better than summer, as far as education is concerned.

What hours do they work?—That depends upon the season of the year; the longest work they have is from about six in the morning till half past seven, from half past eight till half past twelve, and from two to six; that is the longest period of work; at present they work from about a quarter or twenty minutes past seven in the morning till half past eight; they go out again at half past nine, and remain out till half past twelve, they go out again at two, and remain out till about five, according to the daylight, perhaps three quarters past four.

What hours do they rise at different periods of the year?—The earliest we get up is half past five; the first drum beats at that time, and we decrease down to seven, and they are half an hour in the dormitories before they come out.

At what time do they go to bed?—According to the season of the year; in summer time about nine, in winter about eight, in the intermediate time it is decreased according to the length of the days.

What are their school hours on the alternate school days?—In summer time they go in at nine and remain till twelve, in the morning; in the afternoon they go in at half past two, and remain till six; those are the school hours; and as you cut off from the day school you increase the night school, so that in summer and winter we have nearly the same; in winter time bad weather interferes, particularly with the gardeners, and they cannot get out at all.

Who is the principal schoolmaster?—The chaplain is the superintendent of the school.

What attendance is he able to give in the school?—He gives generally two or three days in a week. Our serjeant major is considered the schoolmaster, who is immediately in the school, and answerable for it.

What assistants has he?—All our serjeants are called serjeants of instruction, but we only employ three in the school, two are kept for out duties; there is a serjeant major, a head serjeant, and two others; there is a head schoolmistress and two others under her, one for needle work and knitting, and the other for education,

Are the children long enough with you to attain any considerable proficiency in reading and writing?—The Governors are not desirous to take them too far; our schooling is generally reading and writing, and the four first rules in arithmetic; they generally read pretty well and write pretty well. It is not the Governors wish they should go beyond what is necessary to make them useful members of society; if a boy should shew any particular genius, his instructors may take him on to mathematics. All the boys intended for the corps of sappers and miners are taught a little practical geometry.

What books are used in the school?—I can scarcely tell you; we have a good many in our library and school.

In what way are the persons selected who are appointed schoolmasters or assistants?—Latterly they have been advertized for; they are men of the best character and abilities; army men in general have been preferred, excepting for the situation of head schoolmaster, and it has been found necessary to get men better acquainted with the system of education than non-commissioned officers generally are.

How long has the present head schoolmaster been there?—Upwards of twelve months, and he was the first introduced who had not been in the army.

Do you know where he was educated?—In the north, I believe at Belfast.

In what way is the produce of the children's industry applied, whatever it may be?—All for the benefit of the Institution; the tailors and shoemakers are employed in making up the clothes they wear themselves, and for the other children, and the girls make up all the linen; all the stockings are knit by them, and every thing that can be done in their department; the gardeners supply the vegetables and potatoes for the Institution, and we have always been able, for the last seven or eight years, to supply ourselves with potatoes, and sell a considerable quantity.

Are there any individuals in the Institution who derive any advantage, direct or indirect, from the profit of the labour?—None whatever; and it is one of the Governors regulations, that if any of the officers receive, directly or indirectly, any perquisite or fee beyond their pay and allowance, they would be immediately removed.

Do the children labour willingly, or is there much compulsion used?—No compulsion.

Did you ever know a child punished for not working?—No, not unless he had been guilty of any other offence, but not for his objection to work; we endeavour to give them rewards;

rewards; we consider a deserving child is just as much entitled to reward as a disobedient child is to punishment. Our potatoe digging was finished on Wednesday, and we shall have our harvest home supper on Saturday week probably.

Is the division of the boys into squads for labour permanently kept?—Yes, they are, and generally the boy selects his own business. We have always candidates to supply any deficiency.

The tailors never work in the garden?—No, except on a very great emergency.

How often in the week do the children attend divine worship?—They attend every Sunday in the chapel, and the chaplain performs service in the schoolroom three times in the week, upon Wednesday and Friday mornings, and Sunday evening.

Are there daily prayers?—There are.

Have the goodness to state the funds that there are for the maintenance of the Institution?—The funds are derived from money in the funds, of our own, and some small estates in the country, and an annual parliamentary grant.

Are those the only sources?—Yes, except that you consider the labour of the children under that head. Whatever savings we can make; we sell every thing that we can, down to the bones that come out of the beef, and broken glass; the only things that come into our charge, are the things I have mentioned.

Do you receive any donations or bequests?—Yes; we receive bequests occasionally; but as to donations, I have not known of any, for since we have been considered a national institution, those donations have fallen off.

What was the amount of the annual grant voted to you in each of the three last years?—It is lower now than it ever was; our Governors have cut it down as much as they possibly could; at present it is about 8,000*l*. When I came into the Institution, it used to be about thirteen or fourteen thousand pounds a year; there were only 510 children when I joined, and there are now 600, and our grant has not only been cut down every year, but we have also, upon two separate occasions, re-credited to the public very considerable sums. I will not charge myself with how many thousand pounds we have given them back again.

By whom are your accounts annually inspected?—By the Commissioners at the Audit Office.

Are they not carefully inspected by the committee of fifteen?—Yes, invariably; the mode of transacting the pecuniary matters of the Institution is this: the committee of fifteen only can draw drafts upon the bank; three Governors of the committee are obliged to sign each draft; the basis for each bill is this; there is an order in print and writing, signed first by the quarter master, and either counter-signed by the commandant, or in his absence by myself, to state the quantity of the article wanted for the Institution. At the end of the quarter, these bills are all rendered, and those bills are inspected, first, by the quarter master, who signs his name, to certify that those articles came into his possession; and next they come to me, as secretary, and I go over all of them, to see that the charges are made according to the contract prices, and compare them with the orders, of which I have counterparts; the commandant confirms those by his signature; they are then sent to our acting treasurer, and he makes out orders, to be signed by the chairman of the committee; and when the bills are inspected, to be paid, he attends the committee, and every thing is called over; for instance, "Wm. Farrell, beef and ox heads," so much; the chairman looks over it, and says, "is this according to order?" yes; then he signs the order for payment; then upon that, a check is prepared, and three of the Governors sign this, and it is paid by the bank of Ireland.

Upon the inspection of the accounts by the Commissioners of the Audit Office, have you ever known any disallowances or any objections taken?—There have been sums objected to for explanation; one of the Governors, who signs the account attends; when the accounts are prepared annually, they are passed by the general board, and every Governor signs his name, and the seal of the corporation is fixed to them, and then they are given in to the Imprest Office for examination; then a Governor who signs the accounts, and the commandant and myself are summoned, and we are all examined upon oath as to those accounts; and when we have been present upon those occasions, they have asked us various questions as to certain expenditures, all of which have been satisfactorily explained, and I never knew a single shilling disallowed.

How much per head do you reckon the expense of each child?—Including every thing, between ten guineas and eleven pounds; I am speaking of British money, of course.

Are the buildings in good repair?—Yes, excellent; we have our own mason and our own carpenter; that used to be a source of great expenditure formerly, which has been very much curtailed.

Has the building always been repaired and maintained by the funds of the society, or have the board of works ever had any thing to do with it?—Never, as far as my recollection goes; the old records of the Institution are under my charge, and I think they never have.

Do the officers living in the building supply their own furniture?—A certain part they do; it is a very trifling part now supplied by the Institution; formerly the Institution supplied every thing; for the last four years, they have not, they only supply certain articles; it is a very trifling expense the Governors are at upon that account.

Is there any public examination of the children in the course of the year by the Governors?—Yes, twice a year; in April and in October.

To what does that examination go?—To their proficiency in general education; it is confined to the upper classes. There is also an examination that takes place by the gentlemen connected with the Society for discountenancing Vice; a catechetical examination.

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Martin Irving,
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Do they attend that now?—Yes, and they are very liberal in granting premiums; we generally get four and five-and-twenty from them every year.

Have the majority of masters at present been soldiers, or have they been persons brought up more immediately connected with schools?—All have been soldiers except the head schoolmaster.

Has there been any alteration attempted lately in that respect in the last two years?—Yes, there was an alteration with respect to this head schoolmaster, and it has produced much good.

Has it ever been agitated before the Committee of Fifteen to introduce other persons as serjeants of instruction, who have been brought up as schoolmasters?—No, the feeling is, that they would be very desirous of employing army men; and if they could have met with an army man qualified, they would have employed him in preference to the present head-master.

Do you think that the present serjeants are qualified for the duties they have to discharge?—Yes, as far as we educate our children.

The school we collect is altogether of a military character?—Yes, they are formed into companies, and are put into motion by the beat of drum.

They have military terms?—Yes.

Have you a master of gymnastics?—Yes, that has very lately been introduced.

Do you find it beneficial to the children?—Yes, I think it increases their muscular strength; we have not had a single child it has disagreed with but one, and he was a boy of a very weakly habit of body before.

Are the girls at all subject to the discipline of the master of gymnastics?—Yes, they are; but they are attended by their own mistresses; that is a thing of very recent standing indeed; only the last four or five weeks; and I think it will do them quite as much good as the boys.

You think it likely to answer in that department of the school also?—I do.

In general, what are the modes of punishment adopted for misconduct?—We have very little punishment indeed; our most serious punishment is birching; and we do not resort to that, but in cases of a peculiar description; if a boy is guilty of theft we punish him very severely.

The punishments are not at all frequent?—No, I will be bound to say, there is not a boarding school in the country of twenty boys, that do not or ought not to punish more than we do.

Are they much addicted to lying?—Formerly they were much more so than now; we have got over it; but when a boy comes in of eight or nine years of age, it is impossible to get the truth out of him at first; of course there are some exceptions, where the morals of children have been better attended to by their parents.

In what manner have you got over that habit of telling falsehoods?—I would never forgive a falsehood; when a boy was coming forward to be punished, if he ingenuously told the truth, I never punished him; and in consequence of that, they get into the habit of telling the truth.

Is it optional with the parents to withdraw the children?—No, it is in the breast of the Governors.

Do you conceive, in point of fact, there is any large proportion of those children the offspring of Roman Catholic parents?—Yes, a large proportion.

Both father and mother?—Yes; when children are taken from us at a very early period of life, and go back to their parents, there is very little doubt of that child going to chapel.

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Examination of the Rev. *Thomas Philip Lefanu*; Monday, 21st November, 1825.

Appendix, N° 6.

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Examination of
Rev.
T. Philip Lefanu,
21 November 1825.

WHAT situation do you hold in connection with the Hibernian Military School?—That of chaplain and superintendent of morals.

How long have you held that office?—Since the middle of the year 1814.

Will you be good enough to state your salary and emoluments?—My salary is 250*l.* a year; the emoluments are a house, in a good measure furnished, a small portion of ground for a garden, ten tons of coals annually, a pound of soap and candles weekly, and ten loads of hay, provender for a cow.

Will you be so good as to describe generally the duties you have to perform?—The duties of my situation are, to perform divine service twice, and to preach at noon on Sundays and the great holidays of the church; to have the catechetical instruction of the children, and the general superintendence of the whole of their education; I read prayers twice a week also in the school, on Wednesdays and Fridays.

Is the catechetical instruction connected with the Society for discountenancing Vice?—Thus far; there is a public examination every year, about the month of August, at which I think generally a number, amounting to about one-third of the whole establishment of the children, which consists of six hundred, is examined, being divided into classes according to their proficiency. They are examined by clergymen of Dublin, belonging to the association, or sanctioned by it, and they get premiums of bibles and testaments and religious books,

books, just as the association assists all other similar establishments, but in no other way, nor has that association any controul whatever over our establishment.

Then we understand that the weekly catechetical examinations are made by yourself, and the annual examination is made by clergymen on the part of the Society for the Suppression of Vice?—Yes; and at that examination all the governors of our own establishment are invited to be present, and some do come.

When was that system adopted?—I found the system of public examination in force when I was appointed; how long it may have been so before I do not know.

Have you the general superintendence of the children on the establishment; is it any part of your duty or practice to examine the dormitories or dietary, or to see them at dinner?—It is not any immediate part of my duty to examine as to the dietary; it comes under the medical department; but it is my duty to go into every part of the establishment occasionally to see that there is nothing amiss; and if there be any thing amiss, I am to report it to the commandant; I am to visit every part of the establishment at uncertain times.

Have you any immediate superintendence of the schoolmasters?—Yes, I am to see that they bring on the children properly, that they perform the details of instruction in reading, writing and arithmetic; and I cause them to prepare the children in a certain portion of the Scriptures and catechism, in which I examine them myself every week, according to their classes.

By whom are the schoolmasters appointed?—The schoolmasters are appointed by the committee of fifteen, I having first reported on their capability.

On examination?—Yes; they are for a month upon trial, then I must report upon their capability, not only as to their being able to teach, but their method of teaching also; in the first instance, the candidate makes his application to the committee of fifteen, and then he is sent down to the school, and I report within a month, and he is either established or dismissed.

What number of schoolmasters are there?—There are five Serjeants of Instruction, as they are called (our's being a military establishment), but three only of those are employed permanently in teaching in the school; the other two have the charge of the children out of school, or what is called the orderly duty; but they must be men qualified to go into the school, and do the school duty, should any of those attending there be unwell, or otherwise taken off, that the school business may not be interrupted. There are but three actually employed in the school. The Serjeant Major has the general superintendence in the school, but he has various other duties, and is not permanently in the school; he is over those three men, and under me, as far as relates to school duties.

Is the system of mutual instruction adopted in the school?—Yes, chiefly upon Bell's plan.

Has it been found to succeed?—Yes, it answers very well.

Do you also superintend the education of the girls?—Yes.

Are the mistresses chosen according to the same rules as the masters?—Yes; it was just upon my appointment that the instruction upon Bell's plan was acted upon; previously to my appointment, there had been six Serjeants of Instruction in the boys school, and there were ninety boys less on the establishment.

Are the schoolmasters always chosen from among men who have been soldiers?—Yes, always, until last year, when the Governors, wishing to give the two senior classes a better manner of reading, and a freer method of writing, have appointed a person of rather better education; he has the charge of those two classes; he ranks, as to pay, as a serjeant, but does not wear a uniform, and is exempted from other duties, not immediately connected with the school, which a serjeant has to perform.

Has the expected benefit resulted from that appointment?—Yes, I think so; the children read better; they read formerly well, but with a tone; they have got rid of that in good measure, and write more freely and quicker. We exercise them a great deal in writing from dictation, which is a thing that will make them useful in the army. I introduced this plan myself.

Do you think it would be better to choose schoolmasters from the general population, and not to confine it solely to the class of persons who have been soldiers; would you not be likely to get much better schoolmasters?—I do not think such a change desirable, as we are circumstanced; I think there are always persons to be found in the army fit to instruct the junior classes of children; and I think it is desirable that there should be an encouragement held out to deserving persons in the army to fill such situations, as you are thus providing for meritorious soldiers.

Is there much of military instruction in the school?—A good deal, as far as relates to military exercises, marching, and evolutions; and our Governors have introduced lately a system of gymnastics.

Is the military discipline practised by the boys such as to produce much influence upon their character; are they more orderly than those educated in the general way?—I think it must.

Are they taught the manual exercise?—No; they have nothing in the way of arms at all.

Are they taught to march?—Yes, and to perform various evolutions; and that makes them more orderly in every thing respecting the school duties.

By evolutions, do you mean military movements?—They march, and form into companies; they are able to go through what is usual at a review; they generally come out on the King's birth-day, and march before the Lord Lieutenant. A certain number of them are taught the fife and drum, who form a little band; the boys march to the chapel to the fife and drum; the boys also act as sentries, that the children may not absent themselves from school improperly, and for other purposes.

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We have been informed the boys do a great deal of work upon the farm and garden, and in making clothes, working as tailors and shoemakers; do you think the hours of work and study are properly divided, or do you think that the work interferes materially with their instruction?—We have found a difficulty in this matter; and I have at times been obliged to represent, that a little more time would be necessary for study; but as it is at present arranged, I think a child who is not remarkably dull, taking his share of each mode of employment, can get competent education for the rank of life he is intended to fill.

In working according to the rules of the establishment, how many years would it take a boy of ordinary capacity to read fluently, to write a current hand, and become acquainted with the first four rules of arithmetic, and also to learn the catechism, and go through his catechetical examinations with credit?—I think four years; a boy indeed will read an easy book in about fourteen months. The children are not in general put to trades when they first come to the school; they have time to learn to read tolerably before they are put to the trades; but to get all the benefit that the school is intended to afford, it would take them at least about four years, or perhaps from four to five.

What may be the average continuance of the boys in the school?—I think it takes a boy, one way and another, near four years to get up to the head class; and then they remain a year, or a year and a half, seldom two years, after getting to that class, before they go out; that makes about six years.

At what age would you consider a boy superannuated?—There is a strict regulation upon that point; we put the boys upon the apprentice list at fourteen, and at that age also they are eligible to go into the army; we dispose of them then as fast as we can, when once they attain the age of fourteen.

Is the course of instruction, upon the whole, such as to satisfy you?—Indeed it is; I think they get a competent education for their rank in life. There was one branch of knowledge which I wished to be introduced into the school, and which I still hope may be so hereafter, I think it would be an improvement, that is Pestalozzi's system of arithmetic.

Have you seen that practised in schools in this country?—Yes, I have seen it practised with very great effect in a school in this neighbourhood, the Kildare-place school. I knew something of the system before. In the first place, it gives the child a reason for the operations and rules he makes use of, and therefore makes him know arithmetic thoroughly, and not merely mechanically; but another and more important use is, that it exercises the powers of thinking of the child, and makes him able to apply those powers to other things.

Have you had any opportunity of observing whether the children are contented and satisfied at the school?—I never saw in any institution more cheerful or more free-hearted children; and when the Commissioners come so see them, I think they will see it in their countenances.

Are you much teased with complaints by the children?—Very little; and we have very little punishment.

Do they live in a state of very great terror or apprehension of the masters?—I think there is no terror at all, and that degree of fear only which produces subordination; for they have immediate redress, if any of the inferior masters should go beyond the rules; they have only to come to me, or to the commandant, and they would have immediate redress. The corporal punishment that is used (I mean whipping,) of which there is but a little, is never inflicted but in the presence of myself, if it is for any offence connected with their school business; or if it is for other things, in the presence of the commandant or of the adjutant. The inferior officers have no power to flog a child; they are not allowed to give more than two pandies, without reporting the child, for any one offence.

Have you any difficulty in disposing of the children?—There is none at all; the disposing of the boys for the army would take more from us than we can furnish. We do not put them into the army but with their own consent, and most of them wish to go; the army would, I believe, take all. We have some little difficulty with the girls, because they, in almost all instances, go to service, as we give no apprentice fee to such as might go to trades.

Have you many of the age of fourteen?—We have some of fourteen, and some older; there will always be some, because, though put on the apprentice list at that age, they cannot always be immediately provided for. There are, I think, four or five cases on our books of children of upwards of twenty, but they are diseased children that we pension out; they are in the county of Wicklow, and are not within the walls.

Do you keep persons of that description within the walls of the institution?—No; there is a trifle allowed to some person in the county of Wicklow where they go, when they are quite destitute; there was a girl subject to epileptic fits, we could never provide for her; she is at a farm house, and occasionally teaches the children there; she is a remarkably well behaved girl, and is very useful to those with whom she lives.

Have you any returns that will shew what proportion of the children go to services, what number go as apprentices, and what number go to the army?—Yes, that information can be furnished.

Are you acquainted with what becomes of the children after they leave you, so as to know whether they turn out well or ill?—I think there is no regular mode of coming at that knowledge; to procure and preserve authentic documents on the subject is a thing I think ought to be done, it would be highly desirable; I am sure such returns would be found creditable to the establishment; and at all events very satisfactory, as showing how it works; there may be such returns, but I do not think there are.

What opinion have you formed upon the subject, as to their turning out well or ill?—
From

From all the inquiries I have made, and it is a thing I have been anxious about, they turn out well in the main.

Do any of the girls fall into unfortunate courses?—I believe such occurrences are very rare.

Do the children for the most part preserve their connection with their friends and relations, supposing the question to apply to such children as have parents?—They do; the parents are allowed to come and see them every Sunday; there is a particular hour after dinner on Sunday, from half past two to four, when any of the parents may come and see their children at the establishment; and if there are parents or relatives who come from the country, and call on a week day, they are never refused admission.

Do you make any distinction on the ground of religion, as to the permission given to the parents to see the children?—Oh, dear no; there is no distinction of religion as to the admission of the children into the establishment, and never any objection on that score to their seeing their friends; the only ground of objection made to the children being seen by their parents is, when a child has the misfortune to have very ill-conducted immoral parents.

Have you any reason to think that the parents of the children who are Roman Catholics, have any desire to see them, to instil Roman Catholic principles into their minds?—No, I think not in general; we have had indeed instances of a child being taken by its parents on the Sunday to mass, which we do not allow (considering it to be unfair conduct), as the parents know, when they apply for the admission of their children that they are to be brought up Protestants; and in consequence of such instances, there was a regulation made that the children should not go out to their friends on Sundays; they may go out on the week days, and the parents may see them at the institution on Sunday.

Have you any reason to know what happens to the children with respect to religion after they quit you, do they continue Protestants or do many turn Roman Catholics?—I have not much opportunity of knowing, for they go to all parts of the world; but in some instances the mothers try to get them out of good places for the purpose of bringing them over to their own persuasion; an instance of this kind occurred some years ago; there were three fine boys of the name of Fitzpatrick in the school, and I had been instrumental in procuring for them places as servants in different parts of the kingdom, all very eligible; the mother went after them and got two to go away, and was going to take away the third, but his master found it out and prevented it; he remained in his place and turned out well; what became of the others I do not know, but the mother had no means of providing for them; I met a boy some years ago, who I found some time after his leaving the school had become a sailor; upon my inquiring the cause, he told me he had been tormented very much when he went home to become a Roman Catholic, of which persuasion one of his parents was, and that at last he was made so unhappy, because he could not conscientiously change his religion, that he went to sea on that account.

Is the religious instruction the children obtain during the course of their education such as to make a permanent impression upon their minds?—I should hope so; it is my endeavour always to bring it home to their hearts as a matter of conscience, and to apply it to the practical details of life; to show them there is no religion unless that religion shows itself by producing a holy and moral life; I should hope that the religious instruction they receive has a permanent effect; in some instances the children are but for a short time in the school; some come in not very young, and have been brought up in another persuasion; I cannot expect in such instances that much impression will be made; but I have every reason to believe, in many instances, that children reared in the establishment from eight or nine years old, have imbibed steady principles of religion, and have not in after life swerved from them.

Is the health of the children for the most part good?—Yes, very good in general; they have been plagued with *tinea capitis*, or some sort of sore head, but not of a bad kind; there has been a difficulty in getting it out of the school, it has been frequently cured, but it breaks out again.

Has typhus fever ever prevailed in the school?—Never; all the time during which the dreadful typhus prevailed in Dublin, we had no instance of it, except what there might be in the ordinary run in a school. We have an exceedingly well conducted hospital, entirely cut off from communication with the school, and a very clever medical man resident; when any thing is the matter with them, the children are sent there, and not sent back again to the school till they are cured.

What may be the average number of persons in the hospital?—I cannot say.

What number have you at present?—I do not suppose we have above five or six and twenty; there are very often, times when there are not above eight or ten children; there may be at some times, for a few days, a great many in the hospital for chilblains. The surgeon has found it advantageous to keep such children in bed for a few days, he found it cured them.

Are you much troubled with ophthalmia?—We have always some, but we have not been much troubled with it of late; some years ago, we were dreadfully annoyed with it; there are not, I believe, any bad cases at present.

What books are used in the school?—We have the Kildare-street lending library, and many other books for lending which we had before; a little lending library was established previous to 1814; we use in the school Mrs. Trimmer's Selections from the Old Testament, and the New Testament, Dr. Bell's Selections from the New Testament, Mrs. Trimmer's Explanation of the Old Testament, and Cotter's Paraphrase on the New Testament. We have found the latter a very useful book; we use with the senior classes Lewis's Catechism,

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because it is one that gives Scripture proofs; and in the junior classes we use Crossman's which is simple, and contains a good deal of useful matter as to the facts and feasts of the church, with explanations of some difficult words which children are likely to meet in religious books, in sermons, or in the service of the church. We use with some of the senior boys and girls, Murray's Reader, an Abridgement of Murray's Grammar, and Guy's Geography; and with the junior classes, we read a very good book indeed, called "Lessons in Humble Life;" it is an anonymous work, published in York, and contains a good deal of useful matter; we use the Dublin Spelling Book, all the parts of it, and the Dublin Reading Book, both from Kildare-street; and to vary the reading in the senior classes, they use a small History of England, and a History of Ireland. We introduce in the junior classes two or three of the little books published in Kildare-street; for we find, if we continue too long the use of any one book, the children get it by heart, and also read it with a tone. We use Darling's, Taylor's, and Thomson's Arithmetic; with a few of the senior boys, likely to go to the Sappers and Miners, we use Colonel Pasley's Introduction to Practical Geometry.

How often in the week is the Testament read?—The Scriptures are read by the two senior classes for about an hour and a half daily, but only by half the boys in those classes; in the winter they are all in the school in the evening; but for the rest of the year all the senior boys are out at trades, or gardening alternate days, during all the school hours.

Then they take it in succession?—Yes; but we have only five school days in the week, (on Saturday there are other duties), and all those at trades have only five school days in a fortnight.

Will you describe the course of scriptural instruction you give the children?—When we put them into the Scriptures, I generally make them begin with the selections from the Old Testament, as the New Testament contains frequent references to it, which the children could not otherwise understand. They get about a chapter or two in the course of a week, and being well prepared in that portion by reading it carefully, and having Mrs. Trimmer's explanation read out to them by the monitor of the class, once in the week, I examine that class and give them such exposition as I think beneficial; they are generally able to answer me in the very words of Scripture; I in general only desire them to give me the meaning. When they have read the book of Genesis, I make them read St. Matthew's Gospel; it is in those two books that class are examined publicly at the end of the year. The senior class in addition read St. Luke and St. John's Gospels, the Acts of the Apostles, and the remainder of Mrs. Trimmer's selections; I make the children read a little of the Old Testament first, because the New is unintelligible without it; they must be prepared to give me a reasonable account of what they have read, and my method is partly catechising and partly lecturing.

Are they required to get portions of Scripture by memory?—I do not require them to get it straight forward, but they generally remember the words; in the junior classes I have made them get some psalms by heart, especially those that relate to God's providential government of the world; but I do not require them to say the Scriptures straight forward by heart.

In your experience, have you been led to form an opinion that comment and explanation upon the subject of the Scriptures they read are necessary to make the children understand the meaning of what they read?—I think they are quite indispensable.

If they were left to read straight forward, without any comment or observation, do you think they would receive any serious or permanent impression?—I think not; children scarcely ever benefit by any thing they read, unless they are made to give an account of it; some portion of the Scriptures might however perhaps be thus laid up in the memory, and at a subsequent period be brought to bear on the conscience. I always make it a rule, when the children get on a little in the Scriptures, to make their scriptural knowledge bear upon the service of the church, to let them see that what they hear on the Sunday is borne out by the Scriptures; to show them that they should have their hearts and minds in their public worship, when they see how the church service and the Scriptures tally.

A particular part of the examination by the Association for Discountenancing Vice requires that?—There is but a small portion of the Liturgy that is absolutely required by it, the general confession, and a few of the collects; but with respect to any part of the service that strikes me, I endeavour to get the children to make the comment for themselves.

Do the masters make it a rule, or do you require them to give any explanation of the books that are read as to the meaning of the words, so that the children may understand what they read?—As fully and as much as I can—our elder classes are improving, but I have found some difficulty as to the junior. Whenever I hear the children myself, I endeavour to make them accountable in this way.

Upon referring to the Report of the Commissioners of 1809, it appears at that time there was a deficient supply of water in the institution; has that been remedied?—In a very great degree, almost entirely; in the time of our late commandant, Colonel Blackwell, he applied to the proper authorities, and got a higher reservoir in the park made, which communicates with the former one; so that when one is dry we have got water from the other, and in general the supply is good; there had been a deficiency formerly.

Is the water that is brought from this reservoir used for drinking?—Yes, it is used for all purposes; we have likewise a pump in the farm yard for the cattle; that, in the course of the summer, is sometimes dry, although the establishment was at great expense in sinking it; it is sunk near one hundred feet, and partly through rock; but as to the supply of water, the commandant can inform you better than I.

Do

Do you think the gymnastic exercises of use to the children?—I think that since they have used them they look much better, and walk better; they seem to use their limbs more freely; for those who become soldiers, I think they will be particularly useful.

What means are taken to ascertain the character and circumstances of the persons to whom the female children are apprenticed; is it the duty of any person in the institution to make inquiries?—There is a printed paper that must be signed by the minister of the parish, on any person applying for an apprentice, stating that such person is a protestant, and does not keep a public house, and some other conditions; I do not know what other steps are taken; but the persons applying must appear at the Board, and the Governors may determine whether they will give the child to them or not.

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GENERAL REGULATIONS.

1st.—EACH officer belonging to the Society, at his appointment, to be furnished with a Book of Regulations, and all assistants and servants to have a printed copy of the particular duty required of them.

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2d.—The military officers of the Institution shall always appear in uniform, when they attend the board or committee of fifteen.

3d.—No officer, assistant, or servant, resident in the House, to be absent without obtaining the leave of the Commandant.

4th.—From the first of October to the first of May, the tattoo is to beat at half after eight o'clock; after that period at nine; after which none of the assistants or servants are to be absent from the Institution.

5th.—None of the children to pass out of the gate without a written or verbal permission from the Commandant.

6th.—No child that is once discharged for irregularity, or clandestinely taken away by their parents, is on any account whatsoever to be re-admitted into the School.

7th.—No Roman Catholic servants to be employed in the House.

8th.—And no servant dismissed for improper conduct, to be employed by any of the resident officers.

9th.—No person to be admitted within the gate, whose child or relation is in the Infirmary, without the permission of the Surgeon.

10th.—No poultry or pigs to be suffered to roam through the grounds or buildings.

11th.—The resident officers will each be allowed a boy and a girl to officiate as servants, should they require it; but it is expected, that upon availing themselves of this indulgence, they will provide them with suitable dresses at their own expense, in order to save their school clothing. They will also be held accountable for their moral conduct, and that a due portion of their time be devoted to their education. Such children are to be obtained only on application to the Commandant, nor are they to be exchanged for others, but by the same authority.

12th.—All articles of clothing, &c. &c. of which samples can be obtained, to be kept sealed in the possession of the Commandant, until the articles of which they are samples, are worn out or consumed.

13th.—It is to be strictly understood, that no officer or other person connected with the Institution, shall under any pretence whatsoever, execute or cause to be executed any alteration, repairs, amendments, or other works affecting the appearance or construction of the buildings, grounds, or gardens, or any part thereof, without the consent of the Governors.

14th.—No officer, assistant, or servant belonging to the Institution, shall directly or indirectly demand or receive any perquisite, or any emolument whatever, beyond the pay and allowances annexed to his respective employments; and any such officer, assistant, or servant so offending, shall be deemed to have forfeited his situation.

15th.—In conclusion, the Governors expect from the officers of this most excellent and important Establishment, whose duties have now been defined, and to whose honour and fidelity they commit their execution, a cordial unbiassed co-operation of heart and sentiment, as an only means to carry it to that perfection so ardently wished, and which, with mutual endeavours on the part of the officers, must ultimately reflect lustre on the national character, and diffuse in its happy consequences solid advantages to the empire at large.

Appendix, N° 8.

PAY and ALLOWANCES of the several Officers, Assistants, and Servants of the
Royal Hibernian Military School.

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The Commandant:—Pay, £. 300 per annum; a house furnished; allowances, eleven tons of coals, seventy-eight pounds of candles, fifty-two pounds of soap, a plot of ground for a garden, and two shillings per day in lieu of forage for a horse.

Treasurer:—Bank of Ireland.

An Acting Treasurer, non-resident:—Pay, £. 80 per annum; allowances, none.

A Chaplain and Superintendent of Morals and Education:—Pay, £. 250 per annum; a house furnished; allowances, ten tons of coals, fifty-two pounds of candles, fifty-two pounds of soap, a plot of ground for a garden, and ten loads of hay, provender for a cow.

An Adjutant and Secretary:—Pay, £. 182. 10s. per annum; a house furnished; allowances, ten tons of coals, fifty-two pounds of candles, fifty-two pounds of soap, a plot of ground for a garden, and two shillings per day in lieu of forage for a horse.

A Quarter Master:—Pay, £. 80 per annum; allowances, three rooms and a kitchen furnished, seven tons one barrel and a half of coals, fifty-two pounds of candles, fifty-two pounds of soap, a plot of ground for a garden, and ten loads of hay, provender for a cow.

Surgeon, resident:—Pay, £. 100 per annum; allowances, three rooms and a kitchen furnished, ten tons of coals, fifty-two pounds of candles, fifty-two pounds of soap, and a plot of ground for a garden, one shilling per diem for the time the children remain at sea-bathing.

A Serjeant Major of Instruction:—Pay, £. 54. 15s. per annum, and in lieu of diet £. 22. 15s. with an allowance of coals and candles for one room, clothing, and one stone of potatoes per week.

Quarter Master Serjeant:—Pay, £. 36. 10s. per annum, and in lieu of diet, £. 22. 15s., with an allowance of coals and candles, one room, clothing, and one stone of potatoes per week.

Five Serjeants of Instruction, each:—Pay, £. 30 per annum, and in lieu of diet, £. 22. 15s., with an allowance of coals and candles for one room, clothing, and one stone of potatoes per week.

Drummer:—Pay, £. 18. 5s., and for officiating as sexton, £. 4. 11s. per annum, with an allowance of one room's coals and candles, clothing, and one stone of potatoes per week.

Two Serjeants, Artificers, Carpenter, and Mason, each:—Pay, £. 1. 4s. per week, with an allowance of one room's coals and candles, clothing, and one stone of potatoes per week.

Serjeant Tailor:—Pay, £. 1. 4s. per week, with an allowance of one room's coals and candles, clothing, and one stone of potatoes per week.

Serjeant Shoemaker:—Same pay and allowances as Serjeant Tailor.

Serjeant Baker:—Pay, £. 30 per annum, and in lieu of diet, £. 22. 15s., with an allowance for coals and candles for one room, clothing, and one stone of potatoes per week.

Serjeant Gardener:—Pay, £. 40 per annum, with an allowance of one room's coals and candles, clothing, ten barrels of potatoes, and ten loads of hay for a cow.

Serjeant Porter:—Pay, £. 9 per annum, with an allowance in lieu of diet, of £. 22. 15s., one room's coals and candles, clothing, and one stone of potatoes per week.

Corporal Pioneer:—Pay, £. 20. 11s. 6d. per annum, with an allowance of one room's coals and candles, clothing, and one stone of potatoes.

Matron:—Pay, £. 80 per annum; allowances, apartments furnished, seven tons one barrel and a half of coals, fifty-two pounds of candles, fifty-two pounds of soap, and a plot of ground for a garden.

Three Schoolmistresses, each:—Pay, £. 30 per annum; allowance, in lieu of diet, £. 22. 15s., one room's coals and candles, twenty-six pounds of soap, and one stone of potatoes per week.

A Laundress and Dairy-maid:—Pay, £. 30 per annum; allowances, in lieu of diet, £. 22. 15s., one room's coals and candles, twenty-six pounds of soap, clothing, and one stone of potatoes per week.

A Cook:—Pay, £. 10. per annum; allowances, seven pounds of beef, nine pounds of bread, one pound of butter, and one stone of potatoes per week; twenty-six pounds of candles, twenty-six pounds of soap, and clothing.

Assistant Cook:—Pay, £. 6. 16s. 6d. per annum; allowances, seven pounds of beef, nine pounds of bread, one pound of butter, and one stone of potatoes per week; twenty-six pounds of soap, and clothing.

Hospital Nurse:—Pay, £. 10 per annum; allowances, seven pounds of beef, seven pounds of bread, one pound of butter, and one stone of potatoes per week; twenty-six pounds of soap, clothing, and twenty-pence per week for tea and sugar.

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DIET TABLE for the Children of the *Royal Hibernian Military School*.

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Breakfast :

Throughout the year { Stirabout, one quart to the largest children, and a pint to the smallest, with half a pint of milk to each.

Supper :

Bread, eight ounces to the largest children, and five ounces one-third to the smallest, with a pint of milk or gruel, to each.

Dinner :

SUNDAY - { Beef boiled, eight ounces, potatoes one pound and a half, with cabbage or greens.

Dinner :

MONDAY - { Ox-head soup, one quart to the largest children, and a pint to the smallest, with one pound and a half of potatoes to each.

Dinner :

TUESDAY - The same as for Sunday.

Dinner :

WEDNESDAY - The same as for Monday.

Dinner :

THURSDAY - { Calecannon, one pound and a half to the largest children, and one pound to the smallest, with half a pint of milk (or small beer) to each.

Dinner :

FRIDAY - The same as for Sunday and Tuesday.

Dinner :

SATURDAY - The same as for Monday and Wednesday.

Four ounces of oatmeal to be issued for each child's breakfast, which will give the allowance of stirabout as above specified.

Pure milk should not at any time be reduced more than by the addition of one-third of water, and if scarcity of that article of food should at any time occur, oatmeal-gruel, well prepared and boiled (with a proportion of one-fifth of pure milk,) and a sparing quantity of salt, will be found a wholesome substitute for the childrens supper.

The beef is estimated including bone; the parts of the beef contracted for should be laps, haunches and sticking pieces.

The small and delicate children may probably require only five or six ounces of meat, therefore the overplus arising from that circumstance may be given to those children who from quick growth shall appear to require a greater quantity of food; this, however, serjeants of companies should report to the commanding officer at the hour of dinner, who will cause the food to be carefully divided.

The soup is to be made from the liquor in which the beef has been boiled, with the addition of three ox-heads (most strictly washed, and soaked over night in water,) and the bones of the meat issued the previous day, together with oatmeal, leeks, and salt. The quantity of oatmeal for soup for each child to be half an ounce.

The calecannon is composed of an equal quantity of potatoes and greens, and to every four pounds required, three ounces of butter and a pint of milk, to be seasoned with leeks and salt.

Edward Trevor, M. D. Surgeon, Hibernian School

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Appendix, N° 10.

TABLE of TIME to be observed by the Boys; *Royal Hibernian Military School.*

SUMMER.		HOURS.
From half past five o'clock in the morning to six, making the beds and prayers - - - - -	- - - - -	$\frac{1}{2}$
From six to half past seven, washing, cleaning shoes, &c. and preparing for parade - - - - -	- - - - -	$1\frac{1}{2}$
From half past seven to nine, parade, breakfast and recreation - -	- -	$1\frac{1}{2}$
From nine to twelve in school - - - - -	- - - - -	3
From twelve recreation, dinner and recreation to half past two - -	- -	$2\frac{1}{2}$
From half past two until six in the evening, in school - - - - -	- - - - -	$3\frac{1}{2}$
From six to seven, drill and recreation - - - - -	- - - - -	1
From seven to eight, supper, recreation and prayers - - - - -	- - - - -	1
From eight to half past five in the morning, in bed - - - - -	- - - - -	$9\frac{1}{2}$
TOTAL - - - - -		24

WINTER.		HOURS.
From half past six in the morning to seven, making the beds and prayers		$\frac{1}{2}$
From seven to eight, washing, cleaning shoes, &c. and preparing for parade		1
From eight to half past nine, parade, breakfast and recreation - -	- -	$1\frac{1}{2}$
From half past nine to twelve, in the school - - - - -	- - - - -	$2\frac{1}{2}$
From twelve recreation, dinner, and recreation to half past two - -	- -	$2\frac{1}{2}$
From half past two to four, in school - - - - -	- - - - -	$1\frac{1}{2}$
From four to five, recreation - - - - -	- - - - -	1
From five to seven, in school - - - - -	- - - - -	2
From seven to eight, supper, prayers, &c. - - - - -	- - - - -	1
From eight to half past six in the morning, in bed - - - - -	- - - - -	$10\frac{1}{2}$
TOTAL - - - - -		24

N. B.—The lengthening and shortening of the day will cause a little variation in rising in the morning, as also in the evening school in winter.

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Appendix, N° 11.

Appendix, N° 11.

FOR A BOY.

18

To the Right Honourable and Honourable the Governors of
The Hibernian Society.

The humble Petition of _____ in behalf of _____
 aged _____ years, the Child of _____ Soldier,
 in His Majesty's _____ Regiment of _____

Sheweth, that the said _____ is the lawful Child of
 _____ as by the annexed Certificates will appear.

That *

* Here state the Service and present situation of the Father; the situation of the Mother (if living), and Number and Age of their other Children (if any.)

Your Petitioner therefore humbly prays, that the said _____ may be admitted into the Royal Hibernian Military School; and if this prayer be granted, your Petitioner hereby agrees, that the said Boy shall remain in the Hibernian School as long as the Governors thereof shall think fit; and that, when of proper age, he shall be disposed of at their discretion, as an Apprentice, or Servant; or placed, with his own free consent, as a Private Soldier, in the Regular Army.

The Parent or Person who has charge of the Child to sign here.

CERTIFICATE AND RECOMMENDATION.

To be signed by the Commanding Officer of the Regiment; unless the Regiment be abroad, and the Child at home; in which case it is to be signed by the Colonel, or in his absence from Great Britain or Ireland, by the Senior Officer of the Regiment, who may happen to be at home.

I hereby certify, that _____ served in His Majesty's
 Regiment of _____ years, during which time he conducted himself
 as a good Soldier; that he *

* Here state whether the Soldier is still in the Regiment, or dead, or discharged; if dead, whether he died in the service; and if discharged, the date of his discharge; and whether he was recommended to Chelsea or Kilmainham.

I further certify, according to the best of my knowledge and belief, that the several circumstances contained in the Petition, on the preceding page of this Paper, are truly stated; and that the Applicant has no Parent capable of supporting him; wherefore I recommend him as an object worthy of the benevolent attention of the Governors of the Royal Hibernian Military School.

Signature of the Officer.

N. B.—The Children to be admitted into this Institution must be *free from mental and bodily Defect or Infirmary*. They must be the Children of *Men actually serving in the Regular Army*; or have been born *before their Fathers ceased to serve therein*.

Appendix, N^o 11.

A MARRIAGE CERTIFICATE,

Signed by the Officiating Minister of the Parish, must be annexed to this in Original. Where it cannot be had, the reason is to be assigned; and in that case the Commanding Officer is to certify the place and date of Marriage, according to the best information he can obtain.

CERTIFICATE OF BIRTH AND BAPTISM,

Signed by the Officiating Minister, must be annexed to this in Original. Where it cannot be had, the reason is to be assigned; and in that case the Commanding Officer is to certify the place and date of the Birth of the Child, according to the best information that he can obtain.

N.B.—The original Certificates will be returned when required. No copy can be admitted as valid.—Where a sufficient reason for the non-production of the Minister's Certificate is assigned, a Certified Extract from the Regimental Register will be admitted.

CERTIFICATE OF HEALTH*.

I have examined _____ and find that he has no defect in Sight or Limbs; is not afflicted with Fits, or with any infectious Disease whatever; and has no mental Infirmary. And I further certify, that he appears to be above seven and under twelve years of age.

Surgeon.

* This to be signed by the Regimental Surgeon; or if the Child should be absent from the Regiment to which his Father belonged, by a sufficient Medical Practitioner.

Children to be admitted must not be under Seven, nor exceed Twelve Years of Age.

(Endorsed.)

Class

Register

FOR A BOY.

PETITION AND CERTIFICATES

In Behalf of

Son of

of the

Regiment of

The Children for admission are to attend at the Board-Room in the Castle, at 11 o'Clock on the second Tuesday of each Month, except those who reside at such a distance from Dublin, as to render their attendance inconvenient. The Parents or Friends of those who cannot attend, will be acquainted, by Letter, immediately on the admission of the Children. This Petition to be lodged with the Secretary at the School in the Park, by 12 o'Clock on the Saturday preceding the second Tuesday in each Month.

Petitioner's Name is _____

Resides at _____

All Correspondence on the business of this Institution is to be addressed, "To the Secretary of the Royal Hibernian School," under cover, to "Edward Connor, Esq, Dublin Castle."

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Appendix N° 12.

Appendix, N° 12.

FOR A GIRL.

18

To the Right Honourable and Honourable the Governors of *The Hibernian Society*,
for the Care of Soldiers Children.

The humble Petition of _____ in behalf of _____
aged _____ years, the Child of _____ Soldier,
in His Majesty's _____ Regiment of _____

Sheweth, that the said _____ is the lawful Child of
as by the annexed Certificates will appear

That*

* Here state the Service and present situation of the Father; the situation of the Mother (if living) and Number and Age of their other Children (if any.)

Your Petitioner therefore humbly prays, that the said _____ may be admitted into the Royal Hibernian Military School; and if this prayer be granted, your Petitioner hereby agrees, that the said Girl shall remain in the Hibernian School as long as the Governors thereof shall think fit; and that, when of proper age, she shall be disposed of at their discretion, as an Apprentice, or Servant;

The Parent or Person who has charge of the Child to sign here.

CERTIFICATE AND RECOMMENDATION.

To be signed by the *Commanding Officer of the Regiment*; unless the Regiment be abroad, and the Child at home; in which case it is to be signed by the *Colonel*, or in his absence from Great Britain or Ireland, by the *Senior Officer of the Regiment*, who may be at home.

I hereby certify, that
Regiment of _____
as a good Soldier; that he*

served in His Majesty's
years, during which time he conducted himself

* Here state whether the Soldier is still in the Regiment, or dead or discharged; if dead, whether he died in the service; and if discharged, the date of his discharge; and whether he was recommended to Chelsea or Kilmainham

I further certify, according to the best of my knowledge and belief, that the several circumstances contained in the Petition, on the preceding page of this Paper, are truly stated; and that the Applicant has no Parent capable of supporting her; wherefore I recommend her as an object worthy of the benevolent attention of the Governors of the Royal Hibernian Military School.

Signature of the Officer.

N. B.—The Children to be admitted into this Institution must be *free from mental and bodily Defect or Infirmary*. They must be the Children of *Men actually serving in the Regular Army*; or have been born *before their Fathers ceased to serve therein*.

Appendix, N° 12.

A MARRIAGE CERTIFICATE,

Signed by the Officiating Minister of the Parish, must be annexed to this in Original. Where it cannot be had, the reason is to be assigned; and in that case the Commanding Officer is to certify the place and date of Marriage, according to the best Information he can obtain.

A CERTIFICATE OF BIRTH AND BAPTISM,

Signed by the Officiating Minister, must be annexed to this in Original. Where it cannot be had, the reason is to be assigned; and in that case the Commanding Officer is to certify the place and date of the Birth of the Child, according to the best Information that he can obtain.

N. B.—The Marriage and Baptismal Certificates will be returned when required. No Copy can be admitted as valid. Where a sufficient reason for the non-production of the Minister's Certificate is assigned, a certified Extract from the Regimental Register will be admitted.

CERTIFICATE OF HEALTH.*

I have examined _____ and find that she has no defect in Sight or Limbs; is not afflicted with Fits, or with any infectious Disease whatever; and has no mental Infirmary. And I further certify, that she appears to be above seven and under twelve years of age.

Surgeon.

* This to be signed by the Regimental Surgeon; or if the Child should be absent from the Regiment to which her Father belonged, by a sufficient Medical Practitioner.

Children to be admitted must not be under Seven, nor exceed Twelve Years of Age.

(Endorsed.)

Class

Register

FOR A GIRL.

PETITION AND CERTIFICATES.

In behalf of

Father's Name
and Rank

Mother's Name

of the _____ Regiment of

The Children for admission are to attend at the Board Room in the Castle, at 11 o'Clock on the first Tuesday of each month, except those who reside at such a distance from Dublin, as to render their attendance inconvenient. The Parents or Friends of those who cannot attend, will be acquainted, by Letter, immediately on the admission of the Children. This Petition to be lodged with the Secretary at the School in the Park, by 12 o'Clock on the Saturday preceding the first Tuesday in each Month.

Petitioner's Name is _____

Resides at _____

All Correspondence on the business of this Institution, is to be addressed, "To the Secretary of the Royal Hibernian School," under cover, to "The First and Principal Clerk, War Department, Dublin Castle."

Appendix, N^o 13.

ROYAL HIBERNIAN MILITARY SCHOOL.

RETURN of the Number of CHILDREN in the INFIRMARY, from the 6th January to the 6th November 1825, inclusive.

	Feverish.	Typhus Gravior.	Coughs and Pulmonic.	Sore Throats.	Hydrocephalus.	Dropsical.	Carditis.	Hepatitis.	Rheumatism.	Vaccinated.	Modified Small Pock.	Scrophula.	Chilblains.	Boils.	Ulcers and Tumors.	Eruptions.	Epilepsy.	Erisipelas.	Ophthalmia.	Porrigo.	Casualties, including Itch.	TOTAL.
Admitted -	130	1	7	2	3	4	2	3	5	10	6	28	28	33	37	6	2	3	173	26	276	785
	141	1	18	14	2	2	-	1	3	2	2	18	4	4	26	41	2	3	78	12	95	469
Discharged -	128	-	7	2	2	4	2	3	5	10	5	27	24	31	35	6	2	3	170	23	272	761
	137	-	18	14	1	2	-	1	3	2	2	17	4	4	24	41	2	3	75	12	91	453
Dead -	-	1	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2
	-	1	-	-	1	-	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-	3
Remain in Infirmary	2	-	-	-	-	-	-	-	-	-	1	1	4	2	2	-	-	-	3	3	4	22
	4	-	-	-	-	-	-	-	-	-	-	-	-	-	2	-	-	-	3	-	4	13

James W^m Macauley, M. D. Surgeon,
Royal Hibⁿ Military School.George Spottiswoode,
Major Com^{dt} R. H. M. S.

Appendix, N° 14.

Appendix, N° 14.

ROYAL HIBERNIAN MILITARY SCHOOL.

RETURN of the Number of CHILDREN received into, and given from this Establishment, for the under-mentioned Years.

YEARS ENDING 	Received:		GIVEN OUT:												
	Boys.	Girls.	BOYS:							GIRLS:					
			Volunteers to the Army.	Apprenticed.	Delivered to Parents.	Deserted.	Detained by Parents.	Died.	Total.	Apprenticed.	Delivered to Parents.	Detained by Parents.	Died.	Deserted.	Total.
November 1st, 1823	71	37	30	15	31	-	2	2	80	5	18	2	1	-	26
November 1st, 1824	96	23	71	10	29	1	1	6	118	6	8	-	1	-	15
November 1st, 1825	73	23	31	5	21	3	1	2	63	8	12	-	3	-	23

George Spottiswoode,
Major Com^{dt} R. H. M. S.

Appendix, N° 15.

Appendix, N° 15.

Letters from Major Spottiswoode, dated 7th and 9th December 1825.

Royal Hibernian Military School,
7th December 1825.

Sir,

IN answer to your letter of the 6th instant, I have the honour to state, for the information of the Commissioners of Irish Education Inquiry, that the bequest of the late Dr. Downes, formerly Bishop of Waterford, to the Hibernian Society, for the care of Soldiers Children, is Forty pounds per annum; bequeathed by him in perpetuity to this Society, and charged upon lands in the county of Kilkenny.

The Trustees of this and the other charitable bequests of Dr. Downes, are the Bishop and Dean and Chapter of the Diocese of Waterford, for the time being.

I herewith return the Minutes of my Evidence, with my signature, and have the honour to be, Sir,

Your obedient humble Servant,

R. Pauncefote, Esq.
&c. &c. &c.

George Spottiswoode,
Major Com^{dt} R. H. M. S.

Sir,

Phoenix Park, 9th December 1825.

IN reply to your letter of the 8th instant, I have the honour to inform you, that the Will of William Downes, late of the city of Waterford, D. D. was dated 2d January 1791, and probate thereof was on the 16th of May 1794, granted to Robert Dobbin, Esq. the surviving executor, by which the Testator states "He had lately purchased from Henry Hayden, Esq. of Snowhill, in the county of Kilkenny, a rent-charge of £.320 a year, issuing out of the lands of Castleavany otherwise Newcastle, otherwise Castlebarry, otherwise Castlebarmaugh, Rosbertragh otherwise Rossboultry otherwise Knockacre, in the barony of Knocktopher, county of Kilkenny." The Testator bequeathed said rent-charge to the Bishop of Waterford and Lismore, and his successors, and to the Dean and Chapter of Waterford, and their successors for ever, upon the trusts therein mentioned, (and amongst others, to the following:) "I further direct and appoint the said trustees, and their successors, that they do yearly and every year for ever, after the decease of my said wife, pay unto the Governors of the Hibernian Society, the sum of Forty Pounds, to be by them and their successors applied for ever towards the maintenance, education, and apprenticing the Orphans and Children of Soldiers in Ireland, and for no other use, intent or purpose whatsoever."

I have the honour to be, Sir,

Your very obedient Servant,

Rob^t Pauncefote, Esq.
&c. &c. &c.

George Spottiswoode,
Major Com^{dt} R. H. M. S.

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Appendix, N° 16.

Appendix, N° 16.

HIBERNIAN SOCIETY for the Care of SOLDIERS CHILDREN.

RETURN of the Amount of the Annual Parliamentary Grant to this Society,
from 5th January 1815 to 5th January 1827.

YEARS, ending 5th January.	AMOUNT of Parliamentary Grants.	REMARKS.
1815 - - -	14,160 - -	Irish Currency.
1816 - - -	9,543 - -	—
1817 - - -	8,932 - -	—
1818 - - -	8,399 - -	The sum of 6,279 l. 6 s. 7½ d. from savings of former Parliamentary Grants, was this year deducted from the amount of the Estimate, and 3,824 l. 3 s. 4 d. only received.
1819 - - -	3,824 3 4	
1820 - - -	9,966 13 4	
1821 - - -	9,750 - -	
1822 - - -	8,666 13 4	Irish Currency.
1823 - - -	8,233 6 8	—
1824 - - -	8,125 - -	—
1825 - - -	8,125 - -	—
1826 - - -	8,125 - -	—
1827 - - -	7,500 - -	British, Sterling.

George Spottiswoode,
Major Com^{dt} R. H. M. S.

Appendix, N° 17.

Appendix, N° 17.

The ACCOUNTS of the *Hibernian Society*, for the Care of SOLDIERS CHILDREN,
for one Year, ending 5th January 1825.

D^r.

RECEIPTS.	£.	s.	d.	£.	s.	d.
Grant from Parliament - - - - -	8,125	-	-			
Deducting therefrom Fees on Warrants - - - - -		13	4			
				8,124	6	8
Interest on 6,000 l. Government Stock to October 1824 - - - - -	-	-	-	243	12	-
From Trustees of Dr. Downes, one year to June 1823 - - - - -	-	-	-	40	-	-
Rents from Carlow estate - - - - -	-	-	-	26	5	4½
Received profits of Piggery to 5th January 1825 - - - - -	-	-	-	23	14	-
Received for sundry Incidental Receipts, viz.:—						
For Potatoes - - - - -	56	9	6			
Calves - - - - -	7	5	-			
Rags - - - - -	3	8	3			
Bones - - - - -	1	14	2			
Lard - - - - -		7	7			
				69	4	6
TOTAL RECEIPTS - - - - -	£.			8,527	2	6½

C^r.

EXPENDITURE.	£.	s.	d.
For Provisions - - - - -	3,230	7	3
Clothing - - - - -	1,331	11	10½
Furniture and Bedding - - - - -	297	13	7
Coals, Candles, and Soap - - - - -	504	9	10
Stationery - - - - -	136	18	11½
Infirmary - - - - -	76	7	10½
Buildings - - - - -	330	13	2½
Miscellaneous - - - - -	37	-	6
Salaries, Wages, and Allowances - - - - -	1,813	13	2
TOTAL EXPENDITURE - - - - -	£.		
	7,758	16	3

G. Hendrick,
Ac^t Treas^r.

George Spottiswoode,
Major Com^{dt} R. H. M. S.

Appendix, N° 18.

Appendix, N° 18.

The ACCOUNTS of the *Hibernian Society* for the care of SOLDIERS CHILDREN,
for one Year, ending 5th January 1826.

R E C E I P T S :

	£.	s.	d.	Irish Currency. £.	s.	d.
GRANT from Parliament - - - - -	8,125	-	-			
Deducting therefrom Fees on Warrants - - - - -	-	13	4			
				8,124	6	8
Interest on £.6,090 Government Stock, to October 1825 - - - - -	-	-	-	243	12	-
From Trustees of Dr. Downes, one year, to June 1824 - - - - -	-	-	-	40	-	-
Rents from Carlow estate - - - - -	-	-	-	33	10	-
Received sundry incidental Receipts; viz.						
For Balance of Farm Yard Account - - - - -	-	-	-	64	6	4
- Bones - - - - -	-	-	-	6	13	9
- Rags - - - - -	-	-	-	4	6	6
TOTAL RECEIPTS - - - - -	£.			8,516	15	3

E X P E N D I T U R E :

	£.	s.	d.	Irish Currency. £.	s.	d.
FOR Provisions - - - - -	3,456	11	- $\frac{1}{2}$			
- Clothing - - - - -	1,504	18	8 $\frac{1}{2}$			
- Furniture, Bedding, &c. - - - - -	123	6	3 $\frac{1}{2}$			
- Coals, Candles, and Soap - - - - -	520	4	8			
- Stationery, School books, &c. - - - - -	185	15	10			
- Infirmary Expenses - - - - -	71	13	10 $\frac{1}{2}$			
- Buildings and Repairs - - - - -	558	1	10			
- Miscellaneous Expenses - - - - -	147	9	11			
- Salaries, Wages, and Allowances - - - - -	1,764	16	1 $\frac{1}{2}$			
TOTAL EXPENDITURE - - - - -	£.			8,332	18	3 $\frac{1}{2}$

By order,

Dublin, 15th May 1827.

M. Irving, Sec^y.

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Appendix, N° 19.

Appendix, N° 19.

The ACCOUNTS of the *Hibernian Society* for the Care of SOLDIERS CHILDREN,
for one Year, ending 5th January 1827.

RECEIPTS:

	£.	s.	d.	British Sterling. £. s. d.
GRANT from Parliament - - - - -	-	-	-	7,500 - -
Interest on Government Stock, to October 1826, £.5,621. 10s. 9d. Government 4 per cent, converted from £.6,090, late currency - - - - -	224	17	3	
Principal paid by Government - - - - -	-	-	9	224 18 -
Rents from Carlow estate - - - - -	-	-	-	25 13 3
From the representatives of the late Mr. Cranfield, for 7 years annuity, to January 1818, of £.5 Irish per annum, bequeathed by him to this Society - - - - -	-	-	-	32 6 1
TOTAL RECEIPTS - - - - -	-	-	£.	7,782 17 4

EXPENDITURE:

	£.	s.	d.	British Sterling. £. s. d.
FOR Provisions - - - - -	-	-	-	3,671 3 7
- Clothing - - - - -	-	-	-	1,158 5 6½
- Furniture, Bedding, &c. - - - - -	-	-	-	161 8 8½
- Coals, Candles, and Soap - - - - -	-	-	-	515 2 2
- Stationery, School books, &c. - - - - -	-	-	-	138 5 3½
- Infirmary Expenses - - - - -	-	-	-	95 17 1½
- Buildings and Repairs - - - - -	-	-	-	410 7 7½
- Miscellaneous Expenses - - - - -	-	-	-	194 11 9½
- Salaries, Wages, and Allowances - - - - -	-	-	-	1,573 13 9
TOTAL EXPENDITURE - - - - -	-	-	£.	7,918 15 7

By order,

Dublin, 15th May 1827.

M. Irving, Secy.

Appendix, No. 20.

CHARTER OF THE HIBERNIAN MARINE SOCIETY, DUBLIN.

Printed in the Year of our Lord, 1789.

Appendix, N^o 20.

Charter of the Hibernian Marine Society, Dublin.

GEORGE the Third, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth: To all unto whom these presents shall come, greeting: Whereas we are informed by the humble Petition of Henry Hart, Lord Mayor of our city of Dublin, John, Lord Archbishop of Dublin, Brinsley, Earl of Lanesborough, Thomas, Lord Baron Dartrey, Redmond Morres, Esquire, Member of Parliament for our city of Dublin, David Latouche the younger, George Simpson, Luke Mercer, William Lyndon, David Burleigh, Theophilus Thompson, William Barton, Thomas Barton, and Alexander Schomberg, Esquires, in behalf of themselves and divers others, members of the Marine Society in Dublin, associated for the support, education, and fitting for the sea, the orphans and children of seafaring men only: That in the late war several gentlemen of the city of Dublin associated, in order, by voluntary subscriptions, to encourage many men and boys, who had before been idle and rather burthensome on the public, to enter into His Majesty's fleet, and that they were thereby enabled to clothe and fit out a considerable number, which they sent on board His Majesty's ships of war; but that the peace, which soon afterwards took place, having rendered this scheme no longer necessary, they still wishing to continue useful as well as loyal subjects, formed a plan of a more extensive and permanent use, that of establishing a nursery and school for the maintenance and instruction of the orphans and children of those seamen who had perished, or become disabled, by age or infirmity, of being of further use, either in His Majesty's or the merchants service, where they were to be lodged, fed, clothed, educated in the Protestant religion, and instructed so as to fit them for the sea service, in order to their being apprenticed to seafaring men; pursuant to which scheme several sums of money were subscribed, by which, and by voluntary benefactions, they were enabled to receive a number of children, who have been properly taken care of, agreeably to the spirit of that institution, and provided for:

That the said Society have been enabled, by the bounty of the Parliament, to build an house in the city of Dublin, near the sea, capable of receiving two hundred children, and upwards, whenever their funds shall admit of rendering the relief so extensive; and that they humbly hope this national and charitable institution would fall within our favour and protection; and that we would be graciously pleased to grant to the said Society our Royal Charter of Incorporation, the better and the more effectually to enable them to carry into execution this useful undertaking: And the said Petitioners, by their Petition, having prayed that we would be graciously pleased, by Letters Patent under our Great Seal of our said kingdom of Ireland, to incorporate the said Petitioners and other Subscribers to the said charitable Institution: And we being graciously pleased to approve of the said institution, and desirous that the same should be conducted with such economy and regularity, as may render it a real and lasting benefit to the marine and commercial service:

Know ye therefore, that we, of our special grace, certain knowledge, and mere motion, by and with the advice and consent of our right trusty and right well-beloved Cousin and Counsellor Simon, Earl Harcourt, our Lieutenant General and General Governor of our said kingdom of Ireland, and according to the tenor and effect of our Letters, under our privy signet and sign manual, bearing date at our court at St. James's, the twentieth day of June, one thousand seven hundred and seventy-five, in the fifteenth year of our reign, and now enrolled in the rolls of our High Court of Chancery, in our said kingdom of Ireland, have granted, ordained, constituted and appointed, and by these presents, for Us, our Heirs and Successors, we do grant, ordain, constitute and appoint, our said right trusty and right well-beloved Cousin and Counsellor Simon, Earl Harcourt, our Lieutenant General and General Governor of our said kingdom of Ireland, and other Chief Governor or Chief Governors of our said kingdom for the time being, the Archbishop of Armagh, Primate of all Ireland, the Lord Chancellor or Keeper of the Great Seal of Ireland, the Archbishop of Dublin, the Speaker of the House of Commons of Ireland, the Members of Parliament for the city of Dublin, the Lord Mayor of the city of Dublin, the Senior Master of the Guild of Merchants in the city of Dublin, and the Archdeacon of Dublin, all for the time being; William, Duke of Leinster, Francis, Earl of Hertford, Brinsley, Earl of Lanesborough, Edward, Lord Baron Longford, Thomas, Lord Baron Dartrey, Redmond Morres, David Latouche the younger, George Simpson, Luke Mercer, William Lyndon, David Burleigh, Theophilus Thompson, William Barton, Thomas Barton, and Alexander Schomberg, Esquires, and such others as shall from time to time be elected, in the manner hereinafter directed, to be one body politic and corporate, in deed and in name, by the name of "The Hibernian Marine Society in Dublin, for maintaining, educating, and apprenticing the Orphans and Children of decayed Seamen in our Royal Navy, and Merchants Service, for ever;" and by the same name to have perpetual successions; and also by the same name to sue and be sued, plead and be impleaded, answer and be answered unto, defend and be defended, in all the courts and places whatsoever of Us, our Heirs and Successors, in all suits, complaints, and demands whatsoever, in the same manner and form, and as amply as any of our subjects, bodies politic or corporate, within our realm of Ireland, may or can do.

And further, we have given and granted, and by these presents, for Us, our Heirs and Successors, we do give and grant unto the said Society, and their successors, that they and their successors may have and use such common seal as they shall think proper; and that

it may be lawful for them and their successors, to change, break, alter, and make new the same, from time to time, as they shall think fit.

And further, we have given and granted, and by these presents, for Us, our Heirs and Successors, we do give and grant unto the said Society, and their successors, that it may be lawful for them and their successors, by that name to purchase, have, take, receive and enjoy, to them and their successors, in fee and in perpetuity, any manors, lands, tenements, rents, annuities, pensions, tithes, or other hereditaments, not exceeding in the whole the clear yearly value of Two thousand pounds; and to take and receive any sum or sums of money, and also, all manner of goods or chattels, of what value or nature soever; and therewith and thereout to erect, maintain, and support, in all places of our said kingdom of Ireland, where they shall judge the same to be necessary and convenient, such and so many nurseries and schools as they shall think proper.

And we do, for Us, our heirs and successors, hereby direct, that the said body corporate shall have four stated general quarterly meetings of the members thereof yearly, in Dublin, at such place or places as they shall think proper, (to wit) the first Monday in the months of November, February, May, and August, in all times coming, and as many other general meetings at such places in the city of Dublin, as the said Society, or any five or more of them, shall appoint: And that the said body corporate, or any five of them, at such meetings, shall be able and capable to do and transact all matters and things relating to the affairs of the said corporation.

And we do for us, our heirs and successors, hereby also direct, that the first general meeting of the said body corporate shall be on the first of the said quarterly days that shall be thirty days next after the date of these our letters patent; intimation whereof the Lord Chancellor or Keeper of the Great Seal of Ireland, the Lord Mayor of the city of Dublin, the Members of Parliament for the said city, and the Master of the Guild of Merchants in the city of Dublin, all for the time being, or any two of them, are hereby impowered and required to give to the Members of the said Corporation, by a notice for that purpose to be published in the Dublin Gazette, six days before the holding of such general meeting.

And we do for us, our heirs and successors, give and grant full power and authority to the said body corporate, when they shall be so assembled, to elect from amongst themselves by plurality of voices, a president, seven vice presidents, two secretaries, a treasurer, a register, and such other officers as they shall find needful to continue in office, till the first Monday in November, next thereafter, and until others shall be chosen to succeed them.

And we do hereby for us, our heirs and successors, give and grant full power and authority to the said president or vice presidents, or in case of the absence of the said president or vice presidents, any two members of the said corporate body to administer an oath or oaths to the said register and other officers, which they shall be required to take for the due and faithful execution of their respective offices.

And we do hereby for us, our heirs and successors, further give and grant full power and authority to the said corporation, upon the first Monday in November, annually, in all time coming, or in case of any emergency, preventing their meeting on that day, then at the next meeting of said society thereafter, five members at least being present, to make a new election of persons to serve in the said offices, or to continue the former officers, as they shall think most convenient.

And we do hereby for us, our heirs and successors, further give and grant full power and authority to the said body corporate, at their first general meeting, to nominate and appoint fifteen of the said body to be a committee, to meet in Dublin, the first Monday in every month, or oftener as need shall require, in such place or places as shall be agreed upon by the said corporation, which committee, or any three of them, are hereby authorized and empowered to carry into execution such orders, rules and directions, as shall from time to time be made by the said corporation, and which committee shall continue till the first Monday in November next following the first general meeting, at which time, and afterwards on every first Monday in November, yearly, the said corporation shall nominate fifteen of their members to be a committee for one year, for the purposes aforesaid.

And we do hereby for us, our heirs and successors, further give and grant full power and authority; and we do hereby require that the said corporation, at any of their general meetings, do nominate and appoint lesser committees in all places where any nursery or school shall be hereafter erected for the purposes in these our letters patent, which lesser committees shall be appointed at such time and place, and continue for such time or times as the said corporation shall think proper.

And we do hereby for us, our heirs and successors, further empower the said corporation, at their general meetings, to nominate and appoint fit persons, in any place of our dominions or elsewhere, to receive subscriptions, money or other things contributed towards the said institution.

And we do hereby for us, our heirs and successors, further empower and authorize the said corporation, at their general meetings, or the committee of fifteen, in the city of Dublin, and the lesser committees in all places where schools and nurseries for the purposes aforesaid, shall hereafter be erected, to nominate and appoint fit and able persons to be officers and schoolmasters of the said schools and nurseries during the will of the said corporation, to instruct and teach the children to read, especially the Holy Scriptures, and to instruct them in the principles of the Protestant religion, established in our said kingdom, and in writing, arithmetic, navigation, and such other parts of erudition as to the said corporation shall seem meet.

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Charter of the Hibernian Marine Society, Dublin.

And we do hereby for us, our heirs and successors, direct and require, that the treasurer and other officers shall be accountable to the said corporation, or to the committee of fifteen, at all times when required, and that they shall give a particular account in writing, of all receipts, payments, and disbursements of the corporation, and the same shall be examined, audited and subscribed, upon the first Monday in November in every year, or within fourteen days after, by the said corporation, or any five of them, or by the said committee of fifteen: and if by the said committee they are required to report annually the same, at such time as the said corporation shall think proper to the said corporate body; and also the state of the funds of the said corporation for the year, in order that they may be examined and entered in a book, to be kept for that purpose; the said book, and all other the books and papers of the said corporation, to be at all times open and free for the perusal of the several members thereof.

And we do hereby for us, our heirs and successors, empower and authorize the said corporation, at their stated quarterly meetings, in all times coming, and at no other meetings, (seven members at least being present, whereof the president, or one of the vice presidents for the time being, to be one), to make such bye-laws, rules, and ordinances; and from time to time to alter the same, as they shall judge most convenient and needful for the good government of the said corporation, and management of the affairs thereof, and the effectual promotion of the good ends intended thereby, and to give such instructions, directions, encouragements and salaries to those they employ, as they shall judge needful and reasonable: provided that the said rules, ordinances, instructions and directions, be not repugnant to the laws and statutes in force in our said kingdom of Ireland, and that the same be confirmed by some succeeding general meeting, at which seven at least of the members shall be present; (whereof the president, or one of the vice presidents to be one.)

And we do hereby for us, our heirs and successors, further empower and authorize the said corporate body and their successors, seven at least being present (whereof the president, or one of the vice presidents to be one), in a general assembly, to remove and displace the president, or any of the vice presidents, or secretaries, treasurer, register, or any other officer of the said corporation, for any cause which to them shall seem just and reasonable: and that as often as it shall happen that the president, or any of the vice presidents, secretaries, treasurer, register, or any other officer of the said corporation, for the time being, shall die, resign, or be removed for reasonable cause as aforesaid; or that any vacancy of a president, vice president, secretary, treasurer, register, or other officer of the said corporation shall happen, it shall and may be lawful to and for the said corporation, five at least being present, and they are hereby required within forty days (ten days notice being given), to choose and elect into his or their place or places some other person or persons of the said corporation, in the manner hereinbefore mentioned, to continue in his or their office or offices till the first Monday in November next following his or their elections, and till some other person or persons shall be elected into his or their office or offices.

And we do hereby for us, our heirs and successors, further empower and authorize the said corporation, at any general stated quarterly meeting of the corporation, seven at least being present, whereof the president, or one of the vice presidents to be one, to elect such persons to be members of the said corporation for life, who shall give any sum not less than twenty guineas for the use of said school and nurseries; and also to admit to be members of the said society, any persons who shall agree and subscribe to pay any annual sum of money for the use and benefit of the said corporation, for so long as they shall pay their said annual subscription; and provided they do not suffer more than one year's subscription to run in arrear, after which they shall not be considered to be members of the said corporation, or vote upon any occasion whatsoever, at the meetings of the said corporation.

And we do hereby for us, our heirs and successors, order and direct that no lease or leases of any lands or tenements belonging to the said corporation shall be made or executed but at some general stated quarterly meeting of the said society, seven members at least being present, whereof the president or one of the vice presidents to be one; provided always, that every such lease so to be made, shall be of lands tenements and hereditaments in possession, and not in reversion, and for a term not exceeding three lives or thirty-one years, whereon shall be reserved the best yearly rent that can be had for the said lands or tenements, at the time of making such leases respectively, without any fine or other income to be taken or had for the same, except in the case of grounds to be set for building, in which case, it shall and may be lawful for said corporation, or such quorum of them, as aforesaid, to demise for ninety-nine years, or any lesser term, without fine, and at the full improved rent, and by public cant, giving ten days public notice.

And we do hereby for us, our heirs and successors, further order and direct, that no child or children shall be received into any nursery or school, now erected or hereafter to be erected for the said charity, unless it shall be first made to appear to the satisfaction of the corporation, or the committee of fifteen, that such child or children is or are the child or children of a deceased, reduced or decayed seaman in our or the merchants service, or that had been so.

And we do hereby for us, our heirs and successors, further order and direct, that at all general meetings, in case of the absence of the president, the vice president first named in the list of the vice presidents then present, shall be the chairman of the meeting; and in case the president and all the vice presidents shall be absent, the said corporation, or any five or more of them, shall have power to appoint one of the members then present to preside for such time; and such president, vice president or chairman, shall have a casting voice in case of an equality of votes; and the said president, vice presidents or chairman,

at

at any of said general meetings shall have power to administer an oath to any person or persons for discovering the truth of any matter or thing offered or proposed to the said corporation.

And lastly, we do hereby for us, our heirs and successors, declare and ordain, that these our letters patent, and every clause, sentence and article therein contained, or the enrolment thereof in our high court of Chancery in our said kingdom of Ireland, shall be in all things firm, good, valid, sufficient and effectual in the law, unto the said Society and their successors, according to the purport and tenor hereof, without any further grant, licence or toleration from us, our heirs or successors, to be procured or obtained: Provided always, that these our letters patent be enrolled in the Rolls of our high court of Chancery in our said kingdom of Ireland within the space of six months next ensuing the date of these presents.

In witness whereof, we have caused these our letters to be made patent. Witness our aforesaid Lieutenant General and General Governor of our said kingdom of Ireland, at Dublin, the first day of August, in the fifteenth year of our reign.

CONWAY.

Examined, *Michael Nowlan*, Deputy Clerk of the Crown and Hanaper.

Inrolled in the office of the Rolls of His Majesty's high court of Chancery in Ireland, the second day of August, in the fifteenth year of the reign of King George the Third, and examined by

M. Patterson, jun. and *F. Perry*,
Deputy Clerks and Keepers of the Rolls.

BYE-LAWS, for the Conduct and Regulation of the Dublin Marine Society, and the Officers, Servants and Objects thereof.—Dublin: Printed in the year of our Lord, 1789. Bye Laws.

I. Notice shall be given by the register of all general meetings, whether stated or otherwise, such notice to be delivered at the place of abode of each member resident in Dublin, within a fortnight of, and three days previous unto the appointed time of each meeting, and in cases of extraordinary general meetings, the cause thereof (if any be assigned) and the names of the members requiring the same, shall be specified in such notice. General Meetings, notice of.

II. At every meeting, the business thereof shall be commenced by comparing the minutes of the last meeting, and correcting the same; and they, when so compared or corrected, shall be signed by the presiding member; no question shall be put upon any motion, unless seconded. All members to take their places when the society proceeds upon business; and, when speaking, to address the chair, the others to remain silent. When two members arise together in order to speak, the presiding member is to determine who shall first be heard. No member to speak above once upon the same question, without permission of the members present, unless to explain; and the member who speaks to order, shall be first heard. Proceedings at General Meetings.

III. The names of the members making, and seconding any motion or proposition, shall be always taken down, and inserted in the minutes; and no new proposal or motion shall ever be offered or made after the hour of three. Motions at Meetings.

IV. When any matter is under debate, no member shall speak to any new business. No proposal or motion to be made, nor other business agitated until the business of the day shall be concluded; unless especial leave be given for that purpose. Debates.

V. The opinion of any meeting shall be taken by ballot, if desired by three members present; and in all cases of ballot, when the same shall be closed, the presiding member is to appoint two scrutineers, who shall immediately examine the ballots, and report the state thereof to the chair; the presiding member only shall deliver the sentiments of the Society. Votes collected by ballot, if desired.

VI. No proposal or matter whatsoever, which shall be proposed at any meeting or at any committee, and shall be then negatived or rejected, or postponed for any time beyond six months, shall be again made or proposed until the expiration of twelve calendar months, from the time of so making such proposal or mentioning such matter. Against repetition of Motions.

VII. The common seal of the society shall be kept locked in a box with three different locks; the keys whereof shall be deposited with the two secretaries for the time being, and with such of the vice presidents as the society shall choose for that purpose. Custody of the Seal.

VIII. All proposals attended with any new or additional expense to the Society, shall be made at a general quarterly meeting only; and to be confirmed at a subsequent quarterly meeting, under the restrictions hereafter mentioned, relative to the granting money, and shall not be received at any such prior quarterly meeting, unless the causes for the same, and the full amount of such expense shall be specified, and entered in the minutes thereof; and notice of the same shall be given in the summons for such second general meeting, the confirmation of the same to be at such meeting by ballot, but no amendment of such proposal (unless the expense be thereby increased) shall require confirmation at a further meeting. Proposals attended with expense.

IX. All elections whatsoever shall be made by ballot; and at all such elections, the register is to produce to the presiding member an accurate list of the governors or members then in arrear, and specifying how much is due by such persons respectively. The presiding member is to cause such list to be openly read; and is not to receive the vote of any person who shall be so in arrear for one year or upwards, of his annual subscription. Members in arrear.

X. No person to be elected a governor, but who shall be proposed at some general meeting at least one calendar month before the day of election, and his name entered in the proceedings. Election of Members.

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proceedings of that day, together with the names of the governor proposing him, and of the member seconding such proposal. No governor to be elected but at a general quarterly meeting, and then by ballot, if required by any two members present, and the name or names of the person or persons so proposed, shall be specified in the summons for such quarterly meetings, together with the names of the persons by whom each was originally proposed and seconded.

Election of Officers

XI. All elections of officers, and of all servants, whose election is to be made by the society at large, (save only all elections to be had at the first meeting in November, agreeable to the charter) to be made at a general meeting, of which ten days previous notice shall be given to each governor resident in Dublin, specifying the office or place to be then supplied; and such election shall be by ballot, if desired by any two members then present.

New Officers.

XII. That no new or additional officer or servant, above the degree of a menial servant, shall be chosen, nor any new or additional office or place be created but at a general quarterly meeting, one calendar month at least after notice thereof to each governor resident in Dublin; wherein shall be specified the nature of the office or place required to be so appointed, and the salary or wages proposed for the same; and that no salary, bounty or gratuity shall be given to any person, whether in the service or employment of the society or not, but at such meeting, and upon such previous notice as before mentioned; and in which notice the nature and amount of such salary, wages, bounty or gratuity, shall be fully and explicitly mentioned, the same to be confirmed at some succeeding general meeting. All determinations of or concerning the same to be by ballot, and in none other manner.

Grants of money.

XIII. No grant of any money save for established salaries, servants established wages, clothing the children, expenses of apprenticing them, repairs, rent and necessary expenses for the house, expenses attending the society's meetings, public taxes, fees at the Imprest office, coals and provisions for the house, and small matters not exceeding 5*l.* in the whole, upon any one day, shall be made but at a general quarterly meeting, one calendar month at the least, after the same shall have been proposed at a general meeting, and entered upon the proceedings of that day, nor unless notice thereof of the sum required to be granted, the purposes thereof, the name or names of the person or persons unto whom the same is desired to be granted, and of the persons originally proposing and seconding the same, be fully expressed in such notice, and that such notice be given to all governors resident in Dublin, one week at the least previous unto such general meeting. The determination of and concerning such matter to be by ballot, and in none other manner.

Committees.

XIV. No committee shall consist of less than three persons actually present at the transacting of all business thereat; the chairman of all committees to have only a casting vote. Every governor to be a member of every committee, notwithstanding that particular members only may be named; save only the committee of fifteen, and all select committees to be appointed by ballot; all committees to have power of adjourning from time to time, and place to place, unless therein limited by a special order of the Society at any general meeting.

Duty of the President, &c.

XV. The president, vice president, or member presiding at any meeting of the society, is to regulate the debates at such meeting; to state and put questions duly seconded, according to the meaning thereof; to preserve order and check irregularities at such meeting; and to observe and cause to be observed, the rules, bye-laws, and orders of the Society, and in the doing whereof he is to be supported by the Society.

Duty of Secretaries.

XVI. The duty of the secretaries is to superintend the conduct of the register in execution of his office. To see that he makes proper minutes of the proceedings of each meeting, and enters the same fairly and legibly—to see that he preserves the books, papers, and writings of the Society in good order and condition; and themselves to take charge of and preserve the same upon the death or amotion of any register.

The secretaries respectively are empowered and instructed to approve of the apprenticing the boys in the house, and to accept of proper indentures thereupon; and they are to report such their proceedings to the next meeting of the Society, or of the committee of fifteen.

Duty of Register.

XVII. The duty of the register is to attend the several meetings of the Society, and of the committee of fifteen, to take notes and minutes of all business transacted at such respective meetings; and to enter the same fairly in the books provided for those respective purposes—to preserve such books, and all other books, papers and writings of or belonging to the Society, which shall come to his custody, and produce them when necessary or directed—to fill up, and issue summonses for the several meetings of the society and committee of fifteen, and to direct the necessary services thereof—to receive the subscriptions of the several governors, and such other sums of money as he shall be directed or empowered to receive, to pay the same as often as they arise to 50*l.* unto the treasurer, and obtain proper receipts for the same—to discharge all such demands or bills as he shall be directed to pay, and to take proper receipts for the same. To prepare and keep the accounts of the Society, both for the Society's use, and for the depositing them in the Imprest Office, as by law required, and to lodge them therein when directed. He is, upon the first meeting in the month of November annually, to present the accounts of the Society for the preceding year; which accounts are to be then referred to the committee of fifteen for examination; who are to report thereon at the next ensuing general meeting; and the register is to conform himself unto all such further and other matters as are or shall be directed by the Society—for all which matters before mentioned, he is to have a salary not exceeding *thirty guineas by the year*, together with an allowance not exceeding one shilling by the pound for receiving

ing such subscriptions; to be retained out of the produce thereof actually received by him*.

XVIII. The duty of the treasurer is to receive all such sums of money as shall be paid in by the register, or any other officer of the Society; and also any donations not less than 10*l.* in one payment. To apply the funds in his hands according to the directions of the society—to keep full and proper accounts of all such receipts and payments; and to settle such accounts with the Society whenever called upon by it for that purpose.

Duty of the
Treasurer.

XIX. The duty of the chaplain is to have prayers, according to the rites and ceremonies of the church of Ireland, read, and a sermon preached on every Sunday, and on Christmas Day and Good Friday, to have the Sacrament of the Lord's Supper administered in the chapel, upon Christmas Day and Easter and Whitsun Sundays, and at such other times as he may find convenient. To catechise the children monthly at least, and to attend such of the officers, servants and boys as may be ill, or in danger of death—for all which he is to receive an annual salary not exceeding 40*l.* a year, and no more†.

Duty of the
Chaplain.

XX. The situation of physician was abolished from 1st August 1820.

Duty of the
Physician.

XXI. The duty of the surgeon is to examine all boys ordered for admission, previous to their being received into the house; and to report whether any of them appear diseased, maimed, of unsound constitution, or impaired in mind, body, health, limbs or strength; to attend such boys as may require the aid of chirurgery, and assist them to the best of his power‡.

Duty of the Sur-
geon.

XXII. The duty of the apothecary is to take care that the prescriptions of the physician and surgeon are duly and properly made up, and their direction for giving the medicines carefully marked down. He is not to supply the school with any medicines or salves, but by the direction and signature of either the physician or surgeon, unless by his own immediate direction in writing in their absence.

Duty of the
Apothecary.

XXIII. The duty of the master is to take the care of the house, and of all the boys admitted therein; and also to take care of the chapel and furniture thereof; to receive the collections at the chapel, and to return the same to the register; to superintend the several menial or domestic male servants of the house, and see that they do their several duties, and conduct themselves with decency and propriety; to attend to the accommodation of the boys, their morals, improvement, health and cleanliness; to see their apartments kept clean and aired; and their beds and bedding decent and comfortable; to attend to the boys clothing and the preservation thereof; to see the boys behave themselves with decency at all times, and particularly at divine service and at their meals; that their provisions be good in their several kinds, and that justice be done to the boys respecting the same; to instruct the boys diligently and carefully in writing, reading, elements of arithmetic, in navigation, and the necessary branches of knowledge connected with, and proper for, their station in the sea-faring line; he is to certify the several accounts of provisions received and expended daily; the number of boys dieted, and also the officers and servants allowed upon the establishment. All these matters the master is to execute and fulfil, under and according to the regulations of the Society or the committee of fifteen; and he is further to conform himself unto, and perform all other such orders and rules as have already been established, or hereafter shall be made by the Society or the committee of fifteen; for which purpose he is, after every meeting of the same respectively, to apply to the register for information concerning any orders or directions that day made or given.

Duty of the Master.

The master, upon being elected, is immediately to give up any employment or office which he then possesses, and is not to resume or re-accept of the same, nor accept of any other trust or employment while continued master; but to dedicate his whole time to the care and management of his employment under the Society, and fulfilling the duties thereof, as prescribed unto him, from time to time.

The master, when elected, shall, together with two sufficient securities, to be nominated by him previous to such election, enter into a recognizance, or other sufficient security, by bond, in the penalty of 100*l.* either to the Society, or such officer thereof as it shall appoint, conditioned for the due performance of the several duties of his office, and in such form as shall be approved of by the Society: such sureties to be approved of by the committee of fifteen, and the security to be perfected within one calendar month next after such election; or, in default thereof, such election to be absolutely void.

The salary of the master shall not exceed 35*l.* yearly; nor his allowance for, or in lieu of diet, exceed one British shilling a day; but he is to have apartments in the house, and an allowance of firing, soap, and candles, as directed by the Society, not exceeding 8 tons of coals, and 100 pounds of soap, and 78 pounds of candles, annually; and he accordingly is to

* This bye law was amended on the 2d Nov. 1807, by increasing the register's salary to 100*l.* per annum which was afterwards increased to 150*l.* on 2d May 1814, and afterwards reduced to 100*l.* per annum, from 1st August 1820.

† This bye law was amended at the same time as the 17th, by increasing the chaplain's salary to 100*l.* per annum. And on the 4th February 1811, a resolution was entered into by the society, that he should catechise the boys once in each week at least, and a further resolution, that he should also catechise them immediately after divine service on every Sunday.

‡ This bye law was amended at the same time as those of the 17th and 19th, by granting the surgeon a salary 100*l.* per ann. N.B The present surgeon's successor is to have a salary of 50*l.* per annum only.

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Duty of the Usher.

to make the house his place of constant residence, and use his utmost endeavours for the preservation and economy thereof*.

XXIV. The duty of the usher is to attend the school, and the duties thereof, subordinate unto the master; to assist him in all the duties of his office, as required by the master; he is to conform himself unto all rules or orders of the Society, or the committee of fifteen; he is to take charge of the school and house, upon the death and in the illness of the master, and to act therein agreeable to the prescribed rules for the master's conduct as to those matters; he is to have apartments in the house, with an allowance of coals and candles, not exceeding 5 tons of coals, and 52 pounds of soap, and 52 pounds of candles, annually; and for all which duties he shall have a yearly salary, not exceeding 25*l.* together with an allowance not exceeding 10*d.* by the day, for or in lieu of diet†.

The usher, upon his election, is to enter into a security for 50*l.* together with two sufficient sureties, in the same manner, with the like condition, and in every respect under the circumstances before-mentioned, with respect to the master; and a similar avoidance of his election, if such security be not given within the before-mentioned time.

And in order to preserve a regular superintendence in the school, it is hereby required that the master or usher do always personally attend their duty in the Marine nursery, unless permitted to be absent by a particular order for that purpose, signed by the secretaries, or three of the governors.

Duty of the Housekeeper.

XXV. The duty of the housekeeper is to take care of and superintend the inferior female servants of the house in their respective departments; to see that the rooms and beds, with other the furniture of the house, be kept aired, clean, and in proper condition; to see the boys provisions are good in their several kinds; that it be properly cut up, dressed, and served up to the boys at their meals; she is to be under the direction of the master, as to her duty in and about the house, and other the matters committed to her charge, and is to observe and fulfil all such orders or directions as have been given, and shall be given her by the Society, or the committee of fifteen; she is to be resident in the house, and for that purpose be allowed an apartment therein, with an allowance of coals not exceeding 5 tons annually, and of candles and soap, not exceeding 52 pounds of candles, and 52 pounds of soap, in the year, and her salary is not to exceed the yearly sum of 12*l.* with an allowance not exceeding 10*d.* by the day, for or in lieu of diet‡.

Duty of the inferior servants.

XXVI. The duty of the inferior servants of the house is to act in and fulfil their several departments, for which they shall respectively be hired; the male servants under direction of the master, and the female under superintendence of the housekeeper; and they are further to demean themselves quietly and soberly in the house, without quarrels or contests; and to observe all such directions as are or shall be given by the Society, or the committee of fifteen. The housekeeper is to consult the master upon and concerning all complaints and misconduct of the several servants under her direction; and he is to be ready to receive, and attend unto, all such her informations or representations; no servant, save the nurse-tender, to be allowed to sleep in the Infirmary.

Conduct of the Boys, and School.

XXVII. The boys are to behave themselves with decency, quietness, and good order, both in the school and in the house; to be clean and decent in their persons; to avoid all quarrels and improper language; to be obedient and respectful to the master and usher, in execution of their several offices; to attend diligently at the prescribed school hours, and at the chapel; and use their utmost endeavours to forward themselves in the several branches of learning and instruction taught by the master and usher; not to leave the house without due permission, nor pass their time in it idly or viciously; but to conform themselves to all rules and orders of the Society, and the committee of fifteen, without murmuring or objection.

The boys shall not be allowed to go out in a body upon any occasion whatsoever, without express permission or order in writing for that purpose to the master, signed by the president, or one of the vice-presidents, and three governors. No order from any governor whatsoever, for leave of absence to any of the boys, shall be admitted; but the master is permitted to allow three boys, whom he may think proper to indulge with leave of absence for any time not exceeding one day only, so that they return before the calling of the roll in the evening; and that he do give a ticket unto each boy, specifying his name, and the time of absence allowed him, together with the hour when the same is to end.

That a roll shall be called over every morning, from March to Michaelmas, at the hour of six, and every evening, during the same time, at the hour of eight; and from Michaelmas to April at the hours of seven in the morning, and five in the evening. Any boy not attending at such roll-callings, without a sufficient excuse for the same, to the satisfaction of the master, to be chastised by him; and in case of a repetition of the offence within the same week, to be expelled; such week to begin with Sunday, including that day.

That every last Monday in May and October, be appointed for a public examination of the boys by the governors, and that the governors have due notice thereof.

All

* This bye law was amended 6th November 1809, by increasing the master's salary to 120*l.* per annum, in lieu of former salary, allowance for diet, and gratuities; and it was further increased to 150*l.* per annum, on 7th August 1815.

† This bye law was amended on the 5th February 1810, by increasing the usher's salary to 80*l.* per annum, in lieu of former salary, allowance for diet, and gratuities.

‡ This bye-law was amended at the same time as the preceding one, by increasing the housekeeper's salary to 60*l.* per annum, in lieu of former salary, allowance for diet, and gratuities.

All boys eloping from the house, or treating the master or usher with violence or gross abuse; all boys mal-treating the servants of the house with violence or obscenity; all boys guilty of impiety or derision of religion, of improper conduct towards any officiating clergyman, or governor or officer of the house; any boy guilty of theft or notorious lying, or villainy of any kind; all boys creating or fomenting quarrels or dissensions in the house, or using any riotous behaviour therein; all boys menacing the master, usher, or other officers or servants of the house; all who shall treat the orders or rules of the Society, or of the committee of fifteen, with contempt or insult (on report of the master to the Society or committee of fifteen, which report he is to make at their soonest meeting) shall be expelled the house; and no boy once expelled shall upon any account or by any means, be again received.

Provided nevertheless, that if, upon the peculiar circumstances of the case, the Society or committee of fifteen shall, at any meeting, conceive the offender as deserving a lesser degree of punishment than expulsion, such meeting may, at its pleasure, inflict such lighter punishment, and dispense with that of expulsion.

XXVIII. No boys to be admitted but at a general meeting of the Society, or a meeting of the committee of fifteen; no boy to be so admitted under the age of nine years, save only those who from their size or strength at the age of eight years, may be deemed proper objects; but none to be received under the age of eight years. No boy to be received who shall not be strong and healthy, of sound intellects and constitution, perfect in his limbs, and no bodily complaint. No boy to be received into the school until he shall be examined and approved of by the surgeon, and by him certified to the master as a proper object for admission, according to the foregoing regulations; that some person capable of being a sufficient security, do, upon each boy's admission, enter into security to the society in a sum not less than 10*l.* conditioned for such boy's demeanour and conduct, agreeable to the rules of the society, and that the master do not receive any boy without such security. Each boy, when admitted, to be clothed as directed by the Society or committee of fifteen.

Admission of Boys.

XXIX. The secretaries have the conduct of apprenticing boys committed to them, as before mentioned, and the boys are to be apprenticed only to the sea service, and to seafaring pearsons, and none other. The equipment of each boy, when apprenticed, is not to exceed 3*l.* 2*s.* 6*d.* in expense of every kind; the same to be provided according to estimates and specimens previously in the custody of the master; and specimens of such equipments be always given to, and preserved by him. Nevertheless variations may be made as to the materials of such equipments, and the nature thereof, as from time to time shall be deemed requisite by the Society or committee of fifteen, so as that the expense shall not be increased thereby*.

Apprenticing of Boys.

XXX. No governor shall hereafter take, accept of, hold, possess or enjoy any lucrative or beneficial contract with or under the Society, nor enter into any such, nor hold, take, possess or enjoy, or be elected into any office, place or employment under the society, or in the trust or service thereof, unto which any salary, fee, compensation, reward, allowance or pecuniary gratification shall be annexed, voted, or in any sort allowed out of the funds of the society, the register only excepted. And any governor accepting of such office, trust, place, contract, employment or appointment, or holding the same with any such salary, fee, compensation, reward, allowance, pecuniary gratification or other valuable consideration whatsoever, annexed or granted with or unto the same, or upon trust for it, shall from thenceforth absolutely forfeit his seat as a governor, and be incapable of re-election while in such office, trust, or employment—the present chaplain the Rev. Dr. Adamson, the present physician, Dr. William Gray†, and the present surgeon, Francis L'Estrange, Esq. only excepted; as having been elected unto those employments before this present bye-law was enacted.

Governors not to hold offices.

XXXI. No bye-law shall be repealed, rescinded, or in any particular abrogated or altered, but at a general quarterly meeting, and after such proposed repeal, refusion, abrogation, or alteration, shall have been fully specified at the next preceding quarterly meeting, and entered upon or among the proceedings thereof—nor unless notice of such shall be expressed fully in the summons for such subsequent quarterly meeting, nor unless two-thirds of the members at such subsequent quarterly meeting shall vote in favour thereof, such votes to be collected by ballot, and not otherwise.

Repeal, &c. of Bye Laws.

XXXII. All former bye-laws are hereby declared to be absolutely null, void, and of none effect.

Former Bye Laws repealed.

* This bye law was amended on 4th November 1822, by adding thereto, "A power to the secretaries to permit such of the boys as have completed six years in the school, and are of sufficient size, strength and education, and who have attained the age of sixteen years, and have been one year in the respective trades of tailoring or shoemaking, to volunteer to the sea service, and to seafaring persons only."

† Both since dead.

Appendix, N° 21.

Examination of *J. B. Alloway*, Esq.; Tuesday, 22d November 1825.

Appendix, N° 21.

Examination of
J. B. Alloway, Esq.
22 November 1825.

WHAT situation do you hold in connexion with the Hibernian Marine School?—I am one of the governors, and I am an honorary secretary. Our registrar, Mr. Worthington, does all the money business.

How many governors are there?—Very few *now*; I do not know exactly.

How often do they meet?—They generally meet the first Monday in the month.

Have you been able lately to attend the meetings?—I have not attended the last two or three meetings, I was so ill.

Before your illness were you in the habit of regular attendance?—Regularly; I seldom missed.

How many governors constitute a board?—Five.

Have you always had a board?—Sometimes we have not.

Has that happened frequently?—No.

How many times in the course of a year has a board not been made do you think?—Very seldom; the governors are all men of business, and if they cannot go away in half an hour, they will not stay longer. It is very seldom we want a board; some people come in to make up a sufficient number.

Will you be good enough to name the governors in the habit of attending most regularly?—Mr. Crossthwaite attends the general meetings; also the Archbishop and Archdeacon of Dublin, Mr. Ralph Shaw, &c. &c.; I do not exactly remember the others.

Is the attendance entered in a book?—Yes it is.

In what way are the governors appointed?—By ballot.

Do the governors themselves elect persons to fill up vacancies as they occur?—I do not think they are limited in number.

Was the Charter by which this Society exists granted in the year 1775?—No, I think in 1766, but I may be wrong.

Has there been but one Charter?—I think but one; it was taken up first by half a dozen individuals (merchants in Dublin); they took the idle boys off the quays and supported them. My father was one, and that is how I became acquainted with it.

What do you now understand to be the precise object of the Society?—The object was to provide men for the navy and merchant service, for we cannot by Charter take any in except those that are the sons of seamen.

Is it for maintaining, educating, and apprenticing the sons of decayed seamen?—Yes, deceased and decayed seamen.

In the Royal Navy?—Yes, and the merchant service.

At what age are the boys admitted?—We ought not to admit them under eight years, but where we see a case of great distress,—some poor widows come to us and apply; if we find they have six or seven children, we take them in younger, so that they can dress and undress themselves and do not require a nurse.

What is the latest time that you take them in?—Not above twelve or thirteen; they get bad habits and poison the minds of the other boys.

How long do they continue at the School?—Some of them too long—some of them till fifteen or sixteen.

At what age do you wish to get rid of them?—The very moment they have learnt the rules of navigation we endeavour to dispose of them.

How do you dispose of them?—We send them to the merchant service, unless when Admiral Rowley had the station at Cork he sent revenue cruisers for them.

Is there any difficulty in the disposal of them?—At one time there was, some years ago, not lately.

How do you account for the difficulty that existed at that time?—We would not send them out unless they were apprenticed, and the masters of ships did not like that, and we do not do that now; it is optional to take them as volunteers or apprentices. We give them two suits of clothes and send them on board.

Is the condition, when the boys are admitted, that they shall go to sea?—Yes, certainly; we would not take them without it. They all go to church, and of course become Protestants so long as they are in the School.

What number is annually admitted?—It differs very much; sometimes more and sometimes less.

Who is the schoolmaster?—Mr. Baker; he was an officer in the army, and he knows more of the business than all of us together; he is always on the spot.

Is the state and management of the School such as to be satisfactory to the governors?—It is; I do not suppose in the world there are boys in their line of life better taken care of.

Are there any private subscriptions towards the maintenance of the Institution?—The governors pay two guineas a year.

Are there any other subscriptions than what arise from the governors?—No, we have property of our own, and we get a certain sum of money from Government; we had formerly about 3,000*l.* per annum, then 2,200*l.* a year, and we now only get 1,600*l.*

Is there any thing upon the subject of the School which you are yourself desirous of communicating to the Commissioners?—No.

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Appendix, N° 22.

Examination of *Alexander Worthington, Esq.*; Wednesday, 23d November 1825.

YOU are registrar of the Marine Society?—I am, and also a governor.

Have you had any fresh Charter since the Charter of 1775?—No, I have brought a copy of it with me; it is dated the 1st of August and enrolled the 2d.

Have you any Bye Laws made lately in addition to those first framed?—No, there have been no others printed; those have been altered at different times.

Have they been entirely revised or only partially corrected?—They have never been revised; when it became necessary to alter any bye law notice thereof was given at a general quarterly meeting, and confirmed at a subsequent meeting.

Is there any fundamental alteration in the bye laws?—Yes, all the original salaries and allowances of the early time were established by bye laws, but those bye laws have been altered since.

In accordance with the alteration of the times?—Yes.

Has there been besides the alteration of the salaries any fundamental alteration in the bye laws since those were published?—No other material alteration that I can recollect.

What is the duty of the registrar?—To attend all the meetings of the committee of fifteen and of the Society, and to take down the minutes, check the bills, and draw drafts on the Bank previous to the meetings, to receive the subscriptions of the several governors and such other sums of money as he shall be directed or empowered to receive, and to pay the same as often as they arise to 50*l.* unto the treasurer, to make up the accounts for the Imprest office; in fact, every thing in the writing way concerning the Institution.

What is the salary you receive?—£.100 a year.

Any allowances?—Five per cent for collecting the subscriptions, which have not amounted in the last two years to 36*l.* per annum.

In whose hands are the balances?—In the Bank of Ireland.

What is the amount of the stock belonging to the Marine Society?—£.8,600 bank stock.

Producing a dividend of how much?—£.860 a year, 3½ Stock; 3,846*l.* 10*s.* 5*d.* producing 134*l.* 12*s.* 7*d.*; 105*l.* in the 4 per cent stock, 4*l.* 4*s.*; rent of lands in the county of Carlow, 15*l.* 2*s.* 10½*d.* per annum; ground on Rogerson's Quay, 144*l.* 16*s.* per annum; ground at the rear of the nursery, 8*l.* per annum; an annuity bequeathed by the late Mr. Cranfield of 5*l.* per annum; and there is a bond of 407*l.* 8*s.* 7*d.* of the late William Burton, Esq. and the late Lord Ponsonby, which ought to produce an interest of 24*l.* 9*s.* Lord Ponsonby's property has been in the court of Chancery many years; we have proved our debt in the cause, but it has not come to our turn to be paid yet, nor do I know when we shall be, but I am obliged to return it as part of our income.

Is that all the property belonging to the Society?—Yes.

State how that bond of Lord Ponsonby's arose?—It appears from the minutes of the Society, that Mr. Burton was indebted by bond in the sum of 1,200*l.* to Mr. Waddell, of the county of Carlow, and a large arrear of interest accrued on the same, amounting to 1,407*l.* 8*s.* 7*d.* for which the Society accepted his (Mr. Burton's) and Lord Ponsonby's, (then the Right honourable William Brabazon Ponsonby) joint bond, all of which have been since paid off, except the bond in question for 407*l.* 8*s.* 7*d.* upon which the Society have entered judgement.

How many years have you not received interest upon it?—I think about twelve years.

Have you any expectation that the matter will soon be settled?—No; for no later than this term there was an allocation of 24,000*l.* which has been in the bank to the credit of the cause, and there are nine or ten thousand pounds, I find, on looking at the master's Report, to be paid prior to the date of the Society's judgment.

Do you expect ultimately the funds will be supplied?—I hear so. I recollect that there was one bond of Mr. Burton's, part of the property bequeathed by Mr. Waddell, paid off many years ago.

Do you know the date of Mr. Waddell's death?—No, I do not; I suppose it was near forty years ago or thereabouts.

Have you any copy of his will?—I think we have.

[The Witness was directed to furnish a copy of that part of the will relating to this bequest.]

You state that the lands in the county of Carlow, you derive by the bequest of the same gentleman?—Yes.

What do they consist of?—It was left between the Hibernian Society for the care of Soldiers' Children, and the Hibernian Marine Society, and consists of farms; there are five tenants. The lands are subject to two head rents amounting to 19*l.* a year.

Is it an improveable property?—I cannot say; for I believe the tenants' leases are for long terms or for lives renewable.

Upon fines?—No, I do not think they are.

Renewable for ever without fines?—I do not know.

Who has the management of that property?—We find a great difficulty in getting an agent to receive such small rents in the country, as it is not usual to give more than five per cent for collecting rents. Captain Irving who is connected with the Hibernian School in the Park, undertook it, and recovered considerable arrears; some of them were in arrear nine years.

Appendix, N° 22.

Examination of
A. Worthington,
Esq.

23 November 1825.

Appendix, N^o 22.Examination of
A. Worthington,
Esq.

23 November 1825.

Can you speak with any certainty, whether the property is likely to produce a greater rental?—No, I cannot; I will inquire.

Do you know the extent of the land at all?—No.

Who is the person in your Society that knows any thing about that property?—I do not know, unless I were to consult the late registrar; I do not think any of the governors ever saw the land.

The sum has always been the same?—Yes, I believe so; I never recollect any more being received except in the shape of arrears.

Is the bequest, then, of the nature of a rent charge?—The two Societies hold the property under leases for lives renewable for ever.

[The Witness was directed to produce the leases granted relating to the property belonging to the Society, in the county of Carlow.]

Are there any arrears at present due upon that property?—Yes.

How many years?—I cannot tell, because they are different arrears from different tenants. Some are not in arrear at all; some have paid up to the last gale day.

Do you not enter on your receipt, "received from A. B.," so much rent?—The last rental would shew that. Captain Irving settles with me.

Will you state the circumstances under which you came into possession of the ground on Rogerson's Quay?—The Society took a large square piece of ground for which they pay 90*l.* a year.

To whom?—To Mr. Courtenay; he is the head landlord.

Is that a lease for ever?—A lease for lives, renewable for ever, with a peppercorn fine.

Upon part of that land the house was built?—Yes, and the remaining part they let off at 144*l.* 16*s.* by auction, at so much a foot; and Charles Pentland, Esq. was declared the tenant at that rent.

What is the extent of the lease?—For 99 years.

Have buildings been erected upon that part of the ground?—Yes, buildings that produce to the tenant more than he pays; the ground at the rear of the Nursery, is ground that never has been let except to a tenant at will, at 8*l.* per annum.

Was it once let at 16*l.* a year?—Yes.

How comes it to be reduced in value?—It was let to a gentleman on the Quay, who gave more than any body else would; the next tenant got it for 12*l.* and the next for 8*l.*

Who is the holder of it now?—Mr. Baker, the master of the school.

Does he hold it for less than others would give?—No; a Mr. Cardiffe had it before him, and he paid 8*l.*

Was Mr. Cardiffe unconnected with the Society?—Yes.

Is that the fair value?—I think it is; for when he sent in his proposal at 8*l.* the Commissary General sent in one at 6*l.* per annum; which of course was rejected.

How much does it consist of?—Half an acre or three roods, I believe.

Can you state the sources from which the stock was derived, you now possess?—The original capital of the Society was composed of numerous benefactions and legacies, with part of which they subscribed to the National Bank, to the amount of 4,000*l.* stock, and the remaining 300*l.* stock was added afterwards. I forget how many years ago the Bank increased their capital, and allowed all holders of Bank stock to subscribe one-third or two-thirds of their original stock at 125*l.* per cent, and the Marine Society sold out their five per cents to increase their Bank stock, which increased it to 7,166*l.* 13*s.* 4*d.*; and about four years ago, the Bank gave a bonus to all proprietors of Bank stock of 20*l.* per cent, which added 1,432*l.* 6*s.* 8*d.* more; now they are possessed of 8,600*l.*

Do you know how the 3½ per cent stock came to the Society?—I cannot answer as to the whole amount; but part of it was purchased with the amount of a legacy of 1,000*l.* left to the Society, by Mr. Connor, an old gentleman. And another part, with the amount of a bond debt of 1,200*l.* paid off by the late Mr. Burton. The Society have only used the interest of the stock. The 105*l.* was 100*l.* five per cent stock, left by an old lady in this city to the Society.

In addition to that, you have been usually assisted by a grant from Government?—Yes, to make up our charge, we first of all make an estimate of our expenditure, and add to our actual income so much to meet it.

For the last two or three years what has been the amount of that?—£. 1,600 British.

What has been the average amount of your subscriptions for the last two or three years?—Not more than 40*l.* a year at the utmost.

Is the building now in good and substantial repair?—In very good repair; but it requires occasionally painting and pointing, and various necessary repairs.

Is it at present in good repair?—Yes, I think it is; the school room was new boarded last year.

Is it likely there will be any great expense incurred in repairs in the course of a few years?—No; I think not.

Is your attendance of governors on the monthly meetings in general sufficient to discharge the business?—Yes, it is; we require only three at a committee meeting, and five at a general meeting.

Have you ever known in the last twelve months, a meeting adjourn for want of a sufficient number of governors attending?—I believe it has occurred three or four times.

[The Witness was directed to furnish the number of adjourned committee and monthly meetings, for want of a sufficient number of governors.]

Do you take any oath on entering office?—Every year.

There is a fresh election?—Yes; the first Monday in November, and I am then sworn into office.

Is the oath administered to any other officer?—No other but myself.

In what manner is the cloth supplied for the children's clothes?—By any merchant that offers. The last cloth was furnished by Messrs. Gilpin, Howell & Co., and they were paid as soon as the cloth was sent in.

You accept that which is best in price and quality?—Yes.

Have you any chaplain resident in the establishment?—No.

How often does the gentleman who performs the duty of chaplain attend in the hospital?—The present chaplain does not attend; he has a gentleman who takes the duty for him.

Mr. Wright is acting for Mr. Gamble?—Yes.

How often does Mr. Wright attend?—He generally attends on Sundays at Divine Service, and occasionally, as I understand, to catechise the boys. He, or some other clergyman, catechises them every Sunday, either before or after the service.

At what other times does he attend?—I cannot exactly say. Mr. Baker could give that information better than I can.

Mr. Gamble is quite incapacitated?—He is; it is a matter the Society have considered very often, but they have no power of superannuating. They have been quite at a loss to know what to do. He had a small living in the country, and I have heard that he was allowed to give that up by the Archbishop, to enable him to take the chaplaincy.

In what year were you appointed?—In 1821.

Who preceded you?—Mr. Norman.

Has Mr. Gamble ever been able to attend to his duty since you have been there?—Yes; it was only in the last two years that he has been unable to attend.

How often did he attend when he was able?—He attended very regularly.

What do you call regularly?—He attended so well, that the boys were able to obtain ten or eleven premiums from the Society for discountenancing Vice, at their annual examinations. He was considered one of the best examiners in the town.

For the last two years, the boys have not been sent to the examination?—No; the examination is not so simple as it was; it is more strict.

Does Mr. Gamble receive the salary now?—Yes, he does; Mr. Wright does not receive any thing.

Has the condition of Mr. Gamble ever become the subject of the consideration of the board?—Yes, indeed it has.

Have any steps been taken in consequence of it?—No; they never made any application to the Government.

Are any minutes recorded in the book upon the subject?—No.

It has been the subject of conversation only?—That is all.

Is the chaplain elected annually, as well as the registrar?—Yes, and the surgeon also.

As the chaplain is elected annually, is there not an opportunity afforded of remedying this inconvenience?—Yes, but they take it in the same light as a clergyman holding a benefice, and they considered that it would be a hardship.

What is the use of electing annually then?—The charter obliges them to do it.

If it has been often under the consideration of the committee to consider the inconvenience which arises from Mr. Gamble's situation, are you not of opinion that the children have suffered by the circumstances under which Mr. Gamble is now placed, and not been so well attended as they would otherwise have been?—Indeed I believe the governors have not the same controul over the present assistant as they would have over one regularly appointed.

Does not the fact of the children having been withdrawn from the public examinations, shew they are not so fit for it as they formerly were?—Indeed it appears so.

Do you ever inspect the management of the school at all yourself?—No, except occasionally going and seeing them at dinner.

Do you suppose that the master has sufficient strength in ushers to conduct the school?—In my opinion he certainly has not. He has an assistant of his own appointment, whom he pays out of his own pocket.

In consequence, the establishment supplied by the Society is not sufficient?—No; but the master appoints monitors, and such boys as are properly qualified. He puts them at the head of divisions.

Has it ever been a subject of discussion at the board, as to whether the master had sufficient assistance to conduct the school?—No; the governors thought the boys were getting on very well.

Are the governors satisfied with Mr. Baker?—Yes, indeed they are.

Are your accounts annually passed before the Imprest office?—Yes; and when certified by them, we get a parchment roll, a transcript of the account, signed by the Commissioners, which is an acquittal in the common form.

Have you had any disallowances?—I have been very fortunate; in my last four years I have not had a single disallowance. There is, however, a sum of 13*l.* 4*s.* 11*d.* which I find by the accounts was disallowed in 1784, and it has been carried on from that year, and still remains on the face of the accounts as a disallowance.

Do you pass the expenditure of your private funds, as well as the public?—Yes, every thing.

Have you had any new subscribers within the last four years that you have been registrar?—There have been four new subscribers.

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23 November 1825.

Were those annual subscribers, or for life?—Annual subscribers of two guineas each ; and there is another on the books to be ballotted for, at the next quarterly meeting.

No new members are elected without ballot?—No.

How many members must be present at such ballot?—Five at a quarterly meeting. They must be proposed at a general meeting, one month at least previous to the quarterly meeting.

Do you know how far the applications for admission exceed the number admitted?—No, I do not.

Is there any account kept of the applications for admission?—No.

What is the form of the application?—The parents or friends get one of the printed forms, and they must be signed by masters of ships, and three reputable persons ; one of those must attend, and make affidavit that the father of the boy seeking for admission was a seaman, or that he is the son of a decayed or deceased seaman.

Is that previous to every application being presented?—Yes.

After they get the certificate, the party attends?—Yes.

Is it then the practice that the applications should be considered and enquired into, and those selected that the governors think most deserving or the best objects of charity?—Yes ; and orphans are always preferred.

What becomes of the unsuccessful applicants?—They go away, with their friends that brought them there.

Do they come the next admission day?—Sometimes they do ; perhaps they may not come till the next year. When they are objected to as being too small, they come again at some distant period.

Under the old form of application, or a new one?—Sometimes under the old form, and otherwise.

Is any account kept of the number of unsuccessful applicants?—No.

What is your opinion of the number of applications compared with the vacancies?—I dare say there may be eighteen or twenty applicants when there are only two vacancies ; there may be more against the next board day. Some boys may have been apprenticed, and then others may be admitted. We have only 170 at present in the school ; our number is 180, which we have been obliged to reduce, on account of the funds being diminished.

Suppose there were ten vacancies at the next quarterly meeting, how many applicants do you think you would have to fill up those?—Perhaps not five ; perhaps fifteen or twenty.

If five applied, would you fill up?—Yes, if the boys were large enough.

Suppose your hospital was extended, could you embrace a larger number of children?—Yes, certainly.

How many do you think the wants of the country could supply you with?—I think, if the house was larger, we should have sufficient applications for an establishment of 200 and upwards.

Do you think that would be as many as the demand of the country would supply of the orphan children of seamen?—No, I dare say not ; for people applying and not finding a vacancy sometimes do not apply again.

If you had a larger space, do you think you would have applications for a greater number than 200?—Yes, I dare say there would.

Do you know at this moment how many applications there are outstanding that cannot be let in?—I think the last day there were applications for about forty who could not get in.

How many were admitted?—Four were admitted as supernumeraries, to be admitted on vacancies, in the case of boys being apprenticed this month.

How many actual vacancies were there at that time?—No vacancies that the governors would admit a child on.

They put four on as supernumeraries to supply the first vacancies that occurred?—Yes.

Besides these, were there as many as forty others that were not put on?—Yes.

Is it usual to have so many sent back in proportion to the number admitted?—No, I do not. think the average is usually so great, but the governors never take notice of those inattendants ; they get up the boys and make a selection.

Are all the children who are now in the Institution children of deceased or decayed sailors?—Yes, all of them I do believe.

Were you concerned in the Society before you became registrar?—Yes, a good many years ; I assisted Mr. Norman, the late registrar.

Do you know, generally, how the children educated in this Establishment turn out after they leave you?—I believe very well in general ; I have heard so.

Do you hear of them often leaving the persons to whom they are apprenticed?—I have heard that several have run away from ships on the river.

What becomes of them in that case ; do they ever come to you?—No, not at all ; I do not know what becomes of them.

Appendix, N° 23.

Further Examination of *Alexander Worthington, Esq.*; Saturday, 21st January 1826.

Appendix, N° 23.

Examination of
A. Worthington,
Esq.
21 January 1826.

WE wish to ask you whether any alteration has taken place with respect to the situation of the chaplain in the Marine Society since you were examined by the Board in the month of November last?—No, nothing has been done yet; there was a special meeting of the Society summoned this month to take the matter into consideration, and after a good deal of discussion, they postponed the further consideration thereof until the quarterly meeting in February, which will be held on the first Monday in the month.

By whom at present is the duty performed?—Mr. Wright, recommended by Mr. Gamble, has hitherto performed the duty, but he does not mean to continue to do so any longer.

Has he given up his situation?—He has.

By a formal resignation of it, or in what manner?—By a notification to me, stating that he would give it up this week to Mr. Gamble. The Society have no control over him; he is not an officer of the Society's at all.

Then it is a voluntary discontinuance on his part?—Entirely so.

Is any provision made at present for the temporary discharge of the duty?—Some of the governors have temporarily provided for the performance of the duty till the meeting of the Society, to make such arrangements as they think necessary.

Did any person attend to perform the duties last week?—A week has not elapsed since the communication was made. Mr. Wright did duty last Sunday. I only received his letter this week, and in consequence some of the governors have provided for the performance of the duty in his place on Sundays. They have taken it upon themselves as a temporary measure, because there will be a general meeting next month, and it was not thought worth while summoning the governors merely to supply a person in the meantime.

On what day will the general extraordinary meeting be held?—On the first Monday in February; the meeting held the other day was an extraordinary general meeting, but the consideration of the chaplain's situation was then postponed until the quarterly meeting.

Was there any notice taken in the minutes of the subject at the last meeting?—Yes, I have the resolution with me.

Will you have the goodness to produce it?—It is generally by an order of the Society that I extract minutes; but in a case of this kind, I see no objection to produce it. There was a good deal of debate on the subject, which does not appear; it is as follows:—“Extraordinary General Meeting.—Hibernian Marine School, Monday, 9th January 1826. Present, his Grace the Archbishop of Dublin, V.P. in the chair.—The Society having proceeded to take into consideration the represented state of the chaplain's health, and resolved that the further consideration thereof be postponed until next quarterly meeting, and that notwithstanding the particular attention of the Rev. G. N. Wright to the performance of the duties in the chapel, but not having sufficient time to attend to the weekly instruction of the boys, that each governor in the meantime do endeavour to find out a proper person to act as an assistant to the chaplain to perform the entire duties attendant on the situation.”

Is it not the duty of the chaplain to officiate in the chapel on Sundays, as well as to instruct the boys in the catechisms?—Undoubtedly.

Does not the chapel in fact, supply very much the purposes of a parish church or a place of Protestant worship for a miscellaneous congregation?—It was built, I suppose, for the purpose of the Institution; but any number of persons, as far as it will accommodate, may go into it.

We observed there were several pews in it fitted up in a respectable manner, by whom are they occupied?—The boys sit in the gallery, and excepting one or two pews below, which are occupied by them in consequence of the want of accommodation above stairs, the rest are open to any strangers who may attend divine service.

Are any of them appropriated to particular persons?—None, excepting one which is called the governor's pew.

We observe that the chapel is situated on the midst of a quay, do sailors resort to it?—I have seen some at it, but very few; there is a floating chapel to which the sailors go; it is at the dock.

You think they go there in preference?—I suppose so.

Previous to its existence, which has not been more than two or three years, did the sailors resort to the chapel on the Quay?—Very few; it was open to them, a bell rings for divine service at the usual hour, and any persons come in who chuse. I have seen some sailors there.

Do they resort in great numbers to the floating chapel?—I believe so.

What is the greatest number of sailors you have seen in the Hibernian Marine chapel, prior to the establishment of the floating chapel?—Not more than four, five or six at a time.

Do you ever see any there now?—Sunday before last I was there, and I do not think there was one there.

Have you any well founded impression upon your mind of the numbers that attend the floating chapel?—I never was in the floating chapel.

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Examination of
A. Worthington,
Esq.

21 January 1826.

The Commissioners in visiting the Marine School lately, observed considerable appearances of damp, are you aware of any mode of remedying that, or what is the cause?—I have heard that a great number of years ago, the south wall gave way, near which the building is situated, and that part was inundated by the river; the consequence was that the lower part of the Marine School was obliged to be filled up, and was afterwards reopened; but I have not heard of any particular complaint of damp, further than what might be expected to appear in houses built in similar situations, at this season of the year.

It has not been attended with any injury to the health of the children?—No; they have been considered very healthy.

Some smell from damp or something of that kind, was observed in one of the dormitories, can you in any way account for it?—It might have been from a closet on the top of the stairs, from which the smell came; but otherwise I am ignorant of the cause.

In what manner do you conceive that any person who may be appointed at the next meeting assistant chaplain, will be remunerated?—As there is no provision for such an emergency, an assistant, I conceive, can be only elected upon an understanding that he is to allow the present chaplain a specified portion of the salary attached to the situation.

Appendix, No. 24.

Examination of Mr. John Baker; Tuesday, 22d November 1825.

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Examination of
Mr. John Baker,
22 November 1825.

WHAT situation do you hold in connection with the Hibernian Marine School?—I am master and *de facto* superintendent; the name is master, but I am the head resident officer.

Who was your predecessor?—A person of the name of Rogan, who was afterwards a charter schoolmaster.

Do you know how many years he filled the office?—I believe only three.

Was he dismissed?—No, he preferred a charter school to the situation I now hold.

Were the duties performed by the last master similar to those entrusted to you?—Not entirely; there has been considerably more of the internal economy of the house put on me, or at least I put it on myself; I keep a copy in fact of every bill I send in and sign, which was not done by others; I found a great difficulty from not having copies of such bills, as memory does not always serve; I usually compare the copy of the preceding bill with that under audit, before I sign and send it to the registrar.

We understand you to say, on your appointment you first understood you were only to discharge the duties of schoolmaster?—I can hardly say what I expected, for I had not been a schoolmaster before, and I was determined to do whatever I was directed, which I have done.

What situation were you in before you were appointed to the situation?—I was an officer in His Majesty's service in the militia, line, and yeomanry for many years.

What salary have you as master?—£. 150 a year.

What other emoluments have you?—Apartments and some furniture; not sufficient for my family, but with which I am satisfied; eight tons of coals, a hundred pounds of soap, and seventy-eight pounds of candles annually.

Have you any other emoluments than those?—None.

What is the value of the furniture annually supplied to you?—The furniture may come to about 12 *l.* a year.

Do you provide your own food?—Yes.

How many boys are there in the school?—One hundred and sixty-eight, this day, and to-morrow there will be 170; our establishment is 180, but there was a very great rise on provisions this year, above what we estimated, and the Society reduced the number by ten, only for the present.

The number of admissions you mean were reduced?—Yes.

How old do you suppose the oldest boy at present in the school to be?—Seventeen, I believe.

How many boys have you above the age of fourteen?—Not many; there may be about twenty. The school runs peculiarly small now to what it has hitherto; there has been a great demand for children for the sea service.

What clothes are the boys supplied with in the course of the year?—One jacket, two pair of trowsers, one vest, two shirts, two pair of shoes and those repaired in each year, and three leather caps and five pairs of stockings in two years.

According to what regulations are those clothes delivered to the children?—When the clothes are wanted, they are made in the house, and we make the shoes in the house; we contract with a person for the shoes at 1 *l.* 1 *s.* 8 *d.* per head; he is bound to shoe and repair them to the satisfaction of the Society; he is bound to give two pair of new shoes, and as many more as may be necessary; then in return, we give him the work of eleven boys; he teaches them and finds every material whatever, and he has the work for the teaching; previous to that, for a course of years, the shoeing and repairing came to 1 *l.* 14 *s.* 6 *d.* We were allowed four pair by the board previous to this regulation, and the shoes were of such a description that six would not have kept them decent.

Is the quality of the shoes the boys now have sufficiently good?—It is the interest of the contractor that they should be, for if they do not last the time, he must give them others.

Has it often happened that a boy has had a third pair of shoes?—No, it has not; the boys

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boys wear the new shoes for half the year on Sundays only, and then wear the same shoes daily for the rest of the year, which are kept in good repair by the contractor.

Whose duty is it to see that the boys' shoes are good and kept in repair?—Mine.

Have you much difficulty in making the man do his duty?—I cannot say there is; it requires a good deal of attention, but he is a most excellent contractor, and a very honest man.

Although the sum now given is much less than that formerly expended upon this object, do you not think it is greater than is absolutely necessary?—On that subject, I must beg leave to refer to the Hibernian School in the Park; it was on their system this was established; they had a great number of boys there, and they paid 18 s. a-head, and allowed the master shoemaker 40 l. a year, dietary and apartments. We made a calculation at what that would have been, taking those allowances along with the 18 s. a-head, and it came to what I state.

How long is this contract to last?—The contract is renewed every year, but the present contractor has held it for the last five years.

Do you expect you shall be able to make another contract on more advantageous terms?—No.

Was there competition upon this contract?—There was; I took a good deal of pains.

How many boys does he teach to make shoes?—Eleven this week are at work; these will be at school next week, and eleven others at work in their place; there are twenty-two in the course of instruction; there may be rather less sometimes. I may not have boys sufficiently educated to give up their time, and some come in at nine, or ten, or eleven, without knowing a letter, and it requires time to get them ready to go into a trade.

Is there a common stock, or has each boy his own shoes?—Each boy has his own shoes, and they are marked. The lieutenant of division has the care of the Sunday shoes, as also of the other Sunday clothes. Each boy takes care of his own weekly shoes and clothes.

In what way are the stockings supplied to the boys?—From Corn market, on competition always. A Mr. Gavin, of Corn market, supplies them now.

Are they worsted or cotton?—Blue worsted.

How many pair have they in a year?—Two and a half pair each boy.

What is the cost per head for supplying each boy with stockings?—Twelve-pence half-penny per pair.

In what way is the rest of the clothing supplied?—The clothing is ordered by the board, from whoever they think sends in the most advantageous proposal, and it is made up in the school. There is an estimate, that is, so much for each suit, that is an average of a trial I made. I made twenty suits, and as near a division as I could, so as to average the large and small; I made the experiment, before we commenced the tailoring establishment at all, of what quantity of cloth, and lining, and buttons and trimmings, and so forth, it would take. The master tailor cuts it out in my office, and he takes them down when they are cut out, and they are made in the tailor's shop.

Has the same person supplied the cloth for several years?—No; Messrs. Gilpin and Howard supplied it for two years, and before that we got it from the Foundling Hospital, which was extremely bad; they have given up the manufacture.

Taking the clothing altogether, how much per head does it cost for each boy?—If calculated on only 180 boys, less than 3 l. per head, including every thing; but if the clothing furnished for thirty boys, outfitted as apprentices or volunteers to the sea service (being the average number disposed of each year) be subtracted, the clothing of each resident boy in the school will be about 2 l. 11 s. 6 d. per head per annum.

How often are they supplied with shirts and stockings?—Once every week.

Regularly?—Yes.

Do the boys wash their own stockings?—No, they do not, but they mend them. Since this tailoring and shoemaking establishment has taken place, I have been able to take a pound a-head off the estimate for clothes; it was 4 l. a head, and for some years before I came to the school, it was 5 l. 18 s. The working of the boys has reduced it from 4 l. to 3 l.

What food are the children supplied with?—With meat three days a week; meat, potatoes and greens; the days following they get soup with bread, and on the seventh day they get bread and milk for dinner.

Is the food supplied by contract?—Every article of it; open, fair, and candid contracts, as any in Ireland, I believe.

Are the different articles supplied by different persons, or is there one for the whole?—No; the butcher alone supplies meat, and the baker bread; but new milk, butter milk, greens, potatoes and oatmeal, are supplied by one person, and we give the preference to any individual who will supply the greater number of these things.

Have you ever known an instance of any contract having been taken by a person connected in any way, either in relationship or in any other manner, with any of the subordinate officers of the Institution?—Never.

Did you ever know any attempt of the kind?—Never; I have heard such things were done before I came in, but I have never heard of any such things since.

What do the children have for breakfast?—Stirabout, six days in the week, and bread and milk upon the Sunday morning; three of the servants going to their duty on that morning, they would not be able to get the stirabout ready.

Have they any supper?—They get bread and milk every night in the week for supper.

How much meat per head is allowed on the week days?—Nine ounces of raw meat without bone for each boy, that produces six ounces; and that is graduated in three divisions;

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the first division has seven ounces, the next six, the next five; the nine ounces of raw meat supplies that six ounces, and each boy's allowance is weighed when it is put on his trencher.

Is it weighed after it is dressed?—Yes.

Can you state what the cost of feeding the boys per head has been for the current year?—It is something higher than our estimate. We estimated it at 6*l.* 10*s.**; but there was a very great rise in bread, and in consequence of a rise in meat also, the butcher would not sign the contract, and a new agreement was entered into at a considerably higher price. I think the diet of the boys this year, from those causes, will be about 7*l.* per head; I had it down as low as 5*l.* 15*s.* when bread was very cheap.

In what way are the dormitories arranged; how many boys sleep in any one room?—There are three dormitories; in one there are single beds for the large boys; that was a suggestion of the Archdeacon of Ossory and several other gentlemen, about three or four years ago. Thirty-seven of the largest boys sleep in single beds; in the other rooms, they sleep in double beds.

Are they iron bedsteads or wooden?—The frames are cast iron, the sides and slats are of wood.

What bedding is allowed to each boy?—A tick with clean straw, a pair of blankets, a pair of sheets, and a quilt.

How often are they supplied with clean sheets?—Once a month.

What medical attendance is there for the boys?—We have a surgeon who does both duties; we had a surgeon and physician when Mr. Grant was secretary. He suggested that the attendance of one medical gentleman would be sufficient; and the physician who had been in attendance was dismissed, and Mr. L'Estrange was retained, who had been employed there thirty years.

Have you any prevailing disease in the school?—No, we are extraordinarily healthy.

Have you had any prevalent disease in the Institution at any time?—The only prevalent disease since I have been there was sore eyes, but that is greatly got under. When children come in they frequently get sore eyes for a few days, though no disease of the kind be in the school at the time; whether this arises from change of air, diet or other cause, is not known.

Have you many cases of ophthalmia now?—I do not think there is one.

Did you ever know any boy lose his eyes with that complaint?—No, never.

Have you ever had any typhus fever?—During the dreadful typhus fever some years ago, we had not one instance of it except my own son; and I did not know that he had the typhus fever, or I would have sent him out of the house; the physician did not let me know it.

What number of boys are in the Infirmary?—Only one: he had a low bilious fever; the surgeon put him down nearly well yesterday.

What is the greatest number you have ever known in the Infirmary?—I think, of the measles we had twenty-two.

Is it the practice to vaccinate the children?—Yes; we send each child to Mr. L'Estrange, to be examined previous to admitting him; and if they have not had it naturally, or been vaccinated, he vaccinates them immediately.

Have you ever had the small-pox in the school?—We have very little; I do not think we have had a case of natural small-pox in the school for eight or nine years; we have one child at nurse at Swords, in a decline. He had the small-pox there, though it was said he had been previously vaccinated; but the disease was very light.

To whom do the persons present their applications for the admission of children?—There is a printed paper, filled up by me or assistants, that is laid on the Board-room table; and the persons are called up, and examined on oath.

Do you now get any security upon the admission of a child?—Yes; but it is a mere nominal thing. We had a 10*l.* penalty, and one person was prosecuted for the money, and it cost us 70*l.* The person went into prison, and came out an insolvent; they have left it to me now to get the best security I can.

In what shape is the security given?—It is a bond.

On a stamp?—No; there is a clause of the Stamp Act that exempts us; we had ten shillings to pay at first.

Is it usual for the friend or parent of a child, when admitted, to enter into a bond for 10*l.*?—Yes; the father, if he is alive, and some other person; the mother, if the father is not alive.

What is the condition of the bond?—Simply, that they shall not elope, and that they shall sign the indentures when they are apprenticed.

After the children are admitted, do you permit them to communicate freely with their friends and relatives?—Not generally so; their friends are admitted the first Monday of every month, from two o'clock to four. I have the privilege of letting out three children a day, without any order from the Board.

What makes it necessary to restrain the visits of the parents of children to once a month?—The commencement of that was the typhus fever; they were prohibited a long time, and I applied that they should be admitted on a Board day; I am a good deal occupied in attending the Board; it takes up less of my time then than it would at other times.

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* The diet of seven under servants is included in this estimate.

Are many of the children orphans?—Yes; but I cannot state the number. We admit orphans; first, those without both parents; next, those without one parent; next, those whose fathers are at sea, and who do not give any support to the mother; and next, if we have any room, those whose fathers and mothers are decayed, and cannot support them.

What number of applications for admission have you in the course of a year?—I cannot say; I think I have fifty admission papers in the house, we have not disposed of yet.

Have you many more applications for admission than you could grant?—Yes, decidedly; if we had room for 300 children, there would never be a vacancy.

Do you examine strictly into the qualifications, so as to know that they are children of seamen, either in the navy or merchant service?—Most strictly; they must swear to it.

Have you had many attempts to deceive you upon that head?—Yes, many; and that was the reason the oath was so strictly required.

Can you state, from recollection, the number of admissions in each of the three last years?—One hundred and seventy-eight in five years; on an average, about thirty-six: we have renewed the school in five years, and admitted ten less than we sent out; there may be some trivial error in the number, but it is substantially correct.

Do you lose many by death?—I believe from a half to one, on the average of the last fifteen years, in a year; I believe it is one of the healthiest schools in Ireland.

Do many of the boys elope from you?—Not now; before I got the management of the house there were very numerous elopements; I will say as high as twenty in a year; I cannot state what the average has been since, but it is very low, not more than two, or two and a half per annum.

To what do you attribute the change; is it that you are more vigilant, or that the children are less disposed to elope?—I believe it is something of both; they have got over the wall in pursuit of birds, and come back again; I have two captains each week, whose duty it is to mind the play ground and look after the others; if they do their business well, they get a walk on Sunday after church.

What number have you apprenticed in the last three years?—They are allowed to volunteer to the Revenue cruisers without indentures; and if they are sixteen years old, and have been six years in the school, and one year in a trade, they are allowed to volunteer to masters of vessels without indentures; but unless those three things occur together, they are not allowed to go without indentures; I think I have apprenticed and volunteered at least thirty per annum, or more than that for the last three years; I forgot to mention that the year before last there were five children died, the greatest number that ever died in any one year since I have been there; they died of various complaints, two of a bilious disease, another of something in the ear; the head was opened, and it was found that the brain was affected from the ear.

Will you be so good as to state in what way you divide the time of the boys?—In summer they get up at six o'clock; they are then washed under the care of the usher and monitors; they then go to prayers in the school room; then to school business from seven to eight o'clock; breakfast at half-past eight, play and change their clothes; at school business from ten o'clock to one; dine at one; play, or combing, from one to two; they are combed three times a week by the female servants; from two to four at school business; supper and play the rest of the evening; in winter they go to school business from five to six in the evening, in lieu of the hour in the morning; before breakfast in summer.

How soon after their admission are the boys taught trades?—That depends upon the state of education they have when they come in; if they are very small children they are not put there for many years; if they come in large children, but very deficient, they do not go till they have some learning; it depends upon those two things, whether they are sufficiently advanced, and of a proper size.

What do you consider sufficiently advanced?—To read well and write well, and know the first four rules of arithmetic; that is, to be able to commence the rule of three; I have been lately obliged, from the great demand for children, to trench a little upon that, not much.

What assistants have you in the school?—I have one usher allowed by the Society, and from ill health, some years ago, upon the introduction of Bell's system, which is a very noisy one, the Society permitted me to pay another myself.

Are you in the habit of attending the school yourself?—I am.

Daily?—I examine the classes to see that all things are going right; our system is to teach by monitors, except navigation; indeed, I teach navigation by monitors, too.

Are you in the school every day?—I am every day in my life, unless I am ill.

As you delegate the teaching of the children to others, do you permit any person, except yourself, to inflict bodily punishment on the boys?—I do; the usher under certain circumstances, if he sees a thing committed under his own eyes, otherwise I stand by myself, and do it or see it done.

What is the common punishment in the school?—From three to a dozen stripes with a cat with three tails.

Are corporal punishments frequent?—We have very few; the greater part of them are for wetting the bed, a habit they learn before they come in; or for boxing.

Is it from a relaxed system, or from a dirty habit, they wet the bed?—It has taken up a good deal of the attention of the board, and I think there is a great deal of both; I have had children who could not break themselves of it.

How long does it take, in general, to teach a boy to read and write?—I probably do not say a child reads when others would; I do not say a child can read till he can read any book

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put into his hand; I know there have been statements made by some teachers of very short periods, and others very long; I think it would take a year and a quarter to teach a child to read as I would wish him; so that he can read any book. We teach them every word in the most voluminous collection I can get; they can spell every one of them, and pronounce every word at sight.

You make them read words before they read sentences?—Yes.

Do you think that practice answers?—Yes; I think it prevents hesitation; almost all the persons I have heard read, who hesitate, do so by not knowing the words at sight. The eye not going a little before the tongue.

How long does it take you to teach them to write?—That is a more difficult question; some have a great talent for writing, and others cannot write at all; in a year we can make them write a tolerably good large hand.

Do you pass them further in arithmetic than the first four rules?—There is no limitation; they are taught, as far as their abilities and time in the house will allow, double rule of three, practice, fractions, &c.

Do they receive any instruction to qualify them for their maritime life?—Yes; geometry, trigonometry, and the various sailings in navigation; there is no limitation in this branch more than the former, except want of capacity or time in the house; boys of talent would be taught lunar observations.

What are the different trades you teach them?—Tailoring and shoemaking.

Do they attain a considerable degree of proficiency in those trades?—Yes, wonderfully so.

Do you think it likely they will be of use to them?—Yes, the greatest; I sent a boy to a revenue cruizer, he fell off the yard arm upon a gun, and hurt his knee; the Society took him in, and after great pains, Mr. L'Estrange recovered him, though it was considered a hopeless case. I felt very much for this child; I thought it would be a great thing if they learnt a trade that would be of use to them in case of accident.

Have you any ship connected with the Institution?—No; the Lords of the Admiralty made us a present of a vessel at one time, and the Society applied for an increased grant; we intended to increase the school to 300; they were refused the grant, and returned the vessel.

Why was it necessary to return the vessel, because the grant was refused?—It was an expense their funds would not have afforded without an increased grant.

Do you not think the possession of such a vessel would be very advantageous to the Institution?—Indeed it would; and it was on a memorial of mine stating the advantages, that the Society were induced to accept it.

Would it not be very desirable that the boys should occasionally go out in the bay, and sail about?—Yes, and that has been very often suggested.

What would be the expense of such a vessel?—I cannot tell.

Was any estimate made of the probable expense of maintaining that vessel before she was sent away?—Yes; there was 1,000*l.* additional per annum wanting, that was connected with the increase of the school.

Then was that 1,000*l.* a year intended to cover the additional number of boys?—Not entirely; but we had a much larger grant then than now.

Considering merely the additional expense which the maintenance of such a vessel would cause, can you give any opinion upon the subject?—It would depend upon the description of vessel, and to what purpose it was to be appropriated; if it was to be merely used for sailing in the bay, the one returned was a great deal too large; it was a twelve-gun vessel: it was intended as a sort of school; that a portion of boys should live on board, and a portion in the house; and that those who lived on board should be taught to man the yards, and certain other things which I do not understand; there must have been another person got for that purpose.

After the boys have left you, have you any means of knowing what becomes of them?—A great many come back constantly to see me.

Do the most of them continue in the naval service do you think?—I think latterly they have; much more so than formerly.

Were they in the habit of abandoning the ships after they were put into them?—Very frequently they staid away from the vessel, and some do so now, but not many.

What becomes of them after they elope?—Some of them are pig drivers, others pot boys and blackguards upon the face of the earth; I have known a woman steal her child's clothes in the transit from the Marine School to the vessel, and pawn the whole stock of them.

What became of the boy?—I recovered the clothes; I take care now to give the clothes to nobody but the master of the vessel or his mate, and I give a list of them.

Do the parents make objection to their children going to sea?—Yes, sometimes they do; but those are cases where the children were improper objects of the charity; I think the children of sailors, or even their parents, do not object to it; we have got rid of those impositions generally.

Is it your opinion that the majority of boys turn out well or ill?—I think they turn out well; there are many of them I know have turned out very well; there are some who have become lieutenants in the navy, and have come back again and visited the school; many are masters of vessels and some are mates.

Do you always know the religion of the parents when the children are admitted?—Never; we never ask.

It

It is known to the parents that the children are to be educated Protestants?—Yes, I always state it, and that the child must go to sea.

Have you reason to think many become Roman Catholics after they quit you?—I believe so.

What do you know upon the subject?—I have no absolute authority upon the subject, but I believe if their fathers and mothers are living, and they live with them, in general they go with them; if they are apprenticed to a long voyage or continue with the vessel and do not come home to Ireland, they generally continue in the religion they have been taught. I know many instances of children that would not go to mass with their parents, but some do.

During the time that the boys are with you, do you find that the parents interfere with them upon the subject of religion?—I know they do, and bring them tracts and Roman Catholic prayer books, and I think that was one reason why many of our Governors wished to curtail the intercourse.

To whom is the religious instruction of the boys committed?—What is to be committed to memory is done in the school; we have a chaplain, and he lectures them.

Does he reside in the Institution?—No.

Who is the chaplain?—The Reverend Mr. Gamble, but he has lost his intellects from some domestic misfortune; he has lost his memory entirely; Mr. Wright, of Rutland-square, is his assistant, he takes his duty now.

What attendance does he give?—There is service every Sunday, Christmas day, and Good Friday, and he comes generally half an hour before service, and brings a young gentleman with him, either Mr. Robert J. Ball, A. B. or the Reverend J. Burnet, curate of Clontarf, and they hear two or three classes during that time, and what has been prepared in the week.

Are you always present upon those occasions?—Generally.

Will you describe the course of examination?—There is the Church Catechism, Mann's Catechism, Dr. Bell's Selections from the Old and New Testament, Mrs. Trimmer's Selections from the Old Testament, and the New Testament itself.

Have they time to go through the whole of those books you have described?—No, there is a portion for each week.

Does the examination last only half an hour?—Sometimes more; if it happens to be a very wet day, perhaps he is not so early as at other times.

Have you catechetical examinations established by the Society for discountenancing Vice?—We have had, but not since Mr. Gamble lost his intellect.

Do you mean that Mr. Wright appropriates only half an hour to the 160 boys?—There is only a certain portion, the rest are taught in the school.

What number may be examined in the half hour?—From twenty to thirty-six; they are the head classes, and we are bound to have them well prepared for him.

Do you conceive that about a minute for each boy is sufficient?—No, it would not; but they are lectured in class; Mr. Wright is doing the duty at present without fee or reward. When Mr. Gamble was competent to it, he came twice in the week.

Is it to oblige Mr. Gamble or any other person?—It is I believe to oblige the Archbishop of Dublin.

Mr. Wright is an extremely competent man?—Yes, he is.

What is Mr. Gamble's salary?—One hundred pounds a year.

What is his age?—Near eighty, I believe; I may be wrong.

Has Mr. Gamble been long in the office?—Mr. Gamble and I were elected the same day, twelve or thirteen years ago; the chaplain formerly lived in the house, and superintended the institution.

What duties are performed by the registrar?—He is obliged to attend all the Boards; to keep the records and books belonging to the Society, and to enter minutes of the transactions, to prepare receipts, to calculate and audit the accounts before they are passed, and initial them, and draw the checks upon the bank, and draw the receipts for them, and to prepare the accounts for the commissioners.

Have you any knowledge of the accounts?—Yes; I have the last year's account here.

Have you ever read the Tenth Report of the Commissioners of the Education Inquiry in 1809?—Yes, I think I have.

Do you recollect, that it drew a most unfavourable picture of the then state of the Institution?—I do.

Do you consider, that the state it exhibits at present is a strong contrast to what it was then?—Yes, I think so, indeed.

Can you state in what year the improvement commenced?—When I went there, there were but 112 boys, and the estimate for 170 was spent upon 112; they were badly clothed, badly fed, and badly taught.

Then we must collect, from that answer, that there were improper gains resulting to some persons from such a state of facts?—Yes, there were; because, shortly after I became master, I was obliged to bring the housekeeper, who was, in fact, the head officer of the house, before the Board, and she was dismissed on charges of very gross peculation indeed.

Have you reason to believe, that her successor has been perfectly pure in that respect?—Yes; the dominion is in my hands, not in hers.

How often does the Board of Managers meet?—The first Monday in every month; and there are adjourned meetings.

What number generally attend the meetings on the first Monday in the month?—Five

Appendix, N^o 24.

Examination of
Mr. John Baker.
22 November 1825.

or six generally, and sometimes twelve or thirteen. We very seldom have an adjourned Board now; for this reason, that the Registrar is a Governor now, and the Surgeon is a Governor.

Will you describe the occasion when so many attend as twelve or thirteen?—Elections, or contracts.

How many attend on other occasions, generally?—Five or six.

Are you aware of a complaint made by the Commissioners, in the Tenth Report before alluded to, that the Committee of Fifteen frequently adjourned their monthly meetings, because they had not a sufficient number to make a Board?—I heard of it.

Is that frequently the case now?—No, it is not, indeed; very seldom, unless it is a very wet day.

Who is the Surgeon?—Mr. L'Estrange; he was for twenty-seven years, without any salary; the registrar has the right of acting as a governor, and he has taken that right; but his predecessor never did.

He is a salaried officer?—Yes, he is.

Does the registrar collect the annual subscriptions?—He does; it is his business to do so; but they are very small.

Have you at any time had occasion to report or complain of immoral practices among the boys?—No, except one rebellion among the boys, when nine were dismissed.

Do you find the boys much addicted to falsehood?—No, very much the reverse; when they are a little time in the house; that is a crime I never forgive.

When they first come to the house, do you find them addicted to it?—Yes; and if they are grown boys, they are addicted to cursing, swearing and lying.

Do you mean, that you have generally got the better of those habits after they have been a little time in the house?—Yes; we have an order of discipline they fall into with very little trouble.

Have you anything but corporal punishment to restrain them from those practices, particularly that of falsehood?—There are cells for confinement, which have been seldom used; and I have 10*l.* per annum at my disposal to reward captains, monitors, and other meritorious boys. These boys must keep a very strict eye to their several duties, otherwise they will be punished instead of rewarded.

Is it the habit of a captain and lieutenant to prefer complaints to you of the other boys?—Yes, it is a part of their duty.

Have they any feeling that it is a point of honour not to make those complaints?—Yes, among some; but I have dismissed them.

Do the boys conceive it a dishonourable act of the captain to carry a tale?—They do.

Has the captain any authority to punish?—No, he dare not raise his hand or foot; I never allow any child in the school to raise his hand or foot to another. When I went to the institution there were 112; with the same annual stipend I maintain 180. Government, during the time Mr. Grant was Secretary of State here, diminished it from 2,800*l.* to 1,850*l.* We were still able, by economy, to support 180. Since then Government have taken 200*l.* more from us; and we are certainly in debt this year from the very high state of provisions. If we had room for 300, we should never have a vacancy.

Do you think, if you had accommodation and means for 500, you would have a demand for so many?—I think we would, by establishing local committees at Cork, Limerick, Waterford, Belfast and Galway. I have had a long correspondence with Rear Admiral Sir Josiah Rowley and with Lord Colville on the subject, relating to the Cork station, when they respectively commanded there, which came to nothing from the low state of our funds.

Have you any lands?—None in our hands.

Have you any estates?—We have some small property in the county of Carlow.

Where did your bank stock come from?—It was the saving of different grants and donations that were given; bank stock rose very high, and there were bonus's which increased the amount of it.

How did you acquire the land in the county of Carlow?—It was left by will. When I came to the institution the diet and clothing were 17*l.* a year per head. There was a trial upon a bail bond, and the Society were bound to prove what the diet and clothing amounted to, and it was very near 18*l.*

What books are used in the school?—All that I have mentioned in the catechetical part; Mann's Catechism, the Church Catechism, Mann's Explanation, Extracts from the Scriptures by Dr. Bell, Mrs. Trimmer's Selections from the Old Testament, the New Testament, and the Psalter, various small spelling books, and Carpenter's spelling book for explanation; and when these are gone through, we put the Bible into their hands.

Do you make use of any books published by the Kildare-place Society?—No.

Are you aware they would make you a grant of books, if you applied for them, without any expense to yourself?—No, I am not indeed aware of it. I am a member of the Society for Discountenancing Vice; and I used to get Bibles and Testaments at a very reduced price. The Society have altered their plan, and curtailed the privilege very much. Books on grammar and geography are put into the hands of the children; also Gough's Arithmetic, M'Kay's Navigation, and selections from it on geometry and trigonometry, which I selected myself, and they were printed for the use of the school.

Are all the officers sworn on entering upon the discharge of their respective duties?—No, none, except the Registrar.

Do you know the system of gymnastics established at the Hibernian Military School?—

8

Yes;

Yes; and it was mentioned to our Board, and the Governors did not think it necessary. The nautical gentlemen said, they would learn it much better on board ship.

Are the children dressed in a uniform?—Yes; the uniform is blue, with anchor buttons.

Are they drilled in any way?—In summer they are taught to march, wheel and counter-march, and so forth; it was merely introduced by myself, being an old military man, I amused myself with it.

You say, some boys have been taught lunar observations?—Yes.

By yourself?—Yes, and the usher, but not lately. I have not had any lately who have staid long enough. I have had some who have gone through them admirably.

Is the play-ground large enough for the use of the school?—Yes, fully so.

Have you room for any more children than you have in the Institution?—Ten more.

The dormitories are very crowded?—Not very much so.

The beds are very close to one another?—Yes, but the dormitories are well ventilated.

Do you consider it a healthy situation?—I do, from the experience of the last fourteen years; but I have heard much to the contrary. I beg leave to amend a former answer as to prevalent complaints, by saying, that scrofulous complaints appear to increase very much, not only here but elsewhere, nor did I intend that as a matter particularly appertaining to this House, but as a general remark, which might be useful to the Commissioners. It breaks out in spring and autumn particularly.

Do you find that you have sufficient strength of ushers to conduct the business of the school?—Yes, on the present scale of education.

Have you any connection with the Ouzel galley?—No, the friends that we had in connection with it are dead.

Is algebra taught commonly in the school?—No, we do not teach it; it is unnecessary for nautical purposes.

Fortification?—No.

Surveying?—No.

Gunnery?—No.

Appendix, N° 25.

Examination of the Rev. George N. Wright; Friday, 2d December 1825.

WE understand you have for some time discharged the duties of assistant chaplain to the Hibernian Marine School?—Yes, I have.

Have you been regularly appointed?—I had a regular nomination from Dr. Gamble.

It is a delegation from him, who is regularly the chaplain, to do the duty in his place?—The way in which I understand it is this, he (Dr. Gamble) was at liberty to nominate a deputy; the Board of Governors did not wish to nominate one, as they would then have to pay him; so Dr. Gamble nominated me, and it was by the consent and approbation of his Grace the Archbishop; I purposed to put the nomination into my pocket, but I forgot it.

When did that take place?—Two years next January.

What preferment do you hold in the church?—Not any.

What other duty do you discharge?—I have a very large school in Dublin.

What duties do you discharge at the Marine School?—My engagement with Dr. Gamble is to assist, that is, to preach every second Sunday, to catechise once a week, or in fact, there is no certain definite time for catechising appointed in my agreement; it is merely to assist in the discharge of the Sunday duty.

Have you received either from the Governors of the Institution or any other person, any exact specification of what your duties are, or ought to be?—No, never.

Has it been left to your own option to decide what you were to do?—Altogether, except the formal agreement; "I, A. do nominate and appoint the Reverend George Newnham Wright to assist in the duties of chaplain to the Hibernian Marine School, for the consideration herein named, &c.; lately, Dr. Gamble has become quite incompetent to discharge the duties; he has absented himself, and let the thing gradually fall on my shoulders; he does not attend at all.

Do you know whether it was necessary for the Governors to consent?—I cannot say.

Did any communication take place between you and the Governors, before your appointment?—No, not before.

Was it understood you would succeed to Dr. Gamble upon his death, or upon his being unable to discharge the duties?—I do not know that there was any such understanding.

Have you any reason to expect you shall succeed to him?—I have not, beyond the chance, that having served a number of years, if I then applied for the situation I might be appointed; my employment is of such a nature that I would rather have something to do on Sunday than be idle. I have twenty boarders, and I take them to the Marine Chapel with me; they have a pew there, and are under my eye; the duties of the situation are not laborious, unless a greater quantity of catechising be imposed upon me, which as yet the Governors have not done.

What attendance do you give in the course of the week?—Not any.

Is it on the Sunday you catechise the children only?—When I understood they were to be sent to the annual examination, I catechised them two hours every day for one month.

Did you think them tolerably proficient?—I did.

Appendix, N^o 25.Examination of
Rev.George N. Wright,
2 December 1825.

Was your instruction and examination confined to the catechism only, or did it extend to the New Testament?—It might more properly be called a divinity lecture; the boys were directed to prepare themselves in a chapter or two in the Testament; these the master compelled them to commit to memory, and I examined them in the given quantity, and lectured them upon it afterwards, from three to five o'clock each day.

Is the master competent to do that?—Yes, historically; but he declines teaching them as a catechist.

Have you recommended any books to them as guides to their instruction?—I always looked on it as a very delicate matter to interfere in the arrangements of the Marine School; as the governors have never appointed me in any way, I was unwilling to suggest any thing.

Do you pay any attention to the general instruction of the boys?—Not any; and I believe it is not the duty of the catechist.

Have you ever been made acquainted with the duty discharged by Dr. Gamble?—I believe Dr. Gamble did not catechise for the last year, that is, for the year previous to my becoming his assistant.

Owing to his state of health?—Failure of memory; he is very infirm, as far as his intellect is concerned.

Do you know whether he had been in the habit of attending to the instruction of the children generally?—I believe so; but I look on it that the information the children have acquired is attributable to the master. In all public schools of royal foundation, and of similar character to this, the knowledge the boys acquire is attributable to the master of the school; the catechist only sees that the master does his duty, and if the boys do not come to him properly prepared, he cannot catechise them effectually.

Are you at all acquainted with the duties discharged by Mr. Lefanu, at the Hibernian Military School?—I believe he resides, and interferes in the management of the school.

You consider that as standing upon a different footing?—Yes; Mr. Lefanu resides in the institution. I do know of another school similarly situated to the Hibernian School, that is, the Blue Coat School, where I should think the duty of the chaplain was to interfere in the education of the boys, and the general management of the establishment; he resides in the house, and his salary is so large as to leave him perfectly independent; that is not the case in the Marine School; I might also instance the Foundling Hospital.

Do you think the situation of catechist of the Marine School is similar to that of the catechist of a charter school?—Yes; I was catechist at the Santry School for two years, and received 25*l.* or 30*l.* a year from the Incorporated Society.

Do the boys in the Marine School attend the catechetical examinations at St. Mary's church?—They have not attended since I became assistant to Dr. Gamble.

Can you state any reason why?—I wrote a letter to the governors containing my reasons for not presenting them for examination, and these reasons appeared to the board to be sufficient, and in consequence I received the following in reply.

[*The Witness handed in the following Letter.*]

"Sir,

9, Great George's-street, 10th June 1824.

"I AM directed by the Committee of the Hibernian Marine Society to inform you, that having taken your letter of the 6th instant into consideration, respecting the late arrangements of the Association relative to future catechetical examinations, it is not their wish that any of the boys of the Marine School should attend the examination to be held on the 18th instant.

"By order,

"Rev. G. N. Wright.

"Alex^r Worthington, Registrar."

Will you explain what you believe led to that letter?—The letter which I wrote to the governors, in answer to their direction to Dr. Gamble, to present the children at St. Mary's church, at the annual examination.

What did that letter contain, as nearly as you recollect?—As nearly as I remember, the letter stated, that the quantity of Scripture and divinity pointed out for children of twelve years of age or thereabouts, was so considerable, in addition to what they had in former years, that I could not, in the given time, prepare them for examination, even with the very great efforts of the master and assistants. I have in my pocket the two notices of the Association for Discountenancing Vice, one of the year 1821, and another of the year 1824, and the increase is so great, that from Mann's Catechism alone, (the subject of examination upon former occasions,) a little volume of thirty pages, the following should have been the subject of examination for the Marine School boys, when I became assistant, and which I should have prepared them in, in the space of about two months, viz. the Church Catechism, with its explanation, (that is, Mann's Catechism, or the entire examination of 1821; Mrs. Trimmer's Selections out of the Old Testament, as far as the 55th lesson (that is 100 pages of close printing), the 110th lesson, and from thence to the end of the Selections (about 50 pages), the Gospels of St. Luke and St. John, the Acts of the Apostles, and the following portions of the Liturgy, the general confession, the first collect in the communion service, and the second and third morning and evening collects; this was the increase which had been appointed by the Association in the intermediate space, between the time the boys were last presented at St. Mary's church, and the time it became necessary for them to be submitted to examination, after my appointment.

You found it too late, when you were appointed, to begin to prepare the children?—I did.

Will

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Will the children attend the next examination?—They did not attend the last.

Was it found impossible to prepare them?—The governors did not do me the favour to communicate with me upon the subject.

Do you receive any salary or emoluments?—Not any; my agreement with Dr. Gamble was to receive a small salary, which I looked upon as absolutely necessary to be imposed upon him, in order that I might be able to say with truth, I held my appointment for a certain consideration, which the nomination specifies.

Does the agreement mention the sum?—It was a mere nominal consideration; I need not add, that I did not receive any thing, nor did I intend to ask any thing; he is a very old man, and has a large family of grand children thrown upon his hands, by the death of his son, a young clergyman of the diocese of Dublin.

Is the duty performed in the chapel every Sunday?—Yes, it is, by myself alone.

And has been since Dr. Gamble's infirmity?—Yes.

Supposing the case of your being actually appointed to the situation of chaplain, with the emoluments, whatever they may be, should you think that the duties you now perform towards the children were all you would be called upon to discharge, or should you take a different course, and pay more attention?—Unquestionably take a different course; I feel I cannot now interfere in the school or the instruction of the children without appearing officious; the governors have carefully avoided recognizing me, and therefore I am very cautious in making any the least suggestion.

Has your connexion with the school enabled you to form any opinion as to the mode of general instruction of the children?—The masters are always in attendance, and there appears to be a good deal of discipline observed in the school; the part of their studies which I have had occasion to inquire into, I have found they are very fairly prepared in. I had opportunities of comparing them with the boys of other schools, but the peculiar situation in which I am placed does not enable me to become thoroughly acquainted with the system of education pursued in the school.

Do you think the boys from the Marine School for the most part turn out well?—They do. I think it is a very useful institution. I am satisfied that since the present master was appointed, the number of elopements has diminished, and the general conduct and propriety of the school is very much bettered. I did cast my eye over an old Report, and learned from it, that the school was not then in very good order, nor the discipline very correct.

Appendix, N° 25.

Examination of
Rev.George N. Wright
2 December 1825.

Appendix, N° 26.

A RETURN of such Officers and Servants of the *Hibernian Marine Society* in Dublin, as have Salaries, Wages or Allowances, together with an Account of such Salaries. Appendix, N° 26.

OFFICES.	NAMES OF OFFICERS.	SALARIES AND WAGES.	ALLOWANCES.
		£. s. d.	
Chaplain - -	The Rev. Thomas Gamble	100 - -	- - - None.
Surgeon - -	Francis L'Estrange, Esq.	100 - -	- - - None.
Registrar - -	Alex ^r Worthington, Esq.	100 - -	£. 5. per cent for collecting the subscriptions, which may amount to about £. 2. per annum.
Master - - -	Mr. John Baker - -	150 - -	Furnished apartments, 8 tons of coals, 100 lbs. of soap, and 78 lbs. candles.
Usher - - -	Mr. Thomas Whitehead	80 - -	Furnished apartments, 5 tons of coals, 52 lbs. soap, and 52 lbs. candles.
			N.B. The Usher has been allowed to re- side out of the house, having a very large family, and the apartments not being suffi- cient to accommodate them.
Housekeeper -	Mrs. Eliza Tate - -	60 - -	Furnished apartments, and the same allowance of coals and candles as the Usher.
Six Under Servants	- - - -	42 6 -	Lodging in the house, and 3 s. 1 d. each per week in lieu of diet.
			One of these Servants has £. 8. 6 s. per ann. and the other five £. 6. 16 s. per ann. each.
Hall Porter - -	James Evans - -	10 - -	Diet and lodging in the house, and clothed.
Teacher of Psalmody	Mr. James Keating -	- - -	He is not on the Establishment, but has been allowed at the rate of £. 2. 10. per quarter, in the way of gratuity for instructing the boys who sing the psalms in the chapel.

These Officers find their own diet
out of their salaries.

7th December 1825.

Alex^r Worthington, Registrar.

Appendix, N° 27.

Appendix, N° 27. A STATEMENT of existing Contracts for Food entered into with the *Hibernian Marine Society* in Dublin, for one Year, ending 5th January 1826; viz.

For Beef.

Richard Fitzgerald, of Fleet Market, butcher - - - At 4½ *d.* per lb. with an allowance of six pounds weight of bone for every one cwt. of Beef.

Bread.

Thomas Smith, of Saint Andrew-street, baker - - - At the price paid by the Lord Mayor, allowing to the Society a deduction of 6 per cent off the amount of his bills.

William Ryder, of Manor-street, farmer.

For New Milk	-	-	-	-	-	at 8 <i>d.</i> per gallon.
Buttermilk	-	-	-	-	-	5/6 per barrel.
Potatoes	-	-	-	-	-	3/ per cwt.
Oatmeal	-	-	-	-	-	15/ per cwt.
Greens	-	-	-	-	-	3/ per cwt.

N. B.—The foregoing are joined with two sureties, each in a penalty of 200*l.* for the due performance of their respective contracts.

Alexander Worthington, Registrar.

7th December 1825.

Appendix, N° 28.

Appendix, N° 28. A RETURN of the Number of Boys admitted into the *Hibernian Marine Nursery*, in Dublin, apprenticed and otherwise disposed of, from the 5th day of January 1809 to the 5th day of January 1825.

In the Nursery	-	-	5th January 1809	-	-	-	-	139
Admitted to	-	-	5th January 1810	-	-	-	-	29

168

Apprenticed	-	-	-	-	-	-	8
Sent on board the Navy	-	-	-	-	-	-	7

15

Eloped	-	-	-	-	-	-	34
Expelled	-	-	-	-	-	-	3
Died	-	-	-	-	-	-	2

54

In the Nursery	-	-	5th January 1810	-	-	-	-	114
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In the Nursery	-	-	5th January 1810	-	-	-	-	114
Admitted to	-	-	5th January 1811	-	-	-	-	41

155

Apprenticed	-	-	-	-	-	-	8
Eloped	-	-	-	-	-	-	9
Died	-	-	-	-	-	-	2
Given up	-	-	-	-	-	-	1

20

In the Nursery	-	-	5th January 1811	-	-	-	-	135
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In the Nursery	-	-	5th January 1811	-	-	-	-	135
Admitted to	-	-	5th January 1812	-	-	-	-	30

165

Apprenticed	-	-	-	-	-	-	19
Sent on board the Navy	-	-	-	-	-	-	24

43

Eloped	-	-	-	-	-	-	7
Not entered	-	-	-	-	-	-	1
Discharged	-	-	-	-	-	-	1

52

In the Nursery	-	-	5th January 1812	-	-	-	-	113
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Appendix, N° 28.

In the Nursery	-	-	5th January 1812	-	-	-	-	113
Admitted to	-	-	5th January 1813	-	-	-	-	38
								<u>151</u>
Apprenticed	-	-	-	-	-	-	11	
Sent on board the Navy	-	-	-	-	-	-	1	
								<u>12</u>
Eloped	-	-	-	-	-	-	2	
								<u>14</u>
In the Nursery	-	-	5th January 1813	-	-	-	-	137
In the Nursery	-	-	5th January 1813	-	-	-	-	137
Admitted to	-	-	5th January 1814	-	-	-	-	46
								<u>183</u>
Apprenticed	-	-	-	-	-	-	11	
Sent on board the Navy	-	-	-	-	-	-	7	
								<u>18</u>
Eloped	-	-	-	-	-	-	1	
Discharged	-	-	-	-	-	-	3	
Not entered	-	-	-	-	-	-	1	
								<u>23</u>
In the Nursery	-	-	5th January 1814	-	-	-	-	160
In the Nursery	-	-	5th January 1814	-	-	-	-	160
Admitted to	-	-	5th January 1815	-	-	-	-	37
								<u>197</u>
Apprenticed	-	-	-	-	-	-	17	
Eloped	-	-	-	-	-	-	3	
								<u>20</u>
In the Nursery	-	-	5th January 1815	-	-	-	-	177
In the Nursery	-	-	5th January 1815	-	-	-	-	177
Admitted to	-	-	5th January 1816	-	-	-	-	45
								<u>222</u>
Apprenticed	-	-	-	-	-	-	21	
Sent on board the Navy	-	-	-	-	-	-	8	
								<u>29</u>
Eloped	-	-	-	-	-	-	2	
Discharged	-	-	-	-	-	-	3	
Died	-	-	-	-	-	-	1	
Not entered	-	-	-	-	-	-	3	
								<u>38</u>
In the Nursery	-	-	5th January 1816	-	-	-	-	184
In the Nursery	-	-	5th January 1816	-	-	-	-	184
Admitted to	-	-	5th January 1817	-	-	-	-	20
								<u>204</u>
Apprenticed	-	-	-	-	-	-	13	
Sent on board the Navy	-	-	-	-	-	-	5	
								<u>18</u>
Eloped	-	-	-	-	-	-	2	
Died	-	-	-	-	-	-	1	
Not entered	-	-	-	-	-	-	3	
								<u>24</u>
In the Nursery	-	-	5th January 1817	-	-	-	-	180

APPENDIX TO SIXTH REPORT OF THE

Appendix, No 28.

In the Nursery	-	-	5th January 1817	-	-	-	-	180
Admitted to	-	-	5th January 1818	-	-	-	-	42
								<u>222</u>
Apprenticed	-	-	-	-	-	-	24	
Sent on board the Navy	-	-	-	-	-	-	11	
							<u>35</u>	
Eloped	-	-	-	-	-	-	2	
Expelled	-	-	-	-	-	-	2	
Died	-	-	-	-	-	-	1	
Not entered	-	-	-	-	-	-	2	
							<u>42</u>	
In the Nursery	-	-	5th January 1818	-	-	-	-	180
In the Nursery	-	-	5th January 1818	-	-	-	-	180
Admitted to	-	-	5th January 1819	-	-	-	-	28
								<u>208</u>
Apprenticed	-	-	-	-	-	-	11	
Sent on board the Navy	-	-	-	-	-	-	6	
							<u>17</u>	
Eloped	-	-	-	-	-	-	4	
Discharged	-	-	-	-	-	-	2	
Expelled	-	-	-	-	-	-	2	
Not entered	-	-	-	-	-	-	3	
							<u>28</u>	
In the Nursery	-	-	5th January 1819	-	-	-	-	180
In the Nursery	-	-	5th January 1819	-	-	-	-	180
Admitted last year, since entered	-	-	-	-	-	-	-	2
Admitted to	-	-	5th January 1820	-	-	-	-	20
								<u>202</u>
Apprenticed	-	-	-	-	-	-	4	
Sent on board the Navy	-	-	-	-	-	-	13	
							<u>17</u>	
Eloped	-	-	-	-	-	-	1	
Discharged	-	-	-	-	-	-	1	
Died	-	-	-	-	-	-	1	
Not entered	-	-	-	-	-	-	2	
							<u>22</u>	
In the Nursery	-	-	5th January 1820	-	-	-	-	180
In the Nursery	-	-	5th January 1820	-	-	-	-	180
Admitted to	-	-	5th January 1821	-	-	-	-	13
								<u>193</u>
Apprenticed	-	-	-	-	-	-	8	
Sent on board the Navy	-	-	-	-	-	-	2	
							<u>10</u>	
Discharged	-	-	-	-	-	-	3	
							<u>13</u>	
In the Nursery	-	-	5th January 1821	-	-	-	-	180
In the Nursery	-	-	5th January 1821	-	-	-	-	180
Admitted to	-	-	5th January 1822	-	-	-	-	34
								<u>214</u>
Apprenticed	-	-	-	-	-	-	25	
Sent on board the Navy	-	-	-	-	-	-	3	
							<u>28</u>	
Eloped	-	-	-	-	-	-	4	
Discharged	-	-	-	-	-	-	2	
							<u>34</u>	
In the Nursery	-	-	5th January 1822	-	-	-	-	180

In the Nursery	-	-	5th January 1822	-	-	-	-	180
Admitted to	-	-	5th January 1823	-	-	-	-	29

209

Apprenticed	-	-	-	-	-	-	17
Sent on board the Navy	-	-	-	-	-	-	2

Volunteered to merchants ships	-	-	-	-	-	19
						2

Eloped	-	-	-	-	-	21
Discharged	-	-	-	-	-	1
Expelled	-	-	-	-	-	5
Died	-	-	-	-	-	9
						1

37

In the Nursery	-	-	5th January 1823	-	-	-	-	172
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In the Nursery	-	-	5th January 1823	-	-	-	-	172
Admitted to	-	-	5th January 1824	-	-	-	-	40

212

Apprenticed	-	-	-	-	-	18
Sent on board the Navy	-	-	-	-	-	6
Volunteered to merchants ships	-	-	-	-	-	4

Eloped	-	-	-	-	-	28
Discharged	-	-	-	-	-	4
						1

33

In the Nursery	-	-	5th January 1824	-	-	-	-	179
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In the Nursery	-	-	5th January 1824	-	-	-	-	179
Admitted to	-	-	5th January 1825	-	-	-	-	44

223

Apprenticed	-	-	-	-	-	31
Sent on board the Navy	-	-	-	-	-	1
Volunteered to merchants ships	-	-	-	-	-	2

Discharged	-	-	-	-	-	34
Died	-	-	-	-	-	4
						5

43

In the Nursery	-	-	5th January 1825	-	-	-	-	180
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7th December 1825.

Alex^r Worthington, Registrar

Appendix, N° 29.

Appendix, N° 29.

An ACCOUNT of the Expenditure of the *Hibernian Marine Society* in Dublin;
for the last three Years, ending the 5th January 1825.

	1822.	1823.	1824.
	£. s. d.	£. s. d.	£. s. d.
For Diet - - - - -	1,126 11 2 $\frac{1}{2}$	1,008 4 2	1,206 2 10
Clothing - - - - -	518 16 10	481 18 8	534 10 2 $\frac{1}{2}$
Furniture and Repairs - -	316 9 8 $\frac{1}{2}$	477 - 11	423 3 10
Soap and Candles - - -	33 15 3	28 3 10	30 3 6
Coals - - - - -	87 6 8	97 16 6	103 11 8
Rent - - - - -	90 - -	90 - -	90 - -
Books, Stationery, and Printing	75 14 4 $\frac{1}{2}$	39 8 9	46 14 8
Outfit of Boys apprenticed -	89 17 -	87 6 6	160 3 3
Apothecary - - - - -	12 14 7	21 3 7	17 1 4
Incidental Charges - - -	40 7 5	46 12 3	64 - 1 $\frac{1}{2}$
Insurance - - - - -	15 6 -	15 6 -	15 6 -
Law Expenses - - - - -	- - -	12 2 3 $\frac{1}{2}$	-
Salaries, Wages, and Allowances	618 18 5	652 6 -	652 2 -
£.	3,025 17 5 $\frac{1}{2}$	3,057 9 5 $\frac{1}{2}$	3,342 19 5

7th December 1825.

Alex^r Worthington, Reg^r.

Appendix, N° 30.

Appendix, N° 30.

An ACCOUNT of the Expenditure of the *Hibernian Marine Society* in Dublin;
for one Year, ended on the 5th day of January 1826.

	£. s. d.
Expended in Diet - - - - -	1,206 16 8 $\frac{1}{2}$
Clothing - - - - -	459 3 10 $\frac{1}{2}$
Repairs and Furniture - - -	329 5 5
Soap and Candles - - - - -	30 4 2 $\frac{1}{2}$
Coals - - - - -	95 7 8
Rent - - - - -	83 1 6 $\frac{1}{2}$
Books, Stationery, and Printing	53 15 1 $\frac{1}{2}$
Outfit of Boys apprenticed -	136 5 4 $\frac{1}{2}$
Apothecary - - - - -	23 3 9
Incidental Charges - - - -	53 15 5
Insurance - - - - -	14 2 5 $\frac{1}{2}$
Salaries, Wages, and Allowances	602 2 5 $\frac{1}{2}$
British - - - - - £.	3,087 3 11 $\frac{1}{2}$

Dublin, 9th May 1827.

Alex^r Worthington, Reg^r.

469

Appendix, N° 31.

An ACCOUNT of the Expenditure of the *Hibernian Marine Society* in Dublin;
for one Year, ended on the 5th day of January 1827.

Appendix, N° 31.

	£.	s.	d.
Expended in Diet - - - - -	1,147	19	10
Clothing - - - - -	466	3	-
Furniture and Repairs - - - - -	246	6	3
Soap and Candles - - - - -	32	19	1
Coals - - - - -	97	1	-
Rent - - - - -	83	1	6
Books, Stationery, and Printing - - - - -	61	1	6
Outfit of Boys apprenticed - - - - -	129	12	2
Apothecary - - - - -	18	1	5
Incidental Charges - - - - -	66	15	7
Insurance - - - - -	12	12	6
Salaries, Wages, and Allowances - - - - -	602	2	5
£.	2,963	16	3

Dublin, 9th May 1827.

Alex^r Worthington, Reg^r.

Appendix, N° 32.

An ESTIMATE of the probable Charge of the *Hibernian Marine Society*, in Dublin;
for one Year, ending the 5th January 1828.

Appendix, N° 32.

CHARGE:				£.	s.	d.
DIET for one hundred and eighty Boys - - - - -	-	-	-	1,350	-	-
Clothing - - - - -	-	-	-	498	9	2
Repairs, Furniture, and Buildings - - - - -	-	-	-	350	-	-
Soap and Candles - - - - -	-	-	-	46	3	1
Coals - - - - -	-	-	-	92	6	1
Rent - - - - -	-	-	-	83	1	6
Books, Stationery, and Printing - - - - -	-	-	-	55	7	8
Outfit of Boys apprenticed - - - - -	-	-	-	138	9	2
Apothecary - - - - -	-	-	-	20	-	-
Incidental Charges - - - - -	-	-	-	41	-	-
Law Expenses - - - - -	-	-	-	15	-	-
Insurance - - - - -	-	-	-	12	12	6
Salaries, Wages, and Allowances - - - - -	-	-	-	642	2	5
£.	3,344	11	7			

FUNDS:				£.	s.	d.
DIVIDENDS on £. 7,938. 9. 3. Bank Stock - - - - -	-	-	-	793	17	-
Interest on £. 3,550. 12. 8. £. 3½ per cent Government Stock - - - - -	-	-	-	124	5	6
D° - on £. 96. 18. 6. new £. 4 per cent - d° - - - - -	-	-	-	3	17	6
D° - on the late William Burton's, Esq. and the late Lord Ponsonby's } Bond - - - - -	-	-	-	22	11	4
Rent of Lands in the County of Carlow - - - - -	-	-	-	13	19	6
D° of Ground on Rogerson's Quay - - - - -	-	-	-	133	13	3
D° of Ground at rear of Nursery - - - - -	-	-	-	7	7	8
Annuity bequeathed by the late Richard Cranfield, Esq. - - - - -	-	-	-	4	12	4
Probable Amount of Subscriptions - - - - -	-	-	-	35	-	-
Funds - - - - -	£.	1,139	4	1		
Wanted to meet the Charge - - - - -	-	2,205	7	6		
£.	3,344	11	7			

Dublin, 9th May 1827.

Alexander Worthington, Reg^r.

Appendix, N° 33.

Appendix, N° 33.

A RETURN of the Amount of the several Grants of Parliament to the *Hibernian Marine Society* in Dublin; from the Year 1815 to 1827, inclusive.

			£.	s.	d.
Grant of Parliament, Session 1816	-	-	(Irish)	3,094	- -
— 1817	-	-	d°	2,985	- -
— 1818	-	-	d°	2,984	11 8
— 1819	-	-	d°	1,950	- -
— 1820	-	-	d°	1,950	- -
— 1821	-	-	d°	1,733	6 8
— 1822	-	-	d°	1,733	6 8
— 1823	-	-	d°	1,733	6 8
— 1824	-	-	d°	1,733	6 8
— 1825	-	-	d°	1,733	6 8
— 1826	-	-	(British)	1,600	- -
— 1827	-	-	d°	1,600	- -

4th May 1827.

Alex^r Worthington, Registrar.

Appendix, N° 34.

(Copy.)

WILL of Mr. *Henry Waddell*.

Appendix, N° 34.

THE last Will and Testament of me, Henry Waddell, town of Carlow, being in perfect health and sound memory, thanks to God. All the worldly substance that the Lord has been pleased to bless me with, I give and bequeath in the following manner: Whereas I have William Burton and John Hyde, Esqrs.'s bond for twelve hundred pounds, they paying me seventy-two pounds interest money for the same: Whereas I have William Vicars, Esq.'s two bonds for eleven hundred pounds, he paying me sixty six pounds a year for the same, interest money: Whereas I have Humphry Michill and Thomas Gurly, Esqrs.'s bond for one hundred and twenty-two pounds, seven shillings and two-pence, they paying me seven pounds seven shillings and four pence a year interest money for the same: Whereas I have Beauchamp Bagenal and Thomas Gurly, Esqrs.'s bond for seven hundred pounds, they paying me forty-two pounds a year interest money for the same: Whereas I have a lease of life renewable for ever of part of Burlam Land, near Carlow, of eleven acres land, paying fourteen pounds a year for the same, made by John Curtis, Esq.: Whereas I have a lease of lives renewable for ever of five acres of lands on Dublin Road, part of the lands of Raheenapish, from Sir Charles Burton, paying five pounds a year for the same, now set at twelve pounds ten shillings a year, profit rent: Whereas I have made a purchase of eight acres and a half of land in the Queen's County, near Carlow, part of the lands of Garaugh, now let at twenty pounds a year to Pierce Keary,—All of the above real and personal estate wherever the same may be situate, lying and being, I give devise and bequeath the same to Sir Charles Burton and William Vicars, Esqrs., and to the Lord Bishop of Leighlin and Ferns, always the present Bishop, and the survivors and survivor of them, their heirs and assigns, to for and upon the trusts following; that is to say, in the first place by and out of the above interest and income, residue of my real and personal estate, I give and bequeath the same in the following manner; I leave to The Hibernian Marine Society, on Rogerson's Quay, one half of the above interest and half of the income of the freehold leases above mentioned, for supporting, educating, and clothing, as many boys as it will take for the sea service, the other half of the above interest and income of the freehold leases, I leave to The Hibernian Society at Chappleizod, for the support of as many soldiers' children, cloathing and educating as many boys, as it will take the interest of the above bonds and the profit arising out of my above mentioned freeholds, which is to be applied for ever towards the support of the two schools above mentioned; to mind to renew the bonds and lives in the leases. I do hereby will and direct, that all persons who by virtue of the limitations of this my Will, shall come into the possession of my real estate hereby devised, shall have power to lease the same or any part contained in such leases, and the full annual rent to be received, and no fine taken on granting the same, or if any of the money to be paid that is out at interest, I do hereby authorize and empower my said trustees

to put out the same to interest again, or if the interest is not paid regular, I do empower my said trustees to call in the money and put it out into other hands; my debts and interest money is to be called in, and to add to what money I have in the house, to make up six hundred pounds, if I don't put it out before I die, I give, devise and bequeath the same to Sir Charles Burton, William Vicars, Esq., The Lord Bishop of Leighlin and Ferns, always the present Bishop, and the survivors and survivor of them, their heirs and assigns, to for and upon the trusts following; that is to say, the interest of the above six hundred pounds will be thirty-six pounds a year, I give and bequeath in the following manner; I give and bequeath ten pounds a year to Ellinor George, otherwise Bambrick, during her natural life, for her own proper use and benefit, her own receipts must do and no other. I give and bequeath twenty pounds of the above interest, to put out Charles Lemaiter to bind him apprentice to a watchmaker, in Dublin, at the age of sixteen years, the money must not be got untill he is going out; if he dies before sixteen years of age, the money is to go to put out other poor boys apprentice. I give and bequeath the sum of ten pounds a year to Reddy Toley, my boy, during his life for his own proper use and benefit, and all my wearing apparel after the death of Mrs. George and Reddy Toley; I give and bequeath their twenty pounds a year to Sir Charles Burton, William Vicars, Esq., The Lord Bishop of Leighlin and Ferns, and the survivors and survivor of them, their heirs and assigns, to for and upon the trusts following; that is to say, The whole of the interest of the above six hundred pounds, which is thirty-six pounds a year, I give and bequeath in the manner following; the above interest money I do appoint, by said trustees, to put out two or three poor boys in Carlow, every year apprentice, to give them good trades, to put out Protestant boys and Roman boys, each alike, to make no difference; I give and devise my seat in the Church, N° 1, for the officers in the barracks, to sit in for ever; if they do not chuse to sit in it, I leave for the use of the men's wives belonging to the army in the barracks for ever for their use: I do appoint the Lord Lieutenant always in being, to be a joint trustee to make the boys be done justice: I do appoint Sir Charles Burton, William Vicars, Esq., The Lord Bishop of Leighlin and Ferns, to be executors of this my last Will and Testament. Witness my hand, this 1st day of February 1783.

Henry Waddell, (seal.)

Signed, sealed and delivered, as and for the last Will and Testament of Henry Waddell, before us, who in his presence, and at his own request, and in presence of each other, set our names as witnesses thereto.

Edw^d Jackson.

Paul Parker.

John Bennett.

7th December 1825.

Alex^r Worthington, Registrar.

Appendix, N° 35.

COPY RENTAL of certain Lands and Premises demised by Henry Waddell, Esq. deceased, to The *Hibernian Society* for the Care of Soldiers Children, and The *Hibernian Marine Society* in Dublin, with the particulars of the Leases.

TENANTS NAMES.	DENOMINATIONS.	Term.	Yearly Rents.	When payable,	OBSERVATIONS.
Francis Kavanagh, rep ^t of Edmond Kavanagh.	Rathnapish - - - 5 acres.	999 years - -	£. s. d. 17 10 -	25 March - - 29 September.	This Lease is dated 28th June 1782, and is made between Henry Waddell of the one part, and Edmond Kavanagh of the other part.
Robert Jackson, rep ^t of William Dale.	Part of Burlam Land 2 acres and 20 perches.	lives renewable for ever.	5 6 3	- - d° - -	This Lease is dated 5th May 1753, and made between said Henry Waddell of the one part, and William Dale of the other part; and is subject to 1 s. renewal fine on the fall of each life. 5th November 1778, a renewal was executed by Mr. Waddell to Will. Graham; and in - - - 1807, a renewal was executed to the present tenant, which has been mislaid.
John Church, rep ^t of Francis Dillon.	A. R. P. d° - - 3. 0. 23	- - d° - -	9 15 -	- - d° - -	This Lease is dated 1st August 1753, and made between said Henry Waddell of the one part, and Francis Dillon of the other part; and is subject to 10 s. renewal fine on the fall of each life.
William Jackson - -	A. R. P. d° - - 3. 3. 20.	three lives or 31 years.	13 4 6	- - d° - -	This Lease is dated 3d of August 1801, and is made between The Hibernian Marine and Hibernian Soldiers Societies of the one part, and said William Jackson of the other part.
Widow of Thomas Coffee	A. R. P. d° - - 1. 3. 0.	yearly tenant -	3 10 -	- - d° - -	27th May 1754. Elias Best demised these premises to Murtagh Coffee for 31 years, from the 25th March then last, at the yearly rent of £.3. 10. This Lease expired 25th March 1785; since which time there does not appear to have been any lease executed.
	Head rent of Rathnapish, - £.5 - -	-	£.49 5 9	-	These lands are held under Sir Charles Burton, Bart. by lease, for lives renewable for ever, subject to a pepper corn renewal fine.
	D° - - - of Burlam Land, 14 - -	-	-	-	These lands are held under William Cooper, Esq. by a similar lease, and subject to a quarter of a year's rent as a renewal fine on the fall of each life.
			19 - - -	-	N. B. This lease was renewed in 1820.
	Yearly Profit Rent - - -	-	£.30 5 9	-	

16 December 1825.

Alexander Worthington, Registrar.

An ACCOUNT of the *Carlow* Rents to the 29th September 1824,The joint Property of The *Hibernian Society* for the care of Soldiers' Children and The *Hibernian Marine Society*.

DENOMINATIONS.	LESSEES.	Arrears due 29th September 1823.	Rent for one Year to 29th September 1824.	Arrears and Rent to 29th September 1824.	Arrears and Rent received.	Arrears remaining due 29th September 1824.
Rathnapish	Francis Kavanagh	£. s. d. 8 15 -	1 17 10 -	1 1 1/2 26 5 -	1 1/2 26 5 -	£. s. d. -
Burlem Lands	Widow Coffee	6 1/2 22 15 -	1 3 10 -	7 1/2 26 5 -	- - - -	7 1/2 26 5 -
	Robert Jackson	7 1/2 39 16 10 1/2	1 5 6 3	8 1/2 45 3 1 1/2	2 10 12 6	6 1/2 34 10 7 1/2
	Thomas Church	9 1/2 92 12 6	1 9 15 -	10 1/2 102 7 6	3 29 5 -	7 1/2 73 2 6
	William Jackson	- - - -	1 13 4 6	1 13 4 6	1 13 4 6	-
					79 7 -	
		Head Rent remaining due 29th September 1823.	Annual Rent to 29th September 1824.	Total Head Rent to 29th September 1824.	Head Rent paid.	Head Rent remaining due 29th September 1824.
Rathnapish	Sir Cha ^s Burton, bart.	£. s. d. 2 10 -	1 5 - -	1 1/2 7 10 -	1 1/2 7 10 -	£. s. d. -
Burlem Lands	William Cooper, Esq.	- - - -	1 14 - -	1 14 - -	1 14 - -	-
Amount of Rents received - - - - - 79 7 - Deduct,—Head Rents as above stated - - - - - 21 10 - Receiver's Fees on - - - £. 79 7 - 3 19 6 Stamps and Postages - - - - - 0 0 9						
						25 16 3
						53 10 9
						26 15 4 1/2
						26 15 4 1/2

7th December 1825.

Alex^r Worthington, Registrar.

Paid Mr. Hendrick, for the Hibernian Military School - - -

Paid Mr. Worthington, for Hibernian Marine Society - - -

(Errors excepted.) M. Irving, Receiver.

Appendix, N° 37.

ABSTRACT of the TITLE of The *Hibernian Marine Society* in Dublin, to premises on Rogerson's Quay, in the City of Dublin.

Appendix, N° 37.

1770:
May 1st.

BY Indenture of Lease of *this date*, Richard Benson and Luke Gardiner, formerly of the said city, esquires, deceased, did demise and set unto John Mercer, William Lyndon, and David Burleigh, esquires, secretaries to the Charitable Institution, called the Marine Nursery, all that lot or piece of ground, situate, lying, and being, on the South Quay of the city of Dublin, commonly called Rogerson's Quay, containing in breadth in the front 300 feet or thereabouts, and extending on the west side from north to south 547 feet, and on the east from north to south 633 feet, and in front to the lower road, leading from Dublin to Ringsend 300 feet, which said lot or piece of ground contains in the whole 2 A. 1 R. 36 P. or thereabouts, be the same more or less, meared and bounded as therein mentioned, To hold for the three lives therein mentioned, renewable for ever, at the yearly rent of 90*l.* sterling, and a pepper corn as a renewal fine, on the fall of each life.

1804:
Feb 7 6th.

By Indenture of Lease of this date, the said Hibernian Marine Society did demise and set unto Charles Pentland of Townsend Street, in the said city, merchant; all that lot or piece of ground on Rogerson's Quay, containing in breadth in the front, including one-half of the breadth of the wall, belonging to the said Society, 90 feet six inches, and in breadth in the rere, the like number of feet and inches, and in depth from front to rere 390 feet, be the said several admeasurements more or less, bounded as in said Lease is mentioned, To hold from the first day of May then last, for the term of 99 years, and at the yearly rent of 144*l.* 16*s.* payable half-yearly, above taxes as therein mentioned.

Appendix, N° 38.

FORM of CERTIFICATE to be presented previous to the admission of a Boy into the *Hibernian Marine Nursery* in Dublin.

Appendix, N^o 38.

TO the Governors and Guardians of the *Hibernian Marine Nursery*, for the maintenance and instruction of the Orphans and Children of seafaring Men, *only*.

who served on board
and is now

Ten Pounds, that the said

submit to the Rules of the Institution, demean himself properly, and continue in the House until he shall be of a proper age to be apprenticed to the sea service, and will sign indentures whenever the Governors shall think it a proper time to bind him out.

We the undersigned Masters of Ships and Housekeepers of the Parish of
do certify, that we know
the Petitioner above-named, and that we do verily believe [that the statement of facts in
the above Petition is true, and that we are respectively ready to verify the same on oath.

N. B. This is to be signed by three } Signed by Masters }
reputable persons. } of Ships.

¶ This certificate to be authenticated by satisfactory proof on Oath, otherwise the child presented will not be admitted.

* * * Orphans always to have a preference.

Day of	ADMITTED	Aged	years, on being
			approved of by the Surgeon, and procuring the usual Security.

REGISTER

475

Appendix, No. 39.

FORM of BOND entered into on the Admission of Boys into The *Hibernian Marine Nursery*, in Dublin.

Appendix, N^o 39.

KNOW all men by these presents, That I _____ of _____

am held and firmly bound unto *The Hibernian Marine Society*, in Dublin, for maintaining, educating, and apprenticing the orphans and children of decayed seamen in the Royal Navy and merchants' service, for ever, in the just and full sum of ten pounds sterling, lawful money of Great Britain, to be paid to the said *Hibernian Marine Society*, in Dublin, or their lawful attorney, successors, or assigns; to which payment well and truly to be made, I do hereby bind me, my heirs, executors, and administrators, firmly by these presents.

Sealed with my seal, and dated the _____ day of _____ in the year of our Lord, one thousand eight hundred and _____

WHEREAS _____ aged _____ years, or thereabouts, son of _____

has been this day admitted into the *Hibernian Marine Nursery and School*, for the maintenance, education, and apprenticing of the orphans and children of decayed and deceased seamen in the Royal Navy and merchants' service; there to be maintained, clothed, and educated, and at a proper age to be apprenticed to the sea service.

Now the condition of the foregoing obligation is such, that if the said _____ do and shall continue in the said nursery and school, and shall not elope therefrom, and shall demean himself in all respects agreeably to the rules of the said Institution, and shall at such time as the governors thereof, or their, or one of their secretaries, or other proper officer, for the time being duly authorized, shall think fit and proper, enter on board the Royal Navy, or sign and execute indentures of apprenticeship, binding himself to the sea service on board such merchant ship or vessel as the said governors, or their, or one of their secretaries, or other proper officer for the time being, duly authorized, shall think fit, then the foregoing obligation to be null and void, but otherwise to remain in full force and virtue in law.

Signed, sealed, and delivered, }
in presence of _____

FEMALE ORPHAN HOUSE.

Appendix, N° 40.

Appendix, N° 40.

ACT of INCORPORATION, 40 Geo. III. c. 65.

An ACT for incorporating the Governors and Governesses of the *Female Orphan House*,
on the Circular Road, near Dublin.

Friday the first day of August, One thousand Eight hundred, Royal Assent given.

John Gayer, D. Cler. Parl.

Preamble.

Persons herein
named, and all
Persons hereafter
to be appointed
Governors or
Governesses of the
Female Orphan
House, shall be a
Body Politic and
Corporate, &c. &c.

WHEREAS a number of persons did, in the year one thousand seven hundred and ninety, form themselves into a Voluntary Society, for the governing and managing the Female Orphan-House, formerly in Prussia-street, now on the Circular Road, near Dublin, and it is of importance to the well being and stability of the said Institution, that the efforts of the said persons to carry their laudable intentions into execution, should be rendered as effectual as possible, and for that purpose that they should be incorporated by Act of Parliament, with such clauses, powers, jurisdictions and authorities as are usual in such cases; Be it therefore Enacted by The King's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That the Reverend Dean Kirwan, Honourable Mrs. Annesley, Mrs. Theodosia Blachford, John Blachford, Esquire, Robert Bligh, Esquire, Lady Theodosia Bligh, Doctor Arthur Browne, Countess Dowager Bective, Mrs. Brownlow, Countess of Belmore, Lady Colthurst, Countess of Clare, Lord Castlereagh, Archbishop of Dublin, Dowager Countess Darnley, Earl of Darnley, Lady Harriet Daly, Countess of Darnley, Charles Este, Esquire, Bishop of Elphin, Miss Frances Margaret Este, Bishop of Ferns, Earl of Farnham, Countess of Farnham, Edward Forbes, Esquire, Lady A. Fitzgerald, Archdeacon Fowler, Mrs. Ford, Doctor W. Gray, Mrs. Melecina St. George, Lord Hobart, Sir Francis Hutchinson, Mrs. Howard, Honourable Mrs. Howard, Mrs. Arabella Hamilton, Mrs. Dean Kirwan, Gustavus Hume, Esquire, Lady Hutchinson, Reverend Archdeacon Hutchinson, Mrs. Anne Hutchinson, Mrs. Hastings, Hugh Henry, Esquire, Alexander Jaffray, Esquire, Henry Irwin, Esquire, Dowager Countess Kingston, Mrs. Kerr, Lady Isabella King, Honourable Mrs. King, Peter Latouche, Esquire, John Latouche, Esquire, Mrs. Elizabeth Latouche, Right honourable David Latouche, William Digges Latouche, Esquire, Mrs. W. Digges Latouche, Countess of Leitrim, Lord Monck, Mr. Malins, Marquis Wellesley, Countess Mountnorris, Sir R. G. Meredyth, Lady G. Meredyth, Lady Lucy Maxwell, Mrs. Newcome, William Meade Ogle, Mrs. Sarah Phelps, Viscountess Powerscourt, Mrs. Preston, Mrs. Anne Reilly, Mrs. Rawson, Bishop of Raphoe, Archdeacon Robinson, Lady Rossmore, Lady Southwell, Mrs. Shaw, Edward Tighe, Esquire, Frederick Trench, Esquire, Lady Tydd, Countess of Roden, Mrs. H. Tighe, Henry Tighe, Esquire, Mrs. W. Tighe, Lady Tullamoore, Reverend Doctor Truel, Richard Verschoyle, Esquire, Honourable Mrs. Anne Wynne, Countess Wicklow, Colonel Clement Wolseley, Reverend R. Wynne, Reverend H. Wynne, Lady S. Wynne, Honourable Robert Ward, Miss Louisa Woodward, Mrs. Woodward, Viscount Wicklow, Luke White, Esquire, Mrs. Ward, Honourable Mrs. Pratt, Mrs. Gunn, Miss Tynte, Countess of Conyngham, Marchioness Waterford, General Bettsworth, Mrs. Bettsworth, Lady Mathew, Earl of Leitrim, John D'Courcy, and such other persons as shall from time to time, for ever hereafter, be elected and appointed Governors or Governesses of the said Female Orphan House, be, and they are hereby constituted and appointed one Body Politic and Corporate, in fact, deed, and name, by the name and title of the Governors and Governesses of the Female Orphan House on the Circular Road, near Dublin, and by the same name to have perpetual succession, and have a common seal, and be capable of suing and being sued; and that it shall be lawful for the said Corporation to purchase, have, hold, take, receive and enjoy to them and their successors for ever, lands, tenements, hereditaments and premises, of whatsoever nature or kind, not exceeding in the whole the clear yearly value of Five thousand pounds, and also all, and all manner of goods and chattels of what value soever, whether by gift, grant, devise or bequest, or otherwise, without license, in mortmain, notwithstanding any law to the contrary.

Corporation may
purchase Lands,
&c. to amount of
£. 5,000 a year,
also all Goods,
Chattels, &c.

Officers of Cor-
poration.

2. And be it Enacted, That the said Corporation, and their successors for ever, shall have one President, four Vice Presidents, one Treasurer, one Secretary, and one Register, and that his Excellency Charles, Marquis Cornwallis, be the first President of the said Corporation, that the Right Reverend the Lord Bishop of Ferns, John Latouche, Esquire, Reverend Dean Kirwan, and Mrs. Elizabeth Latouche, wife of Peter Latouche, Esquire, be the first Vice Presidents, Right honourable David Latouche and Company, the first Treasurer, Reverend Henry Campbell, the first Secretary, and Mr. Richard Malins, the first Register to the said Corporation, and that each of them shall continue in their respective offices, until others shall be chosen in their respective rooms, according to such bye-laws and regulations as shall hereafter be made by the said Corporation, touching the amotion, election, or continuance of their several officers.

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3 And be it Enacted, That there shall be in every year four general meetings of the said Corporation, to wit, on the first Monday in the months of February, April, June, and November, and as many other general meetings as the said Corporation, or any five or more of them shall appoint, and that in case of the absence of the President or Vice-Presidents for the time being, such of the members of the said Corporation then present as shall be appointed for the purpose shall preside at the meeting, and it shall be lawful for the said Corporation, or any three or more of them present at any such general meeting, to elect such persons to be members of the said Corporation as they shall think proper, upon such conditions nevertheless, and subject to such rules, restrictions and regulations as shall be imposed and enacted by the Bye-laws and Rules to be hereafter made and entered into by the said Corporation for regulating the admission of members of the said Corporation, and such persons as shall from time to time for ever hereafter be elected in manner aforesaid members of the said Corporation, so long as they respectively conform to the rules, regulations and conditions imposed and directed by the Bye-laws and Rules of the said Corporation, shall be and be deemed to be members of the said Corporation, as fully as if named in this Act.

Meetings of Corporation.

Corporation may elect Members, subject to Bye-Laws, &c.

4. And be it Enacted, That it shall be lawful for the said Corporation at any general meeting, seven members at least being present, to suspend, displace or remove any officer or officers of the said Corporation, and to expel or remove any member of the said Corporation, for any cause which in the judgment of the said meeting shall render him or her unworthy to continue a member of the said Corporation, provided that two-thirds at least of the members present at such meeting shall agree to such suspension, removal or expulsion, and it shall be lawful for the said Corporation, at any such general meeting, to appoint and choose a matron and such other officers and servants as they shall deem requisite and necessary for the business of the said Corporation, and to allot and appoint them such salaries, wages and other recompence for their service and labour, and rewards for additional or extra service as to the said Corporation shall seem meet.

Officers may be removed or suspended, and Members may be expelled at a General Meeting, by Two-thirds of Members present, not being less than Seven.

Appointment of a Matron, Officers, and Servants.

5. And be it Enacted, That the said Corporation at any of their general meetings, seven members of the said Corporation at the least being present (but not at any other than a general meeting, or at any such meeting when seven members shall not be present), shall have full power and authority to make and ordain all such Bye-laws, rules and ordinances for the good government of the said Corporation, and for advancing the purposes of the Institution, and with respect to the manner of choosing and removing officers and servants as they shall judge necessary and convenient; provided that such bye-laws be not repugnant to the laws of Ireland, and that the same be confirmed by some succeeding general meeting, at which seven at least of the members shall be present, and that the same method shall be observed in the altering or repealing any of such Bye-laws and ordinances, after they shall be so made and confirmed.

Corporation may make Bye-Laws at a General Meeting, not less than Seven being present.

Bye-Laws to be confirmed at a succeeding Meeting.

6. And be it Enacted, That it shall be lawful for the said Corporation, or any seven or more of them, whereof the President or one of the Vice-Presidents to be one, at any of the said stated general meetings, to make or execute lease or leases of any lands or tenements belonging to the said Corporation, for any term not exceeding three lives, if for lives, and if for years not exceeding thirty-one years, to commence and take effect in possession and not in reversion, or by way of future interest, upon each and every which lease shall be reserved during the continuance thereof, the best yearly rent that can be got for the same, without fine, gratuity or other reward or consideration, which rent shall be made payable half yearly, provided that the seal of the said Corporation shall not be affixed to any lease which has not been referred to a Committee of the said Corporation, and that such Committee shall report that the lease under consideration is a proper one, and is by deed indented and contains the usual powers of distress and re-entry for non-payment of rent, which leases under the seal of the said Corporation, shall be admitted and read in evidence in all courts of law or equity, without any further proof.

Corporation may make Leases as herein directed.

7. And be it Enacted, That when the President, Vice Presidents or any one or more of the members of the said Corporation shall happen to die, then the surviving members of the said Corporation shall continue and remain incorporate by the name aforesaid, to all intents, constructions and purposes, and that it shall be lawful for the said Corporation, or any seven or more of them assembled, to elect and appoint a new President or Vice Presidents in the room and stead of the aforesaid, or any other President or Vice Presidents of the said Corporation that shall die, resign or be removed, according to the Bye-laws of the said Corporation.

When Presidents, &c. die, Survivors shall be a Corporation, and may elect others.

8. And be it Enacted, That the said Corporation shall cause Accounts to be regularly kept of all receipts and disbursements for and on account of the said Corporation, and of all proceedings, orders and transactions of the said Corporation, and to be fairly transcribed or entered in books to be kept for that purpose, to all and every which books the said Corporation and every member thereof shall have access and liberty to inspect and examine them, and every of them, when they shall require the same.

Accounts to be kept.

9. And be it Enacted, That this Act shall be deemed, adjudged and taken to be a Public Act.

A public Act.

Appendix, N° 41.

Appendix, N° 41.

Female Orphan House, Circular Road, Dublin.

RESOLUTIONS and BYE LAWS as taken from the Journals of that Institution.

Resolved, That the Governors and Governesses of this Institution be summoned by the Register five days previous to each meeting; and on all occasions in which particular business is to come before the Board, the said business to be inserted in the summons.

THE Matron is to keep inventories of the household furniture, linen, and children's apparel, which when past use are to be disposed of for the benefit of the Institution, and not to be looked on as perquisites, as none are allowed to any persons in the house.

It is expected the Matron will confine herself to great plainness of dress, and exact the same of the servants. If they do not comply with such orders, she is to make her complaint to the Governors and Governesses, and such persons (if the complaint be well founded) are to be removed as improper examples to the children.

The Matron is not herself to receive, neither is she to suffer any of the servants to receive, the visit of any person in a room in which shall be any of the children.

Resolved, That the interior economy and regulation of the Orphan House, as far as respects the management of the orphans and the direction of the servants, are peculiarly in the province of the Governesses, and of them only.

Resolved, That when any articles are wanted by the Secretary, the Register and Accomptant, or the Matron, for the use of their several departments, application be made in writing to the Board for such articles being supplied, and that no articles whatsoever be purchased or expense entered into on account of the Orphan House before a written order of the Board be obtained, except for provisions, unless in cases of absolute emergency, and then and in such cases only by written order by one or more Vice Presidents or Committee, appointed in the absence of the Board.

Resolved, That a proper book or books be provided for the use of the Matron, to enter regular accounts of the several articles of clothing, made or unmade, and of all other articles entrusted to her care, and that such book or books be kept ready for the inspection of the Board or the Governors at all times when called for.

Resolved, That the Matron do deliver to the Register and Accomptant, before eleven o'clock in the morning of each Board day regularly, a list of the orphans in the house.

Ordered, That no money or any other matter or thing by way of gratuity, fee, reward or profit, or present, be demanded, taken, accepted, or received by any person employed in the Orphan House, or salary or wages from the friends of this Institution, on any pretence whatsoever, either for themselves or any other person, of or from any person or persons supplying the Orphan House with provisions, or any other article or articles, or of or from any persons employed to do any work at or for the Orphan House, or of or from any relation, friend, or connexion of any orphan or orphans at present admitted, or who are soliciting or who may hereafter solicit for the admittance of any child or children into the Orphan House, upon pain of immediate dismissal by the first Board assembled after their knowledge of the offence; and that fair copies of this order, signed by the Secretary, be posted up in the board-room, school-room, matron's-room, dormitory, hall, and kitchen of the Orphan House, for the information of the parties concerned, and that none may plead ignorance thereof.

Resolved, That in cases of emergency, the Secretary or Register and Accomptant be and they are hereby authorized and directed to summon an extraordinary meeting or meetings of the Governors and Governesses, and that such business only for which they are then summoned be transacted.

Resolved, That the bills of tradesmen who supply any articles for the use of the Orphan House be certified by the Register and Accomptant, respecting their being rightly cast up and properly charged, that the several articles were received, and by regular orders of the Board, the articles of provisions excepted, which are to accompany all such bills, and that the amount of each bill is really and actually due to the party applying for payment, all which being complied with, a proper order shall be written upon each bill, signed by the President for the day, directing the Registrar and Accomptant to pay the same.

Resolved, That all drafts upon the Treasurer to the Orphan House be made payable to the Register and Accomptant of the Orphan House; and that the Register and Accomptant do regularly on each Board day account for the expenditure of the money entrusted to them.

Girls to be admitted from the age of five to ten years, instructed in the principles of the established religion, taught "reading, writing, cyphering, needle-work, geography, washing, and every part of household work" that may render them useful servants, and to be apprenticed or put out to service from the age of sixteen to twenty-one.

Resolved, That certificates be deposited in the hands of the Mistress, with an order to deliver one of them to any orphan applying for admission, in order that the said orphan may procure the signatures of the minister and churchwardens of the parish to which she belongs, to such certificate.

Resolved,

Resolved, That every candidate for admission be required to appear at a monthly meeting with a certificate, signed in the manner prescribed, and with a recommendation from some subscriber to this Institution.

Resolved, That any Governor or Governess, or subscriber who shall hereafter recommend a child to this Institution, be required, previous to the admission of such child, to enter into a bond, conditioned for the payment of fifty pounds sterling, in case it should appear that the child so admitted had either father or mother living at the time of her admission.

Resolved, That in future children shall not be admitted into this House in less than a month after they have been proposed.

Resolved, That every Governor and Governess shall be proposed one month before their election takes place.

R. Malins, Register and Accountant.

15th February 1826.

Appendix, N° 42.

RULES for the interior Management of the *Orphan House for Destitute Females*.

Appendix, N° 42.

THE MATRON.

WHEN the whole family is assembled, she is to read prayers every morning before breakfast, and every evening after supper, in the dining-room; to superintend the servant of the house, to see that she does her business properly, and discharges the trust reposed in her faithfully; to keep an account of the current expenses; to receive and take care of the provisions, and to take an account of the quantity and weight thereof; to keep an account of the materials brought in for the children's work, and of the delivery of the same when finished, in order to adjust and rectify any mistakes that may happen; to keep an account of the money due or received for the same; to deliver such account to the Register, to be delivered to the Board, noting in such Report all the works in which the children have been employed for themselves.

To superintend, direct, and instruct such girls as are appointed to perform the household business; to see that all the children are properly employed in working and reading, during the hours appointed by the guardians; that they mend their own clothes, and that they regularly say their prayers night and morning; that they are always kept neat, clean, and decent; to accompany them to Divine Service, and visit their rooms before she goes to bed. She is daily to attend to the state of their health; when sick, remove them to the infirmary; give notice thereof to the gentlemen of the faculty, and to the guardians; treat them with tenderness and humanity, and report their behaviour occasionally to the guardians.

To see that the house, and every thing belonging to it, be kept clean, the children's apparel duly taken care of, the beds regularly made, and the linen properly got up; to attend the children at their meals, see that grace is reverently said before and after, and that proper decorum be always preserved; to see all the fires and candles extinguished, doors and gates fastened at eight o'clock in winter, and at nine o'clock in summer; to superintend all the domestic business of the house, and to see all the established rules strictly observed.

The senior girls are to be more particularly under the Matron's inspection, that she may know their dispositions perfectly, and instil such principles of piety, truth, honesty, modesty, industry, sobriety, regularity and rectitude, as may make them good and faithful servants.

THE ASSISTANT.

THE Assistant is to act under the direction of the Matron, to give her most constant and zealous aid in maintaining effectual discipline in the school, and strict order in the house; to consider it her special charge to superintend the work, to be peculiarly attentive to the morals, tempers, behaviour, personal neatness and cleanliness of the children; to promote the objects of the Institution by every exertion which circumstances call for.

THE TEACHERS.

THEY are each to have an equal number of children under their care, whom they are to keep strictly employed in working and reading during school hours, and that the children make and mend all their own clothes; wash, comb, and keep the children at all times clean and neatly dressed; to attend them at their meals, see that grace is reverently said, and that proper decorum be always preserved; to attend the children to Divine Service, make them find out the Psalms, lessons, epistles and gospels of the day, make them be attentive during the service, and make them regularly say their prayers night and morning. They are to rise at five o'clock in summer, at seven in winter, and make the children rise at the same hour; they are to obey all the orders of the Matron and her Assistant, and to observe all such rules and orders as are or may from time to time be made.

THE SERVANT.

SHE is to attend to the dairy, to take care that the provisions be properly dressed, and placed on the tables at the stated hours (See Table N° 3); that the linen be carefully washed and got up, the house and furniture exactly cleaned; she is to instruct the children who may be placed under her by the Matron in all household business, and to observe all rules and orders as are or may from time to time be made.

Appendix, N° 42.

Neither the assistant nor servant are at any time to sleep out of, or absent themselves from the house, without express leave from the Matron, nor to quit their situations without giving notice thereof to the Board, and to remain till the next Board-day following, so that the Guardians may have proper time to engage others; any one disobeying this rule to forfeit the friendship of the Governors, &c. &c.

The house is to be open, on week days only, to such as may visit it in company with, or by an order from a Governor or Governess; no servants to be admitted; no girl apprenticed from this Institution, or any friends of the children or servants are to be permitted to visit them, except in the presence of the Matron, on such days and hours as the Board may appoint.

EMPLOYMENT OF THE CHILDREN.

THE children are to be taught to read, to write a legible hand, and cast up accounts. They are to be taught to do all the household duties, to make and mend all their own clothes, to make shirts, shifts, and other linen, to execute all kinds of needle-work, and when there shall not be any other work in the house, they are to knit stockings and garters, and spin flax; they are never to be unemployed but at the stated hours for recreation. (Prices of work, see Table N° 1.) No child to be allowed to talk or complain of another but in presence of the person complained of, and a lie must always be punished with rigour.

RULES to be observed with respect to the Government of the Children.

THEY are to scour the sleeping rooms once in ten days in summer, and once a month in winter; if the season be particularly damp, then fires shall be lighted before they begin to clean the rooms. The elder girls (in turns weekly) to assist in serving the others at their meals. The children are not to begin to eat till they say grace, and all to be called by the sound of the bell; if any one comes in after grace is said, to have nothing but dry bread and a draught of water, and a strict silence to be observed during the repast in general.

After every meal, half an hours recreation, and then to proceed to their daily employment; as soon as they are called into the school-room every morning at nine o'clock, they are to form into classes, to read and repeat their lessons, and afterwards they are to write and then settle to their work. At twelve o'clock, the Matron shall repeat some portion of Scripture from the New Testament or the Psalms, each girl having her own book to fix her attention, and then to return to their several employments.

As soon as the children have supped, and the room is cleared as before mentioned by the elder girls, prayers are to be read by the Matron. The children shall be washed and combed every night; shall say their prayers in the sleeping-rooms as in the morning, and not be allowed to talk when in bed. Every Saturday afternoon the elder girls must prepare their clothes for Sunday, and assist those who are not able to do as much for themselves; to have their feet washed every Thursday after the clothes are washed, and the little ones to be put into the bath weekly, the elder ones only once a month; to have clean shifts, aprons, caps, cuffs, tuckers, and handkerchiefs twice a week; night cap and pocket handkerchiefs once a week; clean tippet and gloves the first day in every month; a clean bedgown once a month, or if employed in household business, the week after their work is done. The children never to be suffered to be in the kitchen or in the sleeping-rooms, but when in actual employment. A child is not to be suffered to open the street door, or appear in the front of the house, or to be sent out of the house on a message on any account.

N° 1.—TABLE of CHILDREN'S WORK.

Shirts, shifts, table linen, and all kinds of plain needle-works are taken in at the Orphan House, and performed by the Children at the following rates:

	s.	d.
A full trimmed shirt or shift	2	—
A plain d°	1	3
A large table cloth	—	4
A small d° - - d°	—	3
Fine napkins	per doz.	1
Common d°	per doz.	6
Fine pocket handkerchiefs	per doz.	1
Common d° - - d°	—	6
Fine sheets	per pair	1
Common d°	—	10

N° 2.—CHILDREN'S CLOTHING.

Three shifts.	Two gowns.
Three aprons.	One pair of stays.
Three pair of stockings.	Shoes as wanted.
Two caps.	White aprons, cuffs, and tuckers as wanted.
Two bands.	One pair of gloves.
Two petticoats.	One hat.
Two nightcaps.	One tippet.
Two pocket handkerchiefs.	

N° 3.—TABLE of Hours for the Children, from the 25th March to the 29th September

The children rise at five o'clock.	Play till three.
Play till half past six.	School from three to seven.
Attend prayers at seven.	Supper at eight o'clock.
Breakfast immediately after Prayers.	Prayers at half past eight.
Attend school from nine till one.	Go to bed at nine.
Dine at two.	

From 29th September to 25th March.

The children rise at seven o'clock.	Play till three.
Play till eight.	School from three to five.
Prayers at eight.	Supper at half past six.
Breakfast immediately after prayers.	Prayers at half past seven.
School from nine till one.	Go to bed at eight.
Dine at two.	

N° 4.—TABLE of DIET for the Children.

	BREAKFAST.	DINNER.	SUPPER.
Sunday - - - -	Bread and Milk	Beef and Potatoes	Bread and Milk.
Monday - - - -	Rice and Milk	Gruel - - - -	Bread and Milk.
Tuesday - - - -	Bread and Milk	Meat and Potatoes	Rice and Milk.
Wednesday - - -	Bread and Milk	Vegetables - - -	Bread and Milk.
Thursday - - - -	Rice and Milk	Broth - - - -	Bread and Milk.
Friday - - - -	Bread and Milk	Meat and Potatoes	Bread and Milk.
Saturday - - - -	Bread and Milk	Vegetables - - -	Rice and Milk.

15th February 1826.

R. Malins,
Register and Accountant.

Appendix, No. 43.

Examination of Mr. Richard Malins; Monday, 29th of November 1824.

WHAT is the establishment of which you are registrar and accountant?—The Female Orphan House.

By whom is the Female Orphan House governed?—By a number of governors and governesses.

Of whom do they consist?—The Lord Lieutenant is the president, and Mrs. Latouche, of Belle Vue, is the vice-president, and a number of other governors and governesses.

By whom are they appointed?—They are elected by the Board, and were first nominated by Act of Parliament when the charter was granted.

When was the charter granted?—In the year 1800; I am not certain; it was the last parliament but one that was here.

Do you reside in the house?—No.

Who is the resident manager?—The matron; I do all the business for them they want a man to do.

How many years have you been registrar of it?—From the commencement of it.

What is your salary?—£.75. a year.

How many children are in the establishment?—One hundred and sixty-eight.

Do you remember the number of governors or governesses?—No, I do not, they alter very much; new ones are elected every year as the others die; there are a great many in the Act of Parliament.

What funds are there for the maintenance of the establishment?—What is collected at the charity sermon, the annual subscriptions, the parliamentary grant, and some trifling interest of government stock.

Do you keep the accounts?—I do.

Is there a committee of governors and governesses?—There is a general board.

How often does it meet?—Once a month.

Is there any committee?—No.

Who is it superintends from time to time?—Mrs Latouche is the principal governess.

How often do the governesses attend for the purposes of inspection?—They attend once a month at the Board, and some of them very often; there is hardly a week passes there are not some of them there.

Appendix, N^o 43.

Examination of
Mr.

Richard Malins,
29 November 1824.

Is Mrs. Latouche the most frequent attendant?—Yes, she was, but she has had sickness in her family; she has not been there this month.

Has any other governess been there?—Yes, constantly; I saw the Honourable Mrs. Fowler there the other day, and Mr. Alexander Knox is a very active governor in Dawson-street.

What children have been admitted?—Orphans without father, mother or friends; orphans having neither father nor mother.

On whose recommendation are they admitted?—The recommendation of the Board and the churchwardens and ministers of the parish to prove the truth of their assertion.

From what parts of the country are they admitted?—All parts.

At what ages are they admitted?—From five to ten.

What number of years are they kept there?—Till we can provide for them; generally till they are about sixteen or seventeen.

In what way are they provided for?—As servants.

As servants only?—Yes, except in case of lameness or any thing of that kind, we find it necessary to put them to trade where they can be sitting.

Is it easy to get places for them?—We have more applications than we can supply; they go greatly about children, a kind of under nurses, where there are large families.

Do you know why they are particularly chosen for that purpose?—They find them generally very good work women, and they are better disposed than most other children, and their having a better education.

Is any premium given with them?—None; the child gets one when she is out of her time.

What is the amount of it?—Five guineas.

What proportion of the girls who are apprenticed claim the premium?—I believe they almost all get it.

What are the conditions with which they must comply to obtain it?—Serving their time faithfully; they are bound in an indenture, and if they serve the indenture out, the indentures bind the master or mistress to pay five guineas.

The house do not pay that five guineas?—No.

Is there any fee paid by the Orphan House?—None, except in cases where we find necessary to put them to some trade, and I think, since I remember it, there was only one.

Suppose a girl turned Roman Catholic, would she get her five guineas?—I suppose so that we have nothing to do with.

Have you reason to believe that many do turn Roman Catholics?—I believe not.

Do they for the most part turn out well?—A great many of them.

Do a great many of them turn out ill?—Not many.

Is it always known when they do?—Not always; if they turn out ill, they generally make application to us for relief.

Are they not ashamed to see you, if they turn out ill?—Want puts shame aside.

How many can you call to mind, of late years, to have turned out ill?—Not more than two or three, that I know of; and many leave their places, and get on very well afterwards: there are some that have been ten or fifteen years in the same situation.

You do not know, at the house, whether they get the five guineas or not?—No.

How many admissions are there in the course of a year?—From 20 to 25.

How many do you apprentice in the course of a year?—About the same number; because we keep up the number, 168: when there is a vacancy, we fill it.

Do none die?—Yes, but very few; and then it is the same.

Do any elope?—We have not had one elope these ten years.

Who is the instructor of them?—The chaplain catechises them; but the matron instructs them—her and her assistant.

What is the chaplain paid for the instruction of them?—He is chaplain to the church also, and gets 150*l.* a year.

Who is the present minister?—The Reverend Charles Dickinson: he attends twice a week, to catechise the children.

How are the children fed?—They have meat three days a week, and broth three days; the other is made up of potatoes, and milk or butter.

What clothing have they?—A green stuff.

How much in a year?—They get one suit in every year, and then they make it good, if there is any accident happens to any of them, to make it hold out, so as to keep them decent; they are new clothed at the beginning of the year.

Do they make their own clothing?—Always; their shoes excepted.

Do they take in work?—A great deal.

Who has the profit of it?—The establishment.

Have the girls themselves any part of it?—None at all.

Have there not been considerable additions to the buildings?—Yes; in these few years a chapel was built.

Are the children healthy?—Very healthy.

Have any diseases been prevalent among them lately?—We believe they have had no diseases lately at all; they sometimes bring in diseases with them; scrofulous diseases, that turn into decline.

Are diseases of the eyes prevalent in the Institution?—I never saw an instance of it; we received one with bad eyes.

How do the girls conduct themselves?—In general, very well.

Have there been any instances of the girls turning out ill?—Never.

If

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If no expenses were incurred in building, about what would be the annual expense of the establishment?—About 2,500 *l.* or 2,600 *l.*

How comes it, that the expense for diet in 1817 was 1,655 *l.* and that in the year ending 5th January 1822 it was 996 *l.*?—It was a fall in the price of provisions; bread was little more than half the price.

Are they supplied by contract?—Meat, they are; not bread.

Who contracts for the supply of the food?—The Board.

Who contracts with them?—A man of the name of Keogh, at present, in Ormond market.

How is the bread supplied?—By the baker.

How is the clothing supplied?—I purchase it.

By contract?—No.

Why was the clothing 368 *l.* in one year, and 420 *l.* in another?—You will find every thing has been declining these three or four years; all the expenses.

What permanent funds have the Institution?—None, but the interest of government stock.

What amount of government stock have they?—Not quite 3,000 *l.*

How did they become possessed of it?—One thousand eight hundred pounds was the gift of Lady Cremorne; the Board thought themselves bound to fund it, and not expend it; there was the legacy of Mr. De Courcy, and the saving upon it; and the rest has been savings.

If you divided the total expense of the establishment among the number of children in the Institution, what would it come to per head?—About 15 *l.*

Do you speak of the last year?—Yes.

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Examination of
Mr.

Richard Malins,
29 November 1824.

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Examination of the Reverend *Charles Dickinson*; Friday, 27th January 1826.

WE understand that you hold the situation of chaplain to the Female Orphan House?—Yes.

Do you hold it by virtue of a written appointment, or in what way?—The chaplain is appointed by the Board, and the appointment is referred to his Grace the Archbishop of Dublin, for his sanction and licence.

When were you appointed?—In August 1822.

Is there an annual re-election, or is the appointment permanent?—It is permanent.

Will you mention, in general, the nature of the duties which are expected from the chaplain?—The duties of the chapel, and the religious instruction of the children; the chaplain attends the Orphan House on two days in the week, for the purpose of examining and lecturing the children.

Is the chapel connected with the school particularly?—It is; it is a chapel belonging to the Institution; built for it; and although open to the public, intended particularly for the use of the female orphans.

It appears to be a chapel of considerable dimensions?—It is sufficiently commodious; the galleries are appropriated to the children, with the exception of the front gallery, which is reserved for the governors and governesses; the pews in the body of the church are designed for the public.

Is it attended by the public generally?—It is well attended; in fine weather we have very considerable congregations; our congregations, in wet weather, are of course diminished, but I am sure that diminution would not be so great as it is at present, if the Circular Road were in better order. We depend in fact for our congregation not only upon the fineness of the Sunday, but upon the fineness of the preceding days; for when there has been rain, the pathway of the Circular Road becomes quite impassable.

What do you think is the average number of the congregation, independently of the children?—It is hard to strike an average, on account of the variation of attendance in different seasons. The body of the church holds about 400, and in fine weather it is often full; we have seldom less than from 150 to 200.

With respect to your duties more immediately connected with the instruction of the children, you have mentioned that you attend twice a week; for what length of time is that attendance usually given?—The stated time is two hours, between twelve and two; but I sometimes occupy the children for a longer time. The manner in which we proceed is this; the children are divided into six classes; I lecture on the one day the first, third and fifth classes, and on the other day, the second, fourth, and sixth classes. By thus having junior and senior classes on the same day, an expedient portion of time can be allotted to all. I generally detain the two senior classes for an hour, the third and fourth classes for about three quarters of an hour, and the fifth and sixth classes for about twenty minutes. The children of those classes are so young, I feel I could not require their attention with any advantage for a longer period.

So that you give your instruction to three different classes on each day?—Yes.

Are you in the practice of not only lecturing them, but examining them also?—I do both; they prepare, during the interval of my visits, a portion of Scripture which I prescribe.

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Examination of
Rev.

Charles Dickinson,
27 January 1826.

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Rev.Charles Dickinson,
27 January 1826.

I examine them on the day I visit, for the purpose of ascertaining that they have paid sufficient attention to this portion during the preceding week; but in addition to examining them, I direct their minds to every important passage, and I dwell upon it, applying its instruction minutely to the government of their minds and actions, exemplifying it for the younger children by an application to their present duties and conduct amongst each other; and for the senior classes, by specifying its bearing upon the duties they will have to undertake, and the difficulties and temptations they will probably have to encounter on going out into the world.

When you give out the passage on the preceding day, is it your instruction that they should be prepared to explain to you the contents of it, or are they desired merely to read the passage?—They are required to be well acquainted with the facts and the precepts contained in the portion of Scripture, but when any thing doctrinal occurs, I find it more prudent to explain it than to question them upon it, because I would wish to impress upon them the feeling that they are not competent so to compare Scripture with Scripture, as to enable them to ascertain the doctrines of Scripture for themselves, and that in their present age, it is better for them to receive them from their instructors. Were I to dwell too much upon the examination of the children, I should fear I would impress upon their minds, that to enable them to answer was the purpose for which they were instructed. I wish them to make a wide distinction in their own minds, between the mode of studying the Scriptures and their ordinary lessons. I examine them, therefore, just sufficiently to ascertain that they have paid adequate attention to the portion of Scripture marked out to them, and that they have not been mis-spending their time.

State a little more distinctly the difference that you wish to impress upon them between the examination upon their ordinary books of instruction and the examination upon the Scriptures?—In studying their ordinary lessons they are aware that knowledge is the point aimed at. They are examined in those lessons for the purpose of ascertaining that they have attained it; a similar mode of examination in the Scriptures would leave upon them the impression, that the object pursued was the same in the two cases. It is of the highest consequence to guard against such an impression. It is therefore necessary so to intermingle instruction and exhortation with examination, as to make them perceive that there is an object beyond knowledge, for the promotion of which this knowledge is subservient, and for the sake of which it is communicated. In instructing children a careful line of distinction must be drawn between the knowledge of religion and the being religious. They must be made to understand that religion can be correctly and adequately estimated in proportion only as its principles have become impressed upon the heart.

The children are of course in the practice of reading the Scriptures on other times in school, as well as on the days when you examine them?—Yes; every morning there is an hour appointed, in which each class, in the presence of the matron and under the superintendence of the monitresses, reads the Scriptures.

One hour in a day?—One hour in a day; immediately after breakfast.

Do you think, without this frequent and regular course of reading the Scriptures, that the children could be equally prepared to receive profitable instruction from you on the days of your examination?—I am perfectly certain that they could not. I am sure I should have very little power to produce impression upon them, if not prepared by that previous reading.

Do you know whether the superintendent and her assistant are in the practice of explaining the meaning of words and passages while the children are reading, or whether they leave that entirely to you as chaplain?—They give verbal, but not doctrinal explanations. The monitresses are selected from the senior classes, and have been themselves previously instructed in the portions of Scripture which the younger children have to read under their care; they would naturally make use of the same kind of questions which I put to them when they were instructed by me in those portions. For the purpose of improving their mode of instruction, the monitresses attend with their classes, and listen to my examination, with their books open before them.

Do you not consider it a great advantage, that the school mistress should, in whatever books the children are reading, make it her practice to explain the meaning of the passages which they are reading, so far as to enable them to understand the import of the words?—Certainly.

Necessary in all cases?—Certainly.

And equally necessary and proper in reading the Scriptures as any other book?—Certainly.

Do you find, from your experience in the school, that the capacity of the children and the understanding of what they read in school, has been exercised to a reasonable extent?—Decidedly so.

The meaning is, that they do not read and repeat what they have to recite to you by rote, without appearing to understand the meaning of the words which they use?—Indeed I think not; there is such a tendency in children to read in the manner mentioned, that it requires the constant vigilance of the instructor to prevent it. He must take care not to examine verse by verse, and he must not put his questions in such a form as to make the mere repeating of the verse of Scripture an adequate answer.

Is it your practice on that account sometimes to go back to a preceding lesson, and to vary the course and order of your examination upon the different passages?—It is.

On what parts of Scripture are you in the habit of lecturing the children; is it confined to the New Testament, or extended to the Scriptures generally?—We use Mrs. Trimmer's Selection

Selection from the Old Testament and the New Testament; prescribing for each class such portions as seem adapted to the ages and improvement of the children.

You mean the New Testament itself?—Yes, the New Testament itself, not selections from it. The children upon their admission into the school are made to commit to memory the Lord's Prayer, and also a prayer which has been drawn up suitable to their condition, as orphans. They are then instructed in the church catechism, and are made to commit to memory selected portions of the metrical psalms. When they can read sufficiently well we give them select lessons from the Old Testament: they are then made to read the three first Gospels, the Acts of the Apostles, the Gospel of St. John, and preparatory to their reading the Epistles, I have found it extremely useful to take them through the liturgy of our church, and some of its occasional offices; the baptismal and communion services, the visitation of the sick, and the burial of the dead; the commination service I have also found useful.

Explain why you refer to that particular portion of the Prayer Book?—I think it useful to make them read those services with attention, because I know of no means so likely to imbue their minds with the purest devotional feeling. In addition to this, I think it the best preparation for an advantageous perusal of the Epistles; all the important doctrines of the Scriptures are then presented devotionally and practically, and by being thus presented, a just conception of their nature and importance is more readily formed. It disposes the children to peruse the Epistles, not simply as a system of knowledge, but for devotional and practical purposes: I am convinced that without a preparation of this kind, they could not be prepared to read the Epistles with the same desirable advantages.

You mean you have read them together?—I have made them read those services preparatory to reading of the Epistles.

You mentioned that you found that particular part of the church service, the commination service, useful?—I think it is particularly useful, for in fact the exhortation belonging to that service is a most happy arrangement of powerful texts of Scripture, in reprehension of ill conduct, and pointing out the fatal consequences of departing from the laws of the Divine Being. It is altogether so powerful, that I think it cannot fail to produce an impression upon the mind of any person.

What other books are the children in the habit of reading as books of instruction, independently of spelling books and elementary books?—There are books of natural history, books detailing the wonders of nature and art; in addition to religious books, we have books of that class.

Any historical works?—Yes; some of Pinnock's historical catechisms, and a few other works.

[The witness was desired to send a list of all the books used in the Female Orphan School if not already given in.]

What is the usual period of time that the children remain in the Institution?—I think the average number of years is about twelve; they are received about five, and generally go out about seventeen.

Do they come under the course of your instruction from the first entrance into the house?—They do.

And continue to receive it till they leave it?—Till they leave it.

During the course of that time we may presume that some of them may be able to make considerable advances in religious knowledge?—Very considerable indeed.

Are any of them during their residence in the house qualified for receiving the holy communion?—Yes; the children who are of age, and who may, we conceive, be admitted to receive the communion, are kept in separate classes. They form the first and second classes. The first class consists of those who have received the communion, and who are also either monitresses, or are to be the next appointed monitresses; the second class consists of those who are not soon to be made monitresses, but who have received the communion; those classes are kept separate, because they require more advanced modes of instruction.

Can you state the number you have in those classes severally?—From the great number of children lately apprenticed there are fewer at present than have been since my appointment; we have only thirty-eight in the school now of sufficient age to receive the sacrament.

How many monitresses are there?—I think about eight, at present; there are about ten more in the first class; those who are considered best adapted and most deserving are appointed monitresses; it is, of course, considered a great honour in the school to be so appointed.

What is the greatest number that you have had in the second class at any time?—We have had thirty-eight, and about thirty in the first class; we have very few grown children in the Orphan House at present; the greater number are under fourteen, and many of them are very young indeed.

Is that to be ascribed to any particular cause in the management?—No; it must occur periodically. The children admitted are between the age of five and ten; of course, when the Orphan House was first instituted, a great number of children about the same age were received: those children would all be prepared to go to service at the termination of a certain period, and upon their being apprenticed, a number of vacancies would again arise, which of course would be filled with young children. These, in their turn, are fitted for service about the same period. We must, therefore, continue to have for some time an

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extra number of children to dispose of at certain periods, and upon their disposal, an unusual number of very young children.

Is it at present one of the periods at which there have been considerable drafts made?—It is; the drafts have been so considerable that we have only grown girls enough at present to do the necessary business of the house. There is but one servant employed in the house.

What observation would you make in general as to the morals of the children?—Indeed I feel I can justly speak of the children in the very highest terms, both from the impression which their general conduct in the school produces on my mind, and also from their excellent conduct when they leave the Institution; we have had the highest testimonials of their good conduct from the families in which they have been placed. I conceive that the good state of the Female Orphan House arises very much from the judicious arrangements of Mrs. Latouche, from the kind influence which she possesses over the minds of the children, and their conviction that she is ready to befriend them as long as they continue to deserve it.

Do the children appear to be sensible of her kindness?—Exceedingly so; they are gratefully attached to her; under her superintendence, I would attribute much to the attention of our excellent and sensible matron, Miss Stephens, and her assistant, Miss Graham. I am sure that without the constant superintendence of a matron as sensible as Miss Stephens, the instruction which the chaplain could convey would produce no competent effect. Miss Stephens communicates to me constantly every thing that has taken place in the school, with the view of directing my lectures to any particular point which she may consider necessary.

We understand that children come into the Institution at a very early age?—At a very early age.

Do you not consider that an advantage with respect to their after training and conduct?—A considerable advantage; the very young children the matron takes peculiarly under her own care, in order to impress upon their minds good habits from their entrance into the Orphan House.

So that they cannot have an opportunity of forming any improper habits?—No.

Do you find them more particularly addicted to speaking untruth than what is to be expected from children in their situation?—Not more than may be perceived amongst children generally. They are closely watched; it is considered in the school a disgraceful thing to tell a lie, and I think it would not be countenanced by the grown children, they would immediately inform of any younger child; the monitresses can be very much relied upon; none are appointed but those who it is believed may be trusted; they of course superintend the children at all times, even at their play hours, so that nothing can go on wrong in the School which is not immediately communicated to the matron.

Have they any opportunities of having intercourse with persons out of the house, their relations; or opportunities of forming any acquaintances?—Their relations are permitted to visit them on the first day of every month, and on any other day when they make a special application, if the matron should conceive there was a real object for the visit.

Are the elder children permitted at any time to leave the house occasionally?—No, they are not; all the children are taken out occasionally in summer by the matron, to the Phoenix Park, for the purpose of exercise; but they are not allowed to leave the house except under her care, indeed they do not appear to desire it; the children are exceedingly happy.

They do not consider it as a painful confinement?—Very far from it; they seem much attached to the Orphan House, I think they take a pride in it; it is generally considered as an objection to boarding schools that the affections of the children are allowed to wither; I do not think this verified by our experience in the Orphan House; they form very decided friendships towards each other, and they have feelings towards Mrs. Latouche and Miss Stephens like those of children to their parents.

Do you think that the minds of the children are, so to speak, in a healthy and sound state?—Very decidedly so indeed.

Have you had occasion to see any of those who have returned to the house after completing the service in which they have been engaged?—Yes.

Did they appear to you to come voluntarily and with feelings of regard towards the Institution?—I have always observed it to be the case; I believe the children to be warmly attached to the Institution; I have lately taken one of them as a nursery maid, and her representations have convinced me of this more satisfactorily than I could otherwise have known it; the state of feeling amongst the children is highly gratifying; they seem to have a romantic and enthusiastic affection for the Institution.

Has the girl to whom you have alluded turned out well and fitted to the situation?—Perfectly so.

To your satisfaction?—Perfectly so.

State whether any emolument, and what, is attached to your situation?—One hundred and fifty pounds a year.

Do you reside in the house?—No, there is not room in the Institution; there is no residence.

Does any thing occur to you to suggest to the Commissioners relating to this Institution which you have not already stated?—I have said a good deal in praise of the Institution, I would just wish, for my own sake, to say that I could do so unrestrainedly, because the arrangements are not due to the chaplain; I have turned the subject a good deal in my mind, and I could not propose to Mrs. Latouche any alteration which I should consider an improvement

ment in the mode of management, although I am sure any such suggestions would be willingly received.

We understand from that, that you found the arrangements to be so well made that you had not occasion to interfere in suggesting a different course?—I have not had any occasion for so doing.

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Examination of Miss Sarah Stephens; Friday, 27th January 1826.

WHAT is the situation that you hold in the Female Orphan School?—General superintendent.

When were you appointed?—In 1820.

From whom did the appointment come?—The Board of Governors; I was in the house three months before I was appointed.

To make trial of the situation?—I came over as reading mistress, but at that time there was a matron and a reading and writing mistress; I came over as reading and writing mistress. It was thought fit by the Board to reduce the number of assistants; the matron left and went to England, I then took her situation as well, and I have filled both.

How long have you continued to hold both?—Ever since she left.

That is, matron and reading and writing mistress?—Yes.

Have you not an assistant?—No, not for writing classes; I have one assistant for the work.

Does the whole duty of teaching devolve upon you?—Entirely.

As well as the general superintendence of the establishment?—As well as the general superintendence of the establishment.

Had you, before coming to the Female Orphan School, any experience in similar institutions?—Yes, I was trained to the system by Doctor Bell, at the Central School, in Baldwin's Gardens, London.

What salary or emoluments are attached to your situation?—Sixty pounds a year Irish; then the Board reserve to themselves 20*l.* a year, to see whether I do my duty properly; I have regularly had the 20*l.* given me, so that my salary has been 80*l.* a year Irish.

Since your appointment you have received 80*l.*?—Yes, without the least hesitation.

You reside of course in the house?—Yes.

Have you no other advantage or allowances?—No other allowances, excepting the Board chooses to make me a present.

Have you allowance for coals or any thing of that kind?—Every thing is found in the house for me.

The salary which you receive applies both to your situation as matron and schoolmistress?—As schoolmistress and matron.

It is a remuneration for both situations?—For both.

Will you mention, if you please, the course of instruction in the school, the hours of attendance of the children, and the employment during the different periods of the day in which they are engaged?—We rise at six o'clock in the morning; at seven o'clock, we have prayers; immediately after, we go to breakfast; then the children assemble for the Scripture classes to study for Mr. Dickinson, that takes them three quarters of an hour; from that time they play until nine o'clock; then I have them to my own classes, which we make distinct from the Scripture classes.

Describe more particularly what we are to understand by your own classes?—Reading and writing.

How long do they continue in your class?—Till ten.

Does the chaplain attend daily?—No, twice a week.

The prayers are not read by the chaplain?—I read them.

After ten, how is their time disposed of?—From ten until half-past one they are at needle work, at two they dine, at three they go into the school for needle work and remain till half-past five; from half-past five to seven they have for play; they sup at seven, at eight we have prayers, and at half-past eight they go to bed.

Is that the regular course during the whole year?—During the whole year, winter and summer.

At what periods of the instruction are you personally present with the children?—I am regularly with them from nine to ten, and the greatest part of the day besides; when I have looked to the business about the house, and seen that all is right, I go back to the school room.

Have you an assistant who attends at the time of the instruction in needle work?—Yes; and when I am not with them the assistant is, so that one or the other is always in the school room.

What is the name of your assistant?—Graham.

Is she able to give you any assistance in the reading and writing department?—She is capable of it, but never does, unless any thing particular occurs.

You do not withdraw her attention from the peculiar business to which she is to attend?—I do not, as there is so much to do; I do not think she could attend to the other.

What are the books which you employ in the schools, the reading schools?—The English spelling books.

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Examination of
Miss
Sarah Stephens,
27 January 1826.

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Examination of
Miss

Sarah Stephens,

27 January 1826.

Can you enumerate them?—I have a list, which I will deliver in, of all the books that are used in the school.

[* *The same was delivered in.*]

This list contains the whole of the books which you use in the school?—The whole list of the books which are used in the school.

By whom are those books provided?—The Board provides them.

Provides the whole of them?—Yes.

Scripture reading forms part of the instruction daily;—At eight o'clock in the morning.

Is there any particular portion that you confine your attention to, or do you make selections from all parts?—That is done by Mr. Dickinson.

Does he point out the parts of the Scriptures he wishes to have read in the school?—He does.

Does it contain portions of the Old as well as the New Testament?—The Old Testament from Mrs. Trimmer's selection and from the New Testament.

Do you teach arithmetic?—Yes, I do.

To what extent?—Not further than avoirdupoise weight.

Any geography?—It is very trifling; it is the small books; we have a class of girls who are expressly taught for the nursery to teach children, and those I teach some of the elementary parts of geography, to make them useful when they go into their situations; but that could not be done throughout the school.

The same course of instruction we understand is pursued with regard to all the children in the school?—It is.

They all receive education as Protestants, and attend the chapel belonging to the Establishment?—They do.

Have you reason upon the whole to be satisfied with the capacity and proficiency of the children, taking them upon the average?—Particularly so.

Do you find it easy to preserve discipline in the school?—No difficulty whatever; we scarcely know what punishments are.

Do you ascribe that in some degree to the circumstance that they come to you at so early an age that you have an opportunity of forming their habits?—Some of them are nine and ten years of age, and they come in very obstinate at times, but they see we decide upon good behaviour without punishment; that I think has better effect than punishment; they see also we have a desire for their good rather than to punish them, and by that means they leave off their obstinacy.

Upon the whole you found that system answer the purpose?—It does; I can controul the whole family as it were by a look.

You employ some of them as monitresses to the rest?—I do.

What number at present have you in that situation?—Eight.

Do you derive material advantage from them?—Yes; each one has the charge of 20 children.

Do you allow any power of punishment to any person except yourself?—No; whatever is done wrong, I have the complaint brought to me, and I manage it myself; but I do not allow others to punish.

Have you had occasion to complain of any of the children, so as to make it necessary to dismiss them from the establishment, since you came?—In two instances.

Was it for any particular vice, or any particular offence committed, or from their general habit?—From natural bad propensities, which would have been injurious to the other children.

Can you state at what age they have been admitted into the house, or what had been their previous situation?—One had been badly situated, through the example of a bad step-mother, and I believe she came to the house at the age of nine years; and in the other case, she was I believe illegitimate, no friends could be found belonging to her, and the responsible person was dead; she was exceedingly ill disposed, and exceedingly vicious in her habits.

Of course you were apprehensive that they would affect the others?—We tried them two years before the Board received the complaint to dismiss them, when it was found impossible to be of any service to them to remain longer in the Institution. One went to live with her sister in the country; and the other, Mrs. Latouche apprenticed, with a premium, in a very steady family; and the accounts they give are, that they hope she will do well.

How long is it since the latter girl was dismissed from the house?—They were both dismissed November twelve month.

Have you had any children attempt to escape from the establishment?—Never.

What degree of intercourse is permitted to them with their relations or others, who are desirous to visit them?—They are permitted to visit them on the board day, which is the first of the month.

Is that permission given to any person who applies?—Only to their friends or relations; those who are known by the children as their friends.

Do you find, in most instances, some persons to make inquiry after them?—Yes.

Are they not received from all parts of Ireland?—They are.

We understand that most, if not all of them, are apprenticed as servants?—They are.

What is the period of the indenture?—From two to five years.

Do they ever go out for a shorter period than two years?—Not shorter than two years.

Are the children in general healthy?—Very healthy.

What

What opportunities of exercise have they in the open air?—In fine weather they are out in the play ground from half-past one till two, and from half-past two to three, half an hour being occupied for dinner. They are in the play ground in fine weather; there is a play room for them in bad weather.

Have you any in the sick room or hospital?—No, we have not.

Is there any disease prevalent among them more than another?—No; we never have had fevers.

Is there a regular dietary appointed?—There is.

We understand that the establishment at present is full?—Yes.

Of how many does it consist?—One hundred and sixty-eight.

Have you had any applications lately for admissions which you could not grant?—We have; we have three upon the list now.

In what situations of service do they most frequently engage?—In the nursery.

Are they instructed also in other branches of housewifery?—For housemaids; for the kitchen and for the dairy.

Have you a dairy belonging to the establishment?—Yes.

Of what extent?—Eight cows.

Is that sufficient to supply what is wanted in the house?—Yes; we find the milk of one cow not more than enough for twenty-one children.

Do you make any butter?—We disposed of butter the last year to the amount of 59*l.*; the children do not eat butter.

Are all the children, whose age qualifies them for it, instructed in those different branches of house service?—Yes; there is but one servant kept in the house, which is the cook.

Mention how many you engage in the kitchen, how many in the house work, and how many in the dairy?—Eight for the laundry, one for the dairy, three for the kitchen, two for the dining room, and seven for the dormitories, which seven are in school all the day, their work being done early in the morning.

How long do the same girls continue in those different occupations?—They are changed weekly; they continue weekly in their situations.

Do you conceive that the experience they have had in the establishment is sufficient to qualify them for those respective employments when they go out of the house?—I do; they are generally found to be quite as capable when they go out, as many servants who have been living out for some time.

In what classes of society do they generally engage, or is there any distinction?—There is no distinction; inquiry is made as to the respectability of the family to whom they are recommended, but there is no distinction.

Do the applications only come from those who want the servants, or do you apply for them?—No, applications are always made; clergymen are very anxious for them.

You have no difficulty in procuring situations?—None; I refused one yesterday.

Is one girl sufficient to manage a dairy of that extent?—With the assistance of the cook; but four others are appointed to milk the cows; the one girl does the dairy business only.

The four are not exclusively so employed?—No, they are employed besides.

Do you frequently hear of them after they have left the house?—We hear of them very often; they have a great attachment to the house after they leave it; there is scarcely a week but we hear from some of them. The families they live with are all anxious that they should keep up a communication with the house.

Do they return sometimes after their services have been completed, to inform you of it?—If they do well they do so.

Do they receive any premium?—Not from the house; only five guineas for their service from their mistress.

Can you state whether or not this premium of five guineas has, in the majority of instances, been received?—Generally received.

Of course it depends upon their conduct, whether they receive it or not?—It does; it is a very rare instance that it is not received.

Of course there must be cases where you have not an opportunity of knowing what becomes of them, if they go to a distant part of the country; are they generally apprenticed out in Dublin, or in the neighbourhood of Dublin?—In general; or to families well known to the Board, if sent to a distance.

Have you had applications from a distance?—We have an application now from a distance, but I believe it will not be granted, because the Board does not know sufficient of the family.

What medical attendance is given to the establishment?—A physician, Dr. Orpen, who is paid from the house, and he regularly comes once a week, but if we require him, we send off for him immediately; there is a surgeon also who attends, but he is not paid, his attendance is gratuitous; surgeon Hewson.

What is the greatest age of any of the girls at present in the house?—Unless there is any particular cause for their remaining, they go out at seventeen and eighteen; we have four in the house who cannot be recommended for situations on account of defect of intellect and bodily health.

How do you dispose of them?—We employ them in the house.

In working?—In working.

Are the girls in general able, from their age and strength, to go through the different work appointed for them in the house, before they leave it?—Quite so.

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Miss
Sarah Stephens,
27 January 1826.

Such as washing and the work of the laundry?—Yes.

Do you make use of any machinery for washing?—No, plain washing.

Have you ever tried any, or the use of steam?—There is no machinery made use of; it being generally considered that the girls having the assistance of machinery were not so well calculated to go into a family where there is no assistance. Steam was tried, but was given up, through having proved inconvenient, and perhaps dangerous; so that the manner of teaching them is as plain as possible, that they may be useful in families.

Mrs. Latouche takes the particular charge, we understand, of this Institution?—She does.

Does she attend at the regular periods of the meetings?—She does; and she has an account of every child's conduct sent to her every Saturday, marked by myself, by which means she can trace the conduct of each one in the house for a great number of years back.

Has Mrs. Latouche taken an interest in the charge of the establishment since its commencement?—From the commencement; she never ceased.

What other ladies are in the habit of attending?—Miss Boyle, Mrs. Fowler, Miss Bolton, and a great many of the governesses, when in town, occasionally.

Have you children of Roman Catholics, as well as others?—Yes.

Do you know them?—When they come in we know them, but we make no distinction whatever in them; if they do not know the Lord's prayer, we teach them that the first thing, but if they do know it, we begin with the orphan's prayer. Many come in who do not know the Lord's prayer.

[The Witness delivered in the Form of Prayer.]

Are many of them quite unacquainted with it?—Very many are.

Do you find many come in who have received no religious instruction of any kind?—Yes, none of any kind.

Do the relations of children that were of Roman Catholic families, come to visit them, as well as others?—They do.

You have mentioned that you do not find the children difficult to manage or to submit to discipline?—No.

Or liable to much vice or immorality?—Nothing of the kind.

How do you find them with respect to their moral feelings and affections, that they are open to kindness, and sensible of it?—Particularly so.

Do they shew an attachment to you?—Generally they do.

Do they seem to feel it generally to the managers and governors that are most attentive to the conduct of the Institution, for instance, to Mrs. Latouche, who takes so particular an interest in it?—Most particularly so.

They have expressed it in your presence?—Yes; if they should hear that there was any illness in Mrs. Latouche's family, you would not hear the sound of a voice in any mirth, until they knew the cause was removed; and even if the assistant should be ill, I have only to mention it, and there is quietness immediately, from the idea of kindness.

Most easy to manage, in consequence of that?—Yes, I have found them more susceptible of kindness than the English children.

When Mrs. Latouche and the other ladies visit the school, they shew their attachment by their manner?—Yes.

Without any restraint?—Yes, without the least restraint.

Does Mr. Knox continue to be frequent in his attendance?—Very frequent; he is particularly anxious for the welfare of the establishment.

Are you in the practice of giving any rewards or premiums to the children?—No, it was considered unnecessary, excepting to the monitresses; they are rewarded for their attention to the children under their care.

Was it apprehended that it would produce little feelings of jealousy?—It might do so.

What is the general nature of the instruction they receive in needle-work, to what extent is it carried?—All kinds of plain work and baby linen.

What emolument has the assistant mistress, Miss Graham?—Forty guineas per annum.

Is that a fixed sum?—It is.

She also resides in the house?—Yes.

Does Mr. Dickinson occasionally visit the school at other times besides the two days of regular attendance?—He does.

Do you find in general that the children are apt to learn and receive their instructions?—Some of them very quick, and others very dull.

Are you in the practice of explaining to them what they learn or to explain the meaning of the words?—I examine them to know that they understand what they read.

You mentioned in one of your late answers, that you found that the affections of the children were particularly warm and susceptible, more so than you have experienced in other countries?—Yes.

Have you formed the same impression as to the capacity of instruction as to their intellect?—Much quicker for their age.

What period of time would you consider necessary to teach one of those children to read from the commencement till they were capable of reading to your satisfaction, a child of moderate average capacity?—Three months.

Do you mean from the beginning of the spelling?—From the beginning.

To read a common book?—Not a child of five years old, but a child of seven or eight years old, in about three months she would be able to read.

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To read to your satisfaction?—In a book of first reading; then of course I would give her more than one hour's instruction in a day; I have some children nine years old particularly clever.

How long have they been under instruction?—About two years.

You consider them as very good readers?—Yes, they read and write well on a slate.

Do you find much difficulty in giving them a proper tone and accent in reading?—With some of them there is a difficulty, and with others there is no difficulty.

Have they generally formed habits of pronouncing?—Some of them come with a very great brogue, but we have very little of it in the house.

Where was Miss Graham taught the school system?—At the Central School by Dr. Bell.

LIST of BOOKS used in the *Female Orphan School*, Circular Road.

New Testament.	Pinnock's English Reader.
Old Ditto, Trimmer.	Ditto Bible and Gospel.
Lectures on the Church Catechism.	Ditto Geography.
Sacred History.	English Reader and Spelling Books.
Family Expositor.	Murray's Grammar.
Sermons, Dr. Jebb.	Mrs. Barbauld's Hymns for Children.
Ditto, Walker.	Watt's Hymns for ditto.
Ditto, Dr. Horne.	Lessons selected from Sermons.
Divine Life, Baxter.	Lectures from Thomas à Kempis' Life of Christ.
Strictures, H. More.	National School Book, No. 2.
Wonders of Nature and Art.	Parables.—Miracles.
Modern and Ancient History.	

Appendix, N° 46.

Examination of *Alexander Knox*, Esq.; Saturday, 28th January 1826.

WE understand that you have taken a considerable interest in the Female Orphan School, and have done so for some time?—I have been a governor of the Female Orphan house between fifteen and sixteen years.

Was that since the establishment of the Institution?—No; the Institution commenced about the year 1790, and I did not become a governor till the month of January 1809.

You have looked after its interests uniformly since that time?—I have not omitted any opportunity of assisting it. From my first acquaintance with it, I have been deeply impressed with its importance and utility as a public institution.

Mention generally what the object and purpose of the Institution are?—The object of the Institution is to rescue female children, who have lost both father and mother, from the extreme misery to which they would otherwise be exposed; to take parental care of them, and to introduce them as happily as possible into life, by training them in principles of religion and virtue, and in habits of industry and obedience.

Is the circumstance of a child being deprived of father and mother, sufficient alone to recommend it to the charity, or is enquiry made into the means of support the child would receive from relations or otherwise?—This latter circumstance is certainly not overlooked; but generally the state of the case is apparent upon the face of the application. The child in most instances is brought by the nearest connections after the father and mother; and those persons generally belonging to the more industrious and decent poor, it is scarcely to be supposed that they would offer their relative for admission into a public charity, if they were able themselves to support it. The feeling of pride which is natural in those cases, and which I think is common in Ireland, would prevent their making such a proposal, unless there was a necessity for it. At the same time, we do not rest in this probability, if any suspicious circumstance seems to require particular investigation.

Do you conceive that there is a general repugnance even among the lower classes in Ireland, to apply for the benefit of a public charity?—I suppose such a feeling prevails towards the more common charitable asylums for youth, because I have known it considered as a reproach to have been bred at such an establishment. In speaking of persons who had been so educated, a nick name is applied. It is said, "Oh, such a one is a Parisheen;" which I take to be a corruption of the French word *Paroissienne*.

Does that term apply to any particular public charity?—I suppose in practice, it is applied indiscriminately to those who have been bred at public charity schools, but the term I presume was taken more particularly from parish schools, and that religious prejudices led to its being made a term of reproach.

What precautions are taken to ascertain the real situation of the child before its admission into the Institution?—Some respectable person must give a bond for 50 l. payable to the Institution, if it be discovered that the child has either father or mother living. I have brought the form of recommendation which I think will best exemplify our caution in admitting children.

[The Witness was requested to deliver in the same.]

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(Witness.)—Considering our Institution, not as an asylum for paupers, but as a place of education for those who could not otherwise be made useful members of society, we are very attentive to the competent capability of those who are admitted into it.

Is it part of your regulations that if a child should be found to be afflicted with any permanent disease, that incapacitates it for useful purposes, to return it?—Every child is received on the express condition that she shall be returned to her recommender, on its being found that she is afflicted with any such malady.

In what persons or body is the management of the Establishment vested?—The management is vested in a body of governors and governesses, incorporated by Act of Parliament in the year 1800. Many persons were named governors and governesses in that Act, and to the survivors of these are to be added such persons as have been since elected at meetings consisting of three governors, the incorporating Act having given the power of electing to that number. But although our corporation is still numerous, our meetings are not numerously attended, at least since I became a governor; but I have the less lamented this circumstance, because in point of fact no charitable institution could have been watched over with more unremitting care. I may say, that the Female Orphan House is inexpressibly indebted to the long continued and indefatigable attention of its vice president, Mrs. Peter La Touche.

Is it not probable that some of the governors, finding that the management was vested in such able hands, may have thought it on that account less necessary to give their attendance?—That consideration no doubt has had its effect; but I think the small attendance chiefly arises from another cause. This Institution was originally established by persons of station and fortune, and its active patrons were, with few exceptions, of that class, which, in consequence of the Union, have almost wholly ceased to reside in Dublin. Thus the Female Orphan House has lost nearly all its early friends, while there have been scarcely any others of a like description coming forward to supply their room. At the same time, while we are happy to find individuals who are disposed to act cordially along with us, we deem it prudent to abstain from needlessly extending our present list of members, lest by want of caution in this respect, the plans which we have digested to the best of our knowledge and are practising to the utmost of our power, might be warped and traversed, and new plans and principles introduced in their stead.

What is the usual attendance of governors at the stated meetings?—Usually, but a few attend. The largest meeting I remember for years consisted of nine; at another time, when a meeting of seven was necessary, it was not easy on a short notice, to get so many.

What is the common and ordinary number of persons who attend to carry on the business?—Three may do all the ordinary business; sometimes there have been four and sometimes five; but I think the number which has attended, has not very often exceeded what was necessary to do regular business.

Do the meetings most generally consist of the same individuals?—Not exactly, but for the most part with little difference. There are some kind friends of the Institution (for instance, the Countess of Farnham, and the honourable Mrs. Fowler), who generally attend when they are in Dublin; and there are others who would be willing to attend, if at any time it were particularly necessary. But three being sufficient to do ordinary business, we conceive it unnecessary to urge a more numerous attendance, except in cases which require a larger Board. At the same time, as the minutes of every meeting are regularly recorded, any governor or governess wishing particularly to know the proceedings, may at any time examine the books, and see all the arrangements which have been made and the measures which have been taken from the commencement to the present day.

Are the buildings the property of the corporation?—The buildings are on land partly held from Lord Palmerston, and partly from the Earl of Rathdowne; the nature of the tenure I cannot exactly state; but it may be learned from the registrar. The buildings have been latterly enlarged; the cause was, that the house being originally built for only one hundred orphans, when an hundred and sixty were thronged together within the same precincts, not only inconvenience was felt, but danger to the health of the children was apprehended; when therefore the building of the chapel was undertaken, it was thought best to make one work of the whole. A wing was accordingly added to the house, which has made the accommodation proportionate to the increased number of inmates, and the expense appears to be fully compensated, as I believe few public institutions are so completely healthy, as the Female Orphan House.

The chapel and the additional building were erected by the Society were they not?—There was aid granted for three successive years by Parliament; the difficulties in the public finances then occurred, and the aid was discontinued. Mr. Peel, at that time Chief Secretary of Ireland, was requested to give an opinion whether we should not apply to the completion of the work (which was now too far advanced to be relinquished) certain property of the Institution, vested in the public funds, the interest of which had been applied annually to the support of the Establishment; and he appeared to think that the work having been commenced under the encouragement of assistance from Parliament, which unforeseen difficulties had impeded and made hopeless, under the circumstances it only remained for us to apply our funds to the completion of the buildings.

By drawing upon your funds in the way you have mentioned, that diminished the annual income?—That consequence, of course, followed; but the work was felt to be indispensable, and not least so the chapel. At all times it had been a difficult matter to lead the children on Sundays to a parish church, but when the number grew to 160, the conducting them through the streets was attended not only with much difficulty but with such hazards as to reduce us to the alternative of withholding them from public worship,

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or of having a place of worship attached to the Institution. To remedy this otherwise insuperable difficulty, the building of a chapel was undertaken.

By what means were you enabled to carry on your annual expenditure after the diminution of your fund?—Parliament has given us an annual grant, for which I think we are much indebted to the countenance always shewn to the Female Orphan House by the Irish Government.

When was the grant renewed after having been suspended?—The annual grant for support never was suspended; it was the aid for the new buildings which I stated to have ceased. The annual grant never was suspended from the time when it commenced under the Marquis Cornwallis.

Has the amount of the grant been the same, or has it varied annually?—It has varied according to the price of the different articles needed for the Institution.

You give in an estimate of the expected expenses?—We do; I have brought copies of two estimates, one of the year that is past and the other for the year which is now commencing.

Can you state what was the amount from Government for the year ending the 5th of January 1826?—The aid granted was 1,761 *l.* being the amount of the deficiency of funds as appearing on the estimate.

Be so good as to mention what is the amount of your estimated expense for the year now begun?—£. 2,680. 4*s.*, and our annual funds being calculated at 813 *l.* 17*s.* 1*d.* the deficiency for which we have applied to Parliament is 1,866 *l.* 6*s.* 11*d.*

Could you state what is the average amount of donations and subscriptions?—The donations and subscriptions, excepting the gracious donation of 100 *l.* per annum from His Majesty, have fallen almost to nothing. The Institution sometimes receives a small legacy, but the collection at the annual sermon has fallen from above 1,000 *l.* to less than 200 *l.* As I said, our early benefactors have almost wholly passed away, and multiplied calls for contribution, which are more popular as having at least the stimulus of greater novelty, have still farther diminished the current of bounty which used formerly to flow towards this charity.

We observe, from the estimate for the current year, that 184 *l.* 10*s.* is included in the fund as the produce of a charity sermon, was that preached in the chapel belonging to the Institution?—Our charity sermon is always preached in St. Peter's church. Our chapel would not contain a sufficient congregation. The Archdeacon of Dublin permits us to have the use of St. Peter's.

Have you had any addition to your permanent funds recently?—We received a large donation two or three years ago, either from or through the Viscountess Cremorne: it amounted to 1,680 *l.* British. I understand also that our Institution is to receive 1,000 *l.* Irish from the property of the late Dr. Barrett of Trinity college, Dublin.

Are there any officers of the Institution, besides the chaplain, the superintendant, and the assistant schoolmistress, who receive salaries?—The chaplain, the registrar, the matron and her assistant, the singing mistress (who is also organist), and the physician, receive salaries. A stipend is paid to the sexton of the chapel, with wages to one female servant, and to the labourers who work the farm.

Is the singing mistress employed for the sole purpose of teaching singing?—For teaching psalmody and playing on the organ at divine service. It appeared to us that the chapel would not answer its purpose, if it had not the external appearance and suitable appointments of a regular place of Church of England worship; we considered that children are most likely to be trained to devotional habits, by associating religion in a proper measure with what is naturally engaging and impressive, and that external circumstances should as much as possible be made conducive to this effect. We therefore chose that stile of building which appeared to us most suitable to our Church of England service. On the same principle we resolved to have an organ, which we endeavoured to procure with as little expense as possible to the Institution. Mrs. Latouche had a hundred pounds to dispose of, given by the late Mr. John Latouche,* which she thought she could not apply more usefully; one of the governors gave 50 *l.* The organ cost 300 *l.* or 300 guineas, but it was thought that the contributions at the chapel might fairly go to the liquidation of what remained, until the payment was completed.

Do you recollect what might be the expense of building the chapel?—Between 6,000 *l.* and 6,500 *l.*

Are the pews in the chapel appropriated to particular people?—The pews in the lower part of the chapel are open to the public. I do not believe there have been any proposals for taking pews, and we considered that it was best to leave them open in order to induce a congregation. We had reason to think that the Orphan House chapel might be convenient to several respectable persons in the neighbourhood, and it seemed to us that a small emolument was of less importance than a competent congregation.

But no payments are made for the pews so as to make a fund?—The pews yield nothing except the amount of the collections, which are always made on Sundays, and which I am sorry to say are less than might in reason be expected.

Is the house full at present?—The house is always kept full; for though there are continual calls upon us for girls, there are continual offers of children to be received. A few of the girls, I believe, not above three or four, have long remained in the house, being through weak health or other inefficiency not qualified for any service. These, of course, are

* Father to the present Member for the County of Kildare.

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are burdens upon the Institution; but we have since learned to be more cautious than ever in our admissions. Every child when proposed is examined by the physician or surgeon, or both; and a child will not be received if there be not a fair prospect of both her bodily and mental competency. In this and in every instance, Mrs. Latouche has been exercising her best judgment for the interests of the Institution during thirty years; and while she has ever been on her guard against theoretical experiments, she has studiously adopted every practical improvement which her experience suggested and her reason approved. But I must not express what I feel on this subject, lest I should cause annoyance where I could least intend it; I will therefore only remark, that as Mrs. Latouche has been the best of parents to the female orphans, they too have always appeared to regard her with filial attachment; it has seemed as if the vacancy left in their hearts by the loss of their natural parents had been thus filled up, and that those tender affections, which might otherwise have lain dormant, have been revived and kept in exercise toward their truly parental benefactress. I must also say, that the kindly feelings which have been thus excited, appear to have become both in superintendants and in children the ruling spirit of the house; and I very much ascribe to the habits of mind formed by this training that the female orphans have given such general satisfaction in domestic situations.

Is the feeling of gratitude and affection general towards Mrs. Latouche?—It must be supposed that among 160 children some will have more sensibility and some less, but I really think that the children exhibit in this and in every instance as much of the good qualities of human nature as could be expected in this imperfect world: it seems to me that we have had as much success in forming the young female character for humble life as could have been reasonably anticipated in the existing state of society.

It is your opinion, therefore, that the result has been highly satisfactory?—In my opinion it has been highly satisfactory.

Have you the means of knowing, that in the majority of cases the girls who have been educated at the Institution have turned out well in after life?—In my opinion they have turned out as well as we could in any reason have reckoned upon, allowing for the weaknesses of human nature, and the common hazards of the world. I think our expectations could not have been more satisfactorily fulfilled.

Have you had intimations to that effect from families in which the girls have gone?—Very frequently.

Have there been instances where a person who has received one of the girls from the Orphan House has afterwards made application for more?—This also has happened very frequently, and such persons have often recommended to their friends to procure servants from the Female Orphan House. I would remark, that to fit the girls for usefulness in such situations, is particularly kept in view in the economy of the house. For instance, there is but one servant, the cook; the whole work, therefore, of the house, including all the washing, and the business of the dairy, is done by the girls; and in order that they may be trained to regularity of habits, and continual attention to their conduct, an exact report of the behaviour of each individual is transmitted to Mrs. Latouche every week, so that they all feel, that though she is at some miles distance, they are always virtually under her inspection; and I am persuaded they are greatly influenced by the fear of giving Mrs. Latouche pain, and by the prospect of her approbation.

You have stated the very important advantages afforded to this Institution by the personal exertions of Mrs. Latouche; is it not your opinion, therefore, that without such individual exertions the same results could scarcely have been expected, and, in the ordinary management of this kind of Institution, more than could be looked for?—I am afraid that such must be my general opinion, and I would add, that although the Female Orphan House has arrived at something which appears like mechanical regularity, we could not expect the same results if we had been less exact or less happy in our choice of matron. In every way I think our Institution appears to have been singularly favoured by Divine Providence, and therefore I could not make the Female Orphan House a standard for calculating the success generally of similar establishments.

Have the governors reason to be satisfied with the officers connected with the establishment in general?—In my opinion they have great reason. Our registrar has been a devoted friend and benefactor to the Institution from its commencement, as well as one of the most efficient men of business I ever knew. Our chaplain, I think, is a most excellent and useful man. Our matron is every thing that we could wish. Her assistant (who particularly superintends the needle-work) gives very great satisfaction, and I cannot help adding, that the steady and proper attention of eight senior girls, who act as subordinate teachers, contributes not a little to the good order of the house.

Is the method of treatment pursued by the matron, and the discipline in the house and in the school, such as you approve of, particularly alluding to the circumstance of any correction or punishment that may be necessary to inflict on the children?—I conceive the matron to be such a person, both in moral and religious principles, and in natural dispositions, as could be no other than humane and kind, though at the same time exercising sufficient firmness. She is nevertheless so modest and sober-minded, that I am sure she would not resort to any severe measure, without first consulting Mrs. Latouche; and upon the whole, her conduct towards the children appears so much to have excited both respect and affection, that cases calling for severity are, I believe, of rare occurrence. It may be right, however, for me to state, that the cordial feelings which I am ascribing to our orphans are by no means of recent origin. I already mentioned the sense of shame likely to be felt by young persons bred in charitable institutions, but during many years we have

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had a pleasing proof, that the Female Orphan House creates no such apprehension. It is always observed, that at the annual charity sermon, when the children walk into church, such of the girls as are at service in Dublin, or its near neighbourhood, come regularly for the purpose of walking into church with them, as if they felt it an honor to have been connected with the Female Orphan House. I have often seen them, from their number, form an interesting group at the rear of the procession.

Have you found in general, that the children retain their health well in the house?—I should think more so than in most large private families. The Female Orphan House could never be deemed unhealthy; but I think it has become more remarkably healthy of late, not only from the enlarged building, but also from increased care not to admit children of whose soundness of constitution any doubt has been expressed by our attentive and skilful physician, or by a most respectable surgeon of this city, who has given his assistance gratis.

Have you no means of admitting a greater number than at present in the house?—No; our present means would not support any greater number.

Has there been any accession to their number lately?—Yes; on His Majesty's graciously granting a donation of 100*l.* a year, the number was increased from 160 to 168.

You of course receive children of all religious persuasions into the house?—When children are brought to us as orphans, and are in all other respects admissible, we do not make any difference on account of the religion of their parents. It is known by those who bring them, that as they are to be, to all intents, children of our family, they must consequently be educated in our religion. We never invite any to commit their infant relatives to our care; and we have no concern but to perform, to the best of our skill and power, the work of Christian charity which we have undertaken.

All of them are educated as Protestants of the Established Church?—Yes; and that (as I have just said) is a fact known before hand to all who offer children for admission. It is our wish and object to educate them as members of the Church of England, religiously but not controversially; we consider that they may probably go into families where they must live with Roman Catholic servants; while therefore we are solicitous to attach them, practically and affectionately to the Church of England, we wish as much as possible to attain this object, without introducing into their young minds any seeds of religious animosity.

You instil into them a knowledge of the truth, but do not suggest to their minds the controversial differences that prevail between different bodies?—Exactly so; and for this farther reason, because many of them, being children of Roman Catholic parents, the dwelling expressly upon Roman Catholic errors might preserve the recollection of their parents religion in their minds, and hence they might be more disposed to relapse into that religion at a future day than by avoiding all controversial modes of instruction, and by endeavouring simply to train them in the positive principles and duties of our own pure and practical religion.

Are the children sometimes admitted at an age which enables them to have previously formed their religious opinions in any degree?—We are cautious in that particular; and except there are circumstances, which on grounds of humanity, make the case imperative, we do not wish to receive a Roman Catholic child after six or seven years old; we conceive that before that age there will probably be no lasting impression; but when the child is more than between six and seven, we are attentive to discover whether her religious professions may not be such as to prevent her imbibing the principles and habits of our church.

Would you feel anything of the same reluctance towards Protestant dissenters, or think it necessary to do so?—That is a question which I do not think we ever had occasion to consider; but I do not believe we should feel equal need of caution, for however important we conceive the distinction to be, between the principles of Protestant dissenters and those of the Established Church, we should think the transition from the former to the latter, especially in young minds, much more easy than from the Roman Catholic religion to that of our church. In the children of Protestant dissenters, there would be little if anything of a positive nature to be effaced, however much to be introduced. In Roman Catholic children, after a certain age, there would be much to be effaced and it might be too late to efface it.

Appendix, N° 47.

FORM OF BOND.

Appendix, N° 47.

KNOW all Men by these Presents, That I

am held and firmly bound unto the Governors and
 Governesses of the *Female Orphan House* on the Circular Road, near Dublin, in the
 sum of _____ pounds sterling, of good
 and lawful money of Great Britain, to be paid to the said Governors and Governesses
 of the *Female Orphan House*, or to the Governors and Governesses for the time being,
 to the which payment well and truly to be made I do bind myself, my heirs, executors
 and administrators, and every of them, firmly by these presents, sealed with my seal
 and dated the _____ in the year
 of our Lord one thousand eight hundred and _____

THE condition of the above bond is such, that if
 who has been recommended by the above-named

to the Governors and Governesses of the *Female Orphan House* on the Circular Road, near
 Dublin, and by them thereupon received as an orphan and proper object of said charity,
 according to the nature, undertaking, and design of said Institution, be really an orphan,
 destitute of father and mother, then the above obligation is to be void; but if the said
 shall appear not to have been an
 orphan at the time of her reception aforesaid, and it shall be so declared by a resolution of
 the Governors and Governesses aforesaid, at any meeting by them duly had, then the above
 obligation is to remain in full force and virtue in law.

Signed, sealed, and delivered,
 in the presence of

Appendix, N° 48.

FORM OF CERTIFICATE OF ADMISSION.

To the Guardians, Governors, and Governesses of the Female Orphan House.

THE Petition of
 an orphan, aged _____ years, whose father and mother are both
 dead, having no relation capable or willing to maintain her, requests to be admitted
 into the *Female Orphan House*.

WE, the minister (or curate), churchwardens and housekeepers of the parish of _____
 do certify, That we know the above-mentioned
 to be an orphan, having neither father or mother
 alive, and that she is of the age above specified; we therefore think her a proper object
 for your Charitable Asylum.

Her father was of the _____

religion.

Her mother was of the _____

religion.

She was born in the parish of _____

and county of _____

{ Minister or Curate
of the parish of _____{ House-
keepers. _____{ Church-wardens
of the parish of _____

Dated at _____

this _____

day _____

182 _____

I recommend the above orphan orphan.

{ A subscriber to the
Orphan House. _____

have examined the above-mentioned
 who appears healthy, and free from any disease, eruption, or deformity.
 Dublin, _____ day of _____ 182 _____

She has had the measles.
 She has had the small-pox.
 She has had the hooping-cough.

{ Physician or
Surgeon to the
Institution. _____

* * No child under the age of five years, or more than ten, can be admitted.—The above petition to be filled up before the child is brought to the Orphan House; one of the housekeepers who signs this certificate, or a reputable person, must attend when the child applies for admission, to identify her person, and answer upon oath such questions as may be thought necessary to ask.

FEMALE ORPHAN HOUSE.

1st March 1796.

RESOLVED,—That if any child shall, after admission, be found to be afflicted with epileptic fits, or other concealed complaints, or to have any such defects of body, mind, or temper, as the Governesses and Governors shall conceive to unfit her for receiving that instruction which may be necessary for her future establishment, such child shall be sent back to the person who recommended her, and who, accordingly, must annex his or her name in the margin, as agreeing to the terms of this resolution.

I agree to the terms
of this Resolution.

RESOLVED,—That any Governor or Governess or Subscriber, who shall hereafter recommend a child to this Institution, be required, previous to the admission of such child, to enter into, or cause to be entered into, a bond conditioned for the payment of 50*l.* sterling, in case it should appear that the child so admitted had either father or mother living at the time of her admission.

Ordered,—That it be ascertained by every inquiry of the friends of the child presented for admission into this Institution, as well as by the minute examination of the physicians, whether the child has passed through the small-pox or cow-pock, and if the reverse has been the case, that it be made one of the conditions of admission on the following Board-day, "That she be vaccinated at the Cow-pock Institution, previous to her appearance before the Board the second time."

Appendix, N° 49.

Appendix, N° 49. AN ESTIMATE of the Expenses of the *Female Orphan House*, Circular Road, Dublin, for one Year from the 5th January 1825 to the 5th January 1826, for One Hundred and Sixty-eight Children.

	£.	s.	d.
By Expense of diet at $4\frac{1}{2}d.$ each child per day - - - - -	1,149	15	-
Clothing at £. 2. 5. per annum each child - - - £. 378 - -			
Ditto more for twenty to be apprenticed - - - 45 - -			
	423	-	-
Furniture and repairs, including sheets and blankets, dairy and garden utensils - - - - -	200	-	-
Salaries, wages and allowances - - - - -	491	5	3
Books, printing and stationery - - - - -	40	-	-
Coals - - - - -	100	-	-
Soap and Candles - - - - -	40	-	-
Incidental expenses for sick, sea bathing, medicines, scouring blankets, &c.	70	-	-
Rent and taxes - - - - -	154	-	-
Total Irish Currency - - - - -	£. 2,668	-	3
English Currency - - - - -	£. 2,462	15	$7\frac{1}{2}$

ESTIMATE of FUND to meet the above Expense for like period.

	£.	s.	d.
Amount of Donations and subscriptions - - - - -	131	7	11
of produce of charity sermon - - - - -	200	-	-
of produce of work done by children - - - - -	200	-	-
of interest on government stock - - - - -	158	11	$3\frac{1}{2}$
of collection in chapel - - - - -	70	-	-
Total Irish Currency - - - - -	759	19	$2\frac{1}{2}$
English Currency - - - - -	701	10	$-\frac{1}{2}$
Deficiency of Funds - - - - -	1,761	5	7
	£. 2,462	15	$7\frac{1}{2}$

499

Appendix, N° 50.

AN ESTIMATE of the Expenses of the *Female Orphan House*, Circular Road, Dublin, Appendix, N° 50.
for one Year, from the 5th January 1826 to the 5th January 1827, for One Hundred and
Sixty-eight Children.

	£.	s.	d.
By expense of diet at $4\frac{1}{2}d.$ each child per day - - - - -	1,149	15	-
Clothing at £. 2. 1. 6. per annum each child - £. 348 12 -			
Ditto more for twenty to be apprenticed - - - 41 10 -			
	390	2	-
Painting the chapel - - - - - 120 - -			
Furniture and repairs, including sheets and blankets, dairy and garden utensils - - - - - 184 10 -			
	304	10	-
Salaries, wages and allowances - - - - -	470	11	-
Books, printing and stationery - - - - -	36	10	-
Coals - - - - -	92	-	-
Soap and candles - - - - -	36	10	-
Incidental expenses for sick, sea bathing, medicines, scouring blankets, &c. - - - - -	64	10	-
Rent and taxes - - - - -	135	16	-
Total British currency - - - - - £.	2,680	4	-

ESTIMATE of FUND to meet the above Expenses for like period.

	£.	s.	d.
Amount of donations and subscriptions, including His Majesty's gracious contri- bution of £. 100. per annum - - - - -	138	-	-
Produce of charity sermon - - - - -	184	10	-
Produce of work done by children - - - - -	230	-	-
Interest on Government Stock - - - - -	174	5	7
Collection in Chapel - - - - -	64	-	-
On account of a bequest by the late George Burrows, charged on his estate and to be paid annually - - - - -	23	1	6
Total fund - - - - - £.	813	17	1
Deficiency of fund - - - - - £.	1,866	6	11
	£.	2,680	4 -

Appendix, N° 51.

AN ESTIMATE of the Expenses of the *Female Orphan House*, Circular Road, Dublin, Appendix, N° 51.
for one Year, from the 5th day of January 1827 to the 5th day of January 1828, for One
Hundred and Sixty-eight Children.

	£.	s.	d.
By expense of diet at 5 d. each child per day - - - - -	1,277	10	-
Clothing, at £. 2. per annum each child - - - £. 336 - -			
Ditto for twenty more to be apprenticed - - - 40 - -			
	376	-	-
Furniture and repairs, including sheets and blankets, garden and dairy utensils - - - - -	184	10	-
Salaries, wages and allowances - - - - -	470	10	-
Books, printing and stationery - - - - -	36	10	-
Coals - - - - -	92	-	-
Soap and candles - - - - -	36	10	-
Incidental expenses for sick, sea bathing, medicines, scouring blankets, &c. - - - - -	64	10	-
Rent and taxes - - - - -	135	16	-
TOTAL - - - - - £.	2,673	16	-

11th May 1827.

R. Malins, Register and Accountant.

Appendix, No. 52.—A STATEMENT of the Amount of Parliamentary Grants to the Female Orphan
and the Produce of Work done by the Children, &c.

FOR THE YEARS.					Amount of Donations and Subscriptions.	Produce of Charity Sermon.	Produce of Work done by Children.	Amount of Legacies.
					£. s. d.	£. s. d.	£. s. d.	£. s. d.
1791	-	-	-	-	925 12 3	- - -	- - -	- - -
1792	-	-	-	-	1,305 15 7	741 3 5	4 5 4	- - -
1793	-	-	-	-	608 4 4	802 16 11	14 3 11½	- - -
1794	-	-	-	-	599 3 11	722 16 5½	30 9 10½	10 - -
1795	-	-	-	-	680 1 11	638 5 10½	21 - 6	- - -
1796	-	-	-	-	877 3 8½	1,006 18 1½	21 14 6	500 - -
1797	-	-	-	-	472 8 10½	414 4 5	51 8 6½	- - -
1798	-	-	-	-	385 7 6	761 2 6½	68 11 3½	- - -
1799	-	-	-	-	350 1 9	953 19 1½	120 11 9	149 5 -
1800	-	-	-	-	642 2 11½	837 1 9	176 9 5	- - -
1801	-	-	-	-	609 13 3	866 2 8½	194 2 11½	- - -
1802	-	-	-	-	404 - 4½	770 2 10½	124 - 2½	45 10 -
1803	-	-	-	-	344 3 3	1,005 11 -½	212 12 4½	10 - -
1804	-	-	-	-	387 - 6	797 13 7½	275 6 9	22 5 -
1805	-	-	-	-	202 2 3	681 13 3	214 17 5	329 2 6
1806	-	-	-	-	251 12 -	753 4 5	203 3 3½	- - -
1807	-	-	-	-	270 4 1½	775 17 1	203 19 1	218 18 -
1808	-	-	-	-	166 1 3	540 1 8	166 3 4	110 - -
1809	-	-	-	-	772 2 6	840 5 2½	112 16 5½	- - -
1810	-	-	-	-	163 12 9	579 6 10	96 8 -½	- - -
1811	-	-	-	-	157 4 3	558 5 1½	107 15 11	- - -
1812	-	-	-	-	129 12 -	531 - 9½	93 17 5½	22 15 -
1813	-	-	-	-	144 18 10	602 15 2	84 10 1	- - -
1814	-	-	-	-	136 19 8	682 18 6	120 - 3	38 10 -
1815	-	-	-	-	194 7 11	620 13 1½	184 4 3	800 - -
1816	-	-	-	-	145 1 8	340 10 6½	171 6 11½	739 7 -
1817	-	-	-	-	149 2 -	357 7 2	122 10 9	- - -
1818	-	-	-	-	149 8 9	307 19 1	81 14 1	- - -
1819	-	-	-	-	89 3 9	341 16 10	62 5 6½	- - -
1820	-	-	-	-	72 1 9	314 19 9½	57 8 4½	106 17 6
1821	-	-	-	-	1,962 12 -	321 11 6½	420 13 5	- - -
1822	-	-	-	-	37 17 -	247 - 2½	199 2 10½	126 18 6
1823	-	-	-	-	239 14 7	256 18 10	327 18 11	- - -
1824	-	-	-	-	41 15 10	189 17 6	328 16 10½	- - -
1825	-	-	-	-	40 14 2	215 10 6½	373 12 8	50 - -
£.					14,107 9 2½	20,377 12 1	5,048 3 6	3,279 8 6

Female Orphan House, Circular Road, Dublin, }
15th February 1826.

House, for each Year from the commencement of the Institution; and of the Donations and Subscriptions, from the same period to the Year 1825, inclusive.

Interest of Government Stock.	Produce of Butter sold.	Amount of Collections in Chapel.	Miscellaneous Receipts.	Total Donations and Subscriptions, &c. &c.	Amount of Parliamentary Grants.
£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
- - -	- - -	- - -	- - -	925 12 3	—
- - -	- - -	- - -	- - -	2,051 4 4	—
- - -	- - -	- - -	15 - -	1,440 5 2½	—
12 10 -	- - -	- - -	7 9 1	1,382 9 4	—
- - -	- - -	- - -	20 6 11½	1,359 15 3	—
- - -	- - -	- - -	- - -	2,405 16 4	—
- - -	- - -	- - -	112 4 7	1,050 6 5	—
- - -	- - -	- - -	59 16 1½	1,274 17 5½	—
5 - -	- - -	- - -	31 15 9	1,610 13 4½	—
17 10 -	- - -	- - -	8 2 5½	1,681 6 7	484 12 11½
37 10 -	- - -	- - -	5 1 2½	1,712 10 1½	484 12 11½
50 - -	- - -	- - -	3 10 5	1,397 3 10½	484 12 11½
62 10 -	- - -	- - -	2 1 1½	1,636 17 9½	949 4 10
75 - -	3 - 8	- - -	24 2 8	1,584 9 2½	1,175 10 -
75 - -	6 17 7	- - -	40 8 6	1,550 1 6	929 18 6½
175 - -	- - -	- - -	63 3 -	1,446 2 8½	1,048 13 7
175 - -	8 11 2	- - -	62 4 -½	1,714 13 6	1,266 16 5
235 - -	- - -	- - -	46 2 7	1,263 8 10	3,758 - -
385 - -	9 14 6	- - -	84 8 2	2,204 6 10	1,662 - -
385 - -	- - -	- - -	48 16 -½	1,273 3 8	1,577 - -
410 - -	- - -	- - -	67 11 6½	1,200 16 10	1,602 - -
410 - -	- - -	- - -	74 12 2½	1,261 17 5½	1,806 - -
410 - -	- - -	- - -	95 18 8½	1,338 3 9½	2,123 - -
410 - -	4 - 8	- - -	168 17 4	1,561 6 5	2,143 - -
425 - -	- - -	- - -	39 15 11½	2,264 1 3	3,447 - -
322 10 -	27 19 6	- - -	58 9 1½	1,805 4 9½	3,437 - -
262 1 7	2 5 -	- - -	57 17 11½	951 4 5½	3,000 - -
55 - -	- - -	144 2 8½	123 16 -	862 - 7½	2,499 5 -
10 - -	- - -	109 - 10½	141 8 3	753 15 3	2,816 13 4
10 - -	7 1 -	105 8 8	94 3 1	768 - 2	2,816 13 4
49 2 5	57 18 6	100 7 5	125 19 8	3,038 4 11½	2,600 - -
90 6 5½	59 13 6	95 10 8½	54 16 9	911 5 11	2,542 5 -
117 1 -	57 5 6	81 3 1	85 11 7½	1,165 13 6½	2,090 3 4
143 6 -	53 14 -	80 18 7	71 18 11	910 7 8½	2,034 3 4
160 16 -	59 1 10	75 5 1½	105 19 1½	1,080 19 5½	1,907 1 8
4,975 3 5½	357 3 5	791 17 2	2,001 8 11½	50,938 7 2½	50,685 7 3

R. Malins,

Register and Accountant.

Appendix, N° 53.

Appendix, N° 53.

A STATEMENT of the Amount of the PARLIAMENTARY GRANT to the *Female Orphan House*, Circular Road, Dublin, for the Year 1826; also, the Amount of Donations, Subscriptions, &c. &c. for the same period.

	£.	s.	d.	£.	s.	d.
Amount of Parliamentary Grant - - - - -	-	-	-	1,599	7	8
— Donations and Subscriptions - - - - -	214	6	-			
Produce of Charity Sermon - - - - -	208	14	10			
— Work done by Children - - - - -	421	7	5			
Amount of Legacies - - - - -	20	11	3			
— Interest on Government Stock - - - - -	174	6	4			
Produce of Butter sold - - - - -	57	18	11			
Amount of Collections in Chapel - - - - -	61	14	1			
— Miscellaneous Receipts - - - - -	76	15	2			
				1,235	14	-
TOTAL - - - - -	£.			2,835	1	8

11th May 1827.

R. Malins,
Register and Accountant.

SEVENTH REPORT

OF THE

COMMISSIONERS

OF

Irish Education Inquiry.

Dated *London*, 18th May 1827.

(ROYAL CORK INSTITUTION.)

Ordered, by The House of Commons, to be Printed,
8 June 1827.

SEVENTH REPORT

OF THE

COMMISSIONERS

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Irish Education Inquiry.

Dated London, 18th Mar. 1827.

(ROYAL COMMISSION)

Ordered by The House of Commons, to be Printed.
8 June 1827.

505

SEVENTH REPORT
OF
THE COMMISSIONERS
OF
IRISH EDUCATION INQUIRY.

MAY IT PLEASE YOUR MAJESTY:

WE, the undersigned Commissioners, nominated and appointed by a Commission under the Great Seal, bearing date the Fourteenth day of June, One thousand eight hundred and twenty-four, beg leave humbly to report, as follows:—

Royal Cork Institution.

WE should not, perhaps, have considered this Establishment as falling strictly within the scope of our Inquiries, or have made it the subject of investigation, if a strong desire had not been expressed in different quarters upon the subject, and particularly in the following Memorial transmitted to us from the Managers of the Institution.

To the Honourable His Majesty's Commissioners of Inquiry into the State of Education in Ireland.

The Memorial of the Managers of the Royal Cork Institution.

Sheweth,

THAT His Majesty having been graciously pleased to appoint you His Commissioners "to inquire into the nature and extent of the Instruction afforded by the several Institutions in Ireland, and maintained either in whole or in part by the public funds, &c."

That your Memorialists, in conformity with His Majesty's most gracious Commission, humbly entreat that you will be pleased to inquire into and report upon the state of the Royal Cork Institution, which was incorporated by Royal Charter, "for diffusing the knowledge and facilitating the general introduction of all improvements in Arts and Manufactures, especially Agriculture, and for teaching by Courses of Public Lectures and Experiments the application of Science to the common purposes of Life."

That your Memorialists have the honour to transmit you a Copy of the Charter and Bye Laws of the Institution; and have hereunto affixed the Seal of the Corporation, this 1st day of November 1824.

Signed on behalf of the Managers,

E. Davy,
Secy.

Tho^s Cuthbert, V. P.
W^m Beamish, V. P.

Having necessarily visited Cork, in reference to other objects, we deemed it expedient to comply with this request.

This Establishment appears to have been originally founded by the Rev. Mr. Hincks, a highly-respected Schoolmaster of Cork, who induced a few gentlemen of that city to subscribe for the purchase of philosophical apparatus, with a view to illustrate Lectures delivered by him to his pupils and others at his private residence.

A Charter of Incorporation was granted to this Society on the 20th March 1807, in the 47th year of George the 3d, on the petition of some of the principal Gentlemen of Cork, to the Duke of Bedford, at that time Lord Lieutenant of Ireland.

The persons whose names were subscribed to the petition were by charter constituted a Corporate Body by the name of "the Proprietors of the Cork Institution," and were appointed Managers for the first year, with power to acquire property to the annual value of 500 *l*.

A set of bye-laws was framed, providing for the election of a President, Secretary, and thirty Managers, of whom the two former, and one third of the latter, were to be chosen annually at a general Meeting of the Proprietors, to be held in the course of the autumn. Another General Meeting was also appointed to be held in the spring of each year. A Proprietor's qualification was fixed at thirty guineas (the number of Proprietors being unlimited), in consideration of which they become entitled to a personal and transferable right of free admission to the different objects of the Institution, and to various other privileges. The subscription of a life-member was fixed at fifteen guineas, and of an annual subscriber at three guineas: both of these classes enjoy the particular rights and privileges of Proprietors, as they are specified in the bye-laws.

Soon after the establishment of the Institution, Professors were appointed, and Lectures given in Natural Philosophy, Chemistry, Natural History and Agriculture. It was provided by the bye-laws that the united salaries of the Professors should not exceed one third of the funds of the Institution, nor the salary of any one exceed 100 *l*. per annum. Sums were appropriated for the purchase of suitable Philosophical Apparatus, Models of useful Machinery in every Art and Manufacture, and the most improved Implements of Husbandry. A Library was commenced, to be supported in part from special subscriptions, and in part by grants from the Funds of the Institution. A collection of Minerals was purchased, and a Botanic Garden established. These, with the appropriation of certain grants and subscriptions (not exceeding one third of the whole funds), to the purposes of Agriculture, under the superintendence of a Committee and Secretary, to act in concert with the several Country Farming Societies, constituted the objects of the Institution.

The four Professors are—first, Dr. Taylor, Lecturer on Natural History, who receives an annual salary of 100 *l*. Irish. He delivers a course of Lectures, which comprehends the sciences of Botany, Mineralogy, Geology and Zoology. It consists generally of twenty-four Lectures, which commence in April, and are given twice a week during two or three months. Dr. Taylor holds also the situation of general Superintendent of the Institution, for which he has a salary of 100 *l*. Irish per annum. He has lately undertaken to discharge gratuitously the duties of Secretary and Under Treasurer, for which Mr. Davy, until his resignation in 1826, received 150 *l*. per annum, which has been withdrawn in consequence of the reduction of the Parliamentary Grant.

Second,—The Professorship of Chemistry was vacant at the period of our visit of inspection, by the removal of Mr. Edmund Davy to the Royal Society of Dublin. The salary attached to it is 100 *l*. a year, Irish. The Lectures generally commence in October.

Third,—Dr. James Willes, M. D. is Lecturer on Natural Philosophy, and receives an annual salary of 100 *l*. Irish. In the course of the year, beginning either in March or June, he gives twenty-four or twenty-six Lectures on Optics, Mechanics, Hydrostatics, Electricity, and Astronomy.

The attendance on the three foregoing Classes is represented to us as being very numerous, and the Lectures which are given in the morning, are repeated in the evening by each Professor to another class.

Fourthly,

Fourth,—Mr. George Tisdall is the Lecturer on Agriculture, and has 100 *l.* a-year Irish, in consideration of which he now discharges also the duties of Agricultural Secretary, the salary of 50 *l.*, formerly annexed to that office, having been lately withdrawn. He commences his course in May, and gives one Lecture in each of fifteen weeks. These Lectures are not repeated in the evening. The attendance is much less numerous at these Lectures than at those of the other Professors.

The Department of practical Agriculture is under the direction of a separate Committee and Secretary, who are in correspondence and connection with the different Branch Farming Societies in the county, to which they make annual grants, proportioned to the amount of their respective subscriptions. The sums granted are applied in aid of their premiums. These grants formerly amounted to 500 *l.* a year, but have been latterly much reduced. The number of local Agricultural Societies, in connection with the Cork Institution, has declined from ten to six. As this branch of the Institution is distinct from that which has public instruction for its object, we shall abstain from any further detail respecting it.

The delivery of the various courses of Lectures, which we have already noticed, appears to be at once the most successful and important part of the Institution; its good effects are described by all the witnesses whom we have examined on the subject:—Dr. Taylor says, that his “morning course is usually attended by “persons of a higher order, and the evening lectures by commercial persons or “shopkeepers.” The same observation is applicable to the other classes, with exception of the agricultural. Some of the senior boys from the Schools in Cork attend the Lectures of the Institution.

Appendix,
N° 1.

The Lecture Room can accommodate about 200 persons, and is described as being generally full.

In speaking of the results of the Lectures, Mr. Cuthbert, one of the original Managers of the Institution, “thinks they have been attended with great utility in “the town; they are very much attended by ladies particularly, and by scientific “men; in fact, almost every man that wishes to improve himself attends either “morning or evening.” He also adds that he considers this branch of the Institution “as a place of education very much for the improvement of the younger “inhabitants of Cork.” Mr. Lecky, another of the original promoters of this Society, gives his opinion “that the Institution has done incalculable benefit to the “city and neighbourhood of Cork,” and “has raised a spirit of inquiry among “the middling classes, particularly with respect to science, that he thinks has been “of great benefit to them, and to the community at large.”

Appendix,
N° 2.

The testimony of several other witnesses might be quoted to the same effect.

In 1818, an attempt was made to extend the operation of the Institution by the appointment of Professors of Mathematics and Moral Philosophy, but though the general impression seems to have been in favour of the addition, it failed from insufficiency of funds for the purpose.

It was at one time proposed, and had been originally contemplated by the bye-laws, that some small amount of payments should be taken from persons attending the Lectures. But Dr. Taylor informed us, that “the Proprietors having the right “of transferring their tickets, being 204 in number, and transferring their tickets “to the morning as well as the evening lectures, the Public in fact had about “408 tickets in a day, and there could be but few remaining who would not have “it in their power to obtain a ticket, and the number became so very small that it “was resolved not to take money for admission.” In addition to the Proprietors tickets, the lecturers have the privilege of issuing them to applicants; and the witnesses generally seem to doubt, whether, in case the Proprietors waved their right of transfer, there would be found any considerable number of persons who would be willing to pay even a very moderate sum for admission; and they think that the attendance on the lectures would in all likelihood fall off very considerably in consequence of any such charge.

Connected with the Institution is a Botanic Garden, situated in the neighbourhood of Cork, and under the care of Mr. James Drummond, who receives 180 *l.* a year for finding coals, labour, and every thing that is required for the garden; he has also the privilege of disposing of the duplicate plants. The ground consists of

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nearly six Irish acres, of which only four are now cultivated for botanical purposes; between one and two acres have been turned into a nursery garden and shrubbery. Mr. Drummond supplies the botanical professor with specimens of plants, and the agricultural lecturer with samples of the different kinds of grasses, &c. He gives the following account of the present state of his collection:—"We have about 100 different sorts of grasses. We have about 500 hundred native plants that are wanting for the lectures. There are about 2,000 indigenous plants, including those in the twenty-fourth class or Cryptogamia of Linnæus." He subsequently adds, "I must observe that a great change has taken place in my situation within these six or seven years past. I was before merely a servant to the Institution, and my duty was to take care of the property of the Institution. But now the garden has become in some sort a nursery; I am obliged to introduce and cultivate such plants as I can find a demand for: 180 £. would be nothing to keep up a garden of four acres. I am satisfied that 5 or 600 £. a year would be the least sum that would be necessary to keep it up as it should be kept up." To account for this change, it may be necessary to state, that the Managers, finding the cost of the Garden formerly to be so considerable, as to be a heavy burthen on the limited funds of the Institution, were obliged to reduce the expenditure, and place it on its present footing. It has therefore ceased to be, strictly speaking, a Botanic Garden, Mr. Drummond (since the reduction of his allowance) making it as profitable as he can to himself, by the sale of fruit-trees, &c. to the amount of about 100 £. yearly.

From the general appearance of this Garden, its situation remote, from the Institution, and its difficult access, we were led to entertain great doubts as to the expediency of its being continued; and these doubts were materially confirmed by the testimony of persons whom we examined.

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N° 3.

Mr. Clear, the Treasurer of the Institution, being examined on this subject, stated, that "a number of the Proprietors have considered it rather an useless attachment to the Institution; others have been of a very different opinion."

Mr. Archdeacon Thompson, however, gives more decided evidence on this head, for he says, "My opinion is, that the Botanic Garden has been a millstone about the neck of the Institution since its first origin, partly arising from its unfortunate situation; and I am inclined to think, that since they contracted for the management of it, its utility has fallen off also."

We are ourselves of opinion that the Institution would on the whole derive advantage from its discontinuance. If the Society wish to establish a Mathematical Professorship, the saving thus effected might perhaps enable them to carry it into effect.

The Library consists of a good collection of scientific publications; to the medical part of which the students of the city and neighbourhood are said to resort with considerable advantage. The selection and purchase of Books is directed by a Library Committee, which is chosen out of the body of Managers. Between two and three hundred pounds are annually laid out on additional works, which sum is partly defrayed by special subscriptions. The hours of admission are from eleven to four. The late Librarian stated to us, that "if the Library could be opened in the evening it would be of the greatest advantage to this commercial city."

Appendix,
N° 1.

The Managers, with a view to the illustration of the Lectures, early turned their attention to the acquiring a Collection of specimens of Natural History. Of this Museum Dr. Taylor the Superintendant speaks as follows:—"When I lecture on Mineralogy there is a very good collection for that purpose; when I lecture on Zoology, the specimens are deficient. We have some presents made occasionally; but we have no funds; and such a collection requires great funds to make it available. But we have a tolerable collection of native Conchology, and a few specimens of Birds and Fishes."

In the Report of the proceedings of the Institution for 1825, the union of "The Royal Cork Society for the Fine Arts," with "The Royal Cork Institution," is stated to have taken place at the recommendation of the Lord Lieutenant of Ireland; and the collection of Casts, graciously presented by His Majesty to the former Society, has been removed to the Gallery of the Institution. There is also a Philosophical Apparatus for the illustration of the Scientific Lectures.

In the Appendix will be found an Account, furnished by the Treasurer, of the Receipts and Expenditure of the Institution, from its commencement to 1825, inclusive; by which it appears, that the expenditure for the latter year was £.2,168. 14s. 3½d.; the Parliamentary grant was £.2,058. 6s. 8d.; and the amount paid by annual subscribers £.73. 18s. 9d. No money appears to have been received for Proprietors shares during the last five years. But it was stated to us, that those shares, which were originally to be purchased for thirty guineas, are now to be sold for twenty guineas. In compliance with the Bye-laws, a moiety of the amount originally subscribed for shares, viz. £.2,093, was invested in the purchase of £.2,908. 1s. 8d. 3½ per cent government stock.

The House of the Society is situated in the South Mall, Cork, and the lease of it, subject to an annual rent of £.240, was purchased by the Institution in 1811, when a fine of 500 guineas was paid. The Lecture-room, and accommodations in general, are very insufficient for their purposes. The Building is much out of repair, and the Proprietors so dissatisfied with it, that the want of funds seems alone to have prevented their purchasing other premises.

(signed)	T. FRANKLAND LEWIS.	(L. s.)
	J. LESLIE FOSTER.	(L. s.)
	W. GRANT.	(L. s.)
	J. GLASSFORD.	(L. s.)
	A. R. BLAKE.	(L. s.)

London, 18th May 1827.

APPENDIX.

ROYAL CORK INSTITUTION.

Appendix.

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- 11.—AN ACCOUNT of the Expenditure of the Royal Cork Institution, from its Commencement in 1803 to 1825, inclusive.—The Annual Parliamentary Grants, from 1807 to 1825.—Amount of Sums paid by Proprietors for Shares purchased; and the Amount of Sums paid by Annual Subscribers - - - p. 36

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APPENDIX.

ROYAL CORK INSTITUTION.

Appendix, N^o 1.

Minutes of Evidence taken before the Commissioners of Education Inquiry, at Cork,

MONDAY, 25th September 1826.

Dr. Thomas Taylor, having been sworn, was Examined as follows.

WHAT Situations do you hold in the Cork Institution?—Lecturer on Natural History, Superintendent, Secretary, and Under-Treasurer; the two last offices have only fallen to my share within the last week, in consequence of Mr. Davy having removed to Dublin; he was Secretary and Under-Treasurer.

Were you appointed lecturer on Natural History at the first establishment of this Institution?—No.

When were you appointed?—I was appointed in the end of 1819, and I commenced to lecture in 1820.

Who was your predecessor?—Dr. Fleming was my predecessor as lecturer in Natural History; the managers of the Institution thought proper, in order to gain more respectable Professors, to unite the offices of Lecturer on Natural History and Superintendent. The office of Superintendent having become vacant they advertised an union of the offices, for which I stood, and which I received.

Had you been in the practice of lecturing upon that subject before you were elected here?—Never. I had published upon some subjects in natural history, which, I believe, was my principal recommendation.

Where were you educated?—In Trinity College, Dublin.

What number of rival candidates had you at your election?—I think there were nine.

What persons vote at the election of the Professors?—The Managers only.

What salary have you as lecturer on Natural History?—100*l.* Irish.

Is it a rule of the Institution that no Professor shall have more than 100*l.* Irish?—As lecturer.

What salary have you as superintendent?—100*l.* Irish.

Were you also to have a salary as Secretary?—The Managers have lately, since the departure of Mr. Davy, resolved to do away with the salary of the offices of Secretary and Under-Treasurer, which he held at 150*l.* a year; and I am to receive for doing the duties of the four departments, only what I received before: this is in consequence of the reduction of the Parliamentary Grant.

Are the Commissioners to understand that you take the salary of the two offices you held previously, and do the duties of Secretary and Sub-Treasurer; and that the salary formerly attached to those two offices ceases?—Yes. It is right to mention, that the Managers having made a resolution to commence with the new system in January next, since Mr. Davy would have received 25*l.* for the remaining three months of this year, they have allowed it to me.

Have the goodness to state what duty you discharged as lecturer on Natural History?—My duty is to deliver a course of twenty-four public lectures, to be repeated in the evening of the days; the morning course is usually attended by persons of a higher order, and the evening course by commercial persons and shopkeepers.

Are those twenty-four lectures all you deliver in the year?—Yes; the Professors are each of them I believe; as for myself, I can answer that I am, ready to deliver a longer and more elementary course, if classes could be found to pay for the trouble, but they cannot: the sort of class that Cork furnishes is chiefly that of a public class, and it is difficult to make public lectures interesting beyond the number of twenty-four in any one department.

Have your lectures ever been published?—Never; it is a practice with lecturers not to publish lectures; there was one course of lectures in which I stepped out of the limits prescribed to me by the Bye-laws of the Institution. I was to lecture in mineralogy and botany, and I volunteered one year to lecture both on mineralogy and zoology, and the course of lectures which I delivered on zoology was afterwards delivered verbatim by the Professor of the University of Dublin, professedly as mine, and so far they were published.

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Is the duty you have to perform as lecturer on Natural History discharged in twenty-four days?—It is discharged in twenty-four double lectures, but these occupy from two to three months, as they are delivered twice in the week, and sometimes three times in the week.

Are the lectures on natural history repeated, or do you vary any of them?—I lecture one year on botany, another year on mineralogy, and I have sometimes varied it by adding zoology to mineralogy; also different branches of the same subject are taken up in different years; the object of the lecturer is to excite as much interest as possible by varying the department of the science.

What number of persons attend your classes?—It is hard to give more than an average number; the commencement of every course is more fully attended than the end; persons seem to get weary of public lectures when they exceed twenty-four, but the lecture-room holds two hundred, and certainly for more than three fourths of the course it is full, morning and evening. I have known it occasionally to be very empty in consequence either of bad weather, or if it being the termination of a course.

In what way is the distinction between the different classes of the persons that attend morning and evening brought about?—It is entirely voluntary, sometimes the most respectable members of society attend the evening, who have not time to attend the morning, or who have omitted in consequence of some accident.

At what hour do you begin to lecture in the morning?—The usual hour is from two to three in the day-time, and from eight to nine in the evening.

What class of persons both as to age and situation, attend your morning class?—As to situation in life I should call them respectable gentry, and as to age I think they are nearly all adults.

Are they mostly male or female?—There is a very considerable proportion of females.

Should you think that above half are females?—I should think as good as an half, if not above it.

What class of persons generally attend your evening class?—In the evening, I suppose the better description of shopkeepers—that is to say, those who have got a certain degree of education, for to others it would be unintelligible.

Is the proportion of males and females the same?—Perhaps more males attend in the evening than in the morning, because the higher orders of females do not like coming out at night to attend a public class.

Has it ever occurred to you that some moderate payment might be taken from the persons attending lectures of this description?—It was attempted and originally contemplated, I believe, by the bye-laws of the Institution, but the proprietors having the right of transferring their tickets, being 204 in number, and transferring their tickets to the morning as well as the evening lectures, that, in fact, gave to the public 408 tickets in a day; and there could be but few remaining who would not have it in their power to obtain a ticket, and the number became so very small that it was resolved not to take money for admission.

If that right of giving free admission to the lectures were waved on the part of the proprietors, what payment do you think could be required, without materially diminishing the number of persons attending?—I think one guinea for a course the greatest limit; the numbers attending will be inversely as the price of the ticket; but I speak with some hesitation, because I know that in so limited a place as Cork the novelty of lectures is over. After lecturing six or eight years the number who will afterwards pay cannot be very great.

At the time when payment was received, were the lectures attended by many persons through transferable tickets?—I was not myself here at the time, but I understand it was the case that every proprietor took advantage of transferring his tickets.

And that the lectures were constantly attended by persons who had tickets from the proprietors?—Yes.

In point of fact, do the persons who attend now obtain tickets from members, or is the whole thing entirely open to any body who chooses to attend?—In point of fact, they do obtain them from proprietors, and also from the lecturers themselves; they apply to the lecturer, and he uses his discretion whether the person is fit for the lecture-room or not.

Then in order to be admitted to one of your lectures, it is necessary that a person in the first instance should notify it to you that he is desirous of attending, and receive from you a permission to attend?—Yes.

Unless he brings a ticket from a proprietor?—Yes; that admits him of course.

That you have no check upon?—Not the least.

Does a person obtain admission immediately upon presenting a ticket from a proprietor at the door?—Yes.

Of those who attend, do the greater number come in right of tickets, or by permission from yourself?—I think latterly, the greater number have applied to myself, but formerly they came almost entirely with proprietor's tickets. I think I have distributed for the last course of lectures two hundred tickets, independently of the proprietors.

Does a ticket go for the whole course, or for any individual lecture?—For the whole course.

Is it in the power of a member to transfer his ticket to an individual during the Course?—Yes: and to give his ticket to one individual in the morning, and to another in the evening.

His privilege is limited to two tickets in a day?—Yes.

And his own personal attendance besides?—Yes; at least they have never been refused.

Do any young persons, who are in the course of education at schools, or any other institutions existing at Cork, attend the lectures?—About two years ago, I think we were

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applied to by the principal schoolmasters of Cork to allow five or six of their senior boys to attend, to which the Managers acceded, and they each got five or six tickets to dispose of in the beginning of the season.

Does that practice continue?—That practice has continued; but latterly it was not satisfactory, as we found the boys made a great deal too much noise. As soon as we conceived they did not derive the benefit that was intended, we thought it better to defer it till they were of a better age.

Of what age were those boys?—I suppose from twelve to fourteen.

There is no such class of persons as subscribers to the lectures, but only proprietors?—Only proprietors: any person has a right to pay for a ticket if he chooses.

When payment was required, what was the sum taken?—One guinea.

Are we to understand you to say that there are four hundred different individuals who attend, more or less, during the classes?—Yes, I suppose so, from the fact of myself having distributed at least two hundred tickets, and the proprietors having distributed theirs; and I also conclude it from the fact of the lecture-room, as well in the morning as in the evening, not being able to hold all that come; the room will not hold more than two hundred.

Does the Museum of the Institution contain the specimens which are necessary for illustrating the subjects you lecture upon?—When I lecture on mineralogy there is a very good collection for that purpose; when I lecture on botany there is a botanical garden that answers all the necessary purposes; when I lecture on zoology the specimens are deficient; we have some presents made occasionally, but we have no funds, and such a collection requires great funds to make it available; but we have a tolerable collection of native conchology, and a few specimens of birds and fishes.

Are there not plates to which you can have reference?—We have abundance of books of plates, and we have recourse to them for want of specimens, but they are never so satisfactory to the class, nor do they make the same impression as specimens.

As being the Professor whose duty it is to lecture upon botany, does the botanic garden fall in any degree under your superintendence?—As superintendent of the botanic garden I am obliged to visit it, and take care that it is in proper order, and that the plants are taken proper care of by the curator of the garden. I mentioned before that the office of superintendent was attached to that of Lecturer on Natural History, in order to increase the salary; but besides that, the duties attached to the office of superintendent were so interwoven with that of professor of natural history that it became necessary to ally them together, for it is the business of the superintendent to arrange all the specimens of natural history given to the Museum.

Does the arrangement and the superintendence of the mineralogical collection fall under your care also?—Entirely; and I have made a new catalogue of them.

In lecturing upon mineralogy are your lectures principally directed to the explanation of minerals, or do you include geology?—Geology is included; but the great object of each course of lectures is to present the practical application of the substances to the purposes of life, for a public class will not bear the mere going over the dry characters of individual substances. When one is lecturing on mineralogy, for instance, on the subject of iron, under that head come the whole of the foundries, and the application of iron to every department of the arts.

You have stated that as superintendent your attention is directed to the collection of specimens of natural history, and to the botanic garden; does it comprehend any other subjects?—It does; in that situation I have to control the current expenses of the Institution; to take care of the property of the Institution; to see that all is in order, to take care that the other officers and servants of the Institution do their duty, and if not, to report to the managers.

You exercise a general superintendence?—Yes.

That applies to all officers whatever, receiving salary under the Institution?—Yes.

The Commissioners see that in the account of the expenditure of the Institution for the year ended the 5th of January 1826, the sum of 172*l.* is accounted for under the head of agriculture; is that expenditure in any way under your superintendence?—It is now, but it was not till within a week ago. It was the under-treasurer who took care that it should be applied to the objects for which the institution intended it.

It appears that 253*l.* 16*s.* was expended upon the botanic garden; was that expenditure under your direction?—It was not under my direction; but I can explain how it was divided, and how it was expended; there was 180*l.* given as a salary to the curator for finding labour of every description, coals for the green-houses, and keeping the plants in order; the rest went to pay the rent of green-houses, repairs, and taxes of the garden itself.

Does the curator perform that by contract?—He performs it by contract; he has besides that, the privilege of selling duplicate plants, but he is strictly bound down to keep up the number originally given to him; indeed he has even increased that number, and to supply the lectures on botany and agriculture with specimens.

Of what land does the garden consist?—Five acres and a half.

Is it held on lease?—It is.

Was a fine paid for the lease?—There was.

Is the garden in your opinion worth the rent paid for it?—I conceive it is, though it might be difficult to get the exact rent for it; but if we were to wish for a botanic garden we would be very glad to get it for the rent we pay; I think we pay about 7*l.* an acre for the land.

What length of lease have you?—985 years.

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Does the curator derive any other advantage from the garden than the sale of duplicates?—He receives 180*l.* a year, and with that he must find all the labour, plants, manure, coals, &c. that are requisite.

For what length of time is that contract?—The contract with the curator has diminished gradually from year to year; that contract was entered into two years ago.

For what length of time is it binding?—They have the power of dismissing the curator whenever they please; the curator has no tie upon them whatever.

You conceive they may lower the amount from year to year?—Yes; they are not bound for any specified time; I have reason to suppose that the sale of duplicates is very little indeed.

Has the curator a house?—He has a very small house.

Is he found in coals and candles?—No.

Does the garden contain a valuable collection of plants?—I think it does.

Is there any thing in it that is particularly rare or curious; or are the specimens in it to be found in the garden of Dublin?—I believe every specimen in it would be found in the garden of Dublin, except perhaps a very few things; we have occasionally sent to us seeds from abroad to the garden. I mentioned in the Report that we have a flowering plant that has never been found in Great Britain before; but that is of very rare occurrence.

Is there any other advantage to science derived from the botanic garden than the facility it gives you of obtaining specimens to lecture upon?—Yes, I conceive there is; I conceive it is subsidiary to the Horticultural Society of London, and that it introduces a variety not only of flowering plants, but of fruit trees of the most valuable kinds. The Horticultural Society lately sent over those which they had themselves collected at considerable expense from abroad and different parts of England which have been propagated.

Might not an individual, being a member of that society, obtain them in his own garden?—An individual, being a member of that society, I presume, might; but a very important office of a botanic garden, properly conducted, is to endeavour to naturalize useful foreign plants; we have constantly had an eye to that. All our correspondents have been asked by us to send seeds of those plants that are practically used, and that we thought would bear our climate.

Have you ever succeeded in attaining that object in any degree?—It is an object that has been taken up rather lately, since I joined the Institution. I cannot say that we have succeeded so far as to be able now to recommend plants for application to the purposes of life.

How far is it necessary to resort to specimens from a botanic garden in order to deliver lectures upon botany to a class in such a way that they may derive beneficial instruction?—You must have specimens to illustrate not only all the classes of the artificial system of Linnæus, but also the natural orders; you must have specimens to illustrate the substances from which useful timber and useful fruits, and culinary vegetables, are actually obtained, not only in this country but in others.

Does the ordinary practice of showing specimens, from what is called an *hortus siccus*, not provide a sufficient means of illustrating lectures on botany?—They are not sufficient to illustrate lectures on botany; they might be sufficient to afford demonstrations to persons sitting round a table, but a class are never satisfied with them, they are not satisfied even with the best plates.

Are not living substances for the most part to be procured in ordinary nursery gardens, without having an establishment for the purpose of furnishing them?—A great number are, but several are not; a great many, perhaps, could be collected in different nurseries, but the nurserymen lay out their capital chiefly in the rearing of plants for mere sale.

Are not those which are most useful and most fit for general purposes to be found in those nursery gardens for sale?—The nurseries confine themselves principally to fruit and timber trees, and to those flowering plants that are most common and most easily propagated.

Are there lectures on botany in Dublin?—There are, by two Professors; there is the garden of the College, and the garden of Glasnevin; the garden of the College is maintained at the private expense of the senior fellows; at an expense of not less than 600*l.* a year. I conceive the Cork garden to be the cheapest establishment of the kind perhaps in Europe, but certainly in the British dominions.

Did it ever occur to you that any mode might be adopted by which either the expenses of the botanic garden might be lessened, or the payment of them assisted,—is there any means by which the garden itself might be turned to any avail, except by selling duplicates of plants?—I never could conceive of any other way; if the garden were in a different situation from what it is, if it were nearer the city, and in some public walk, it would be possible to raise a subscription from those persons who might have the privilege of walking in it, but that is the only other mode I can think of.

Do any other duties than those you have described fall to your charge as superintendent?—Not as superintendent.

If the appointment of lecturer on natural history had been the only one that it was the intention of the managers to bestow upon the candidate, would it have been a sufficient object to induce you to seek for it?—Most undoubtedly not.

Will you describe your duties as sub-treasurer?—There is a treasurer through whom the checks go to the bank, and he has little more to do than that; the duty of the sub-treasurer is to receive and examine all accounts, and to see that the charges are proper, and where he is not agreed about the charge, to report to the managers; to pay all accounts; to pay all bills upwards of 10*l.*, through the treasurer, by check; all checks are drawn in the name

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name of the treasurer by the sub-treasurer, and to pay the current expenses of the Institution; to keep an account of vouchers, and to account to the Account Office.

Does any money pass through your hands as sub-treasurer?—Yes, to meet the incidental expenses of the Institution.

Do you retain any of it in your hands?—I must retain some, in order to meet the incidental expenses.

What is the largest amount you ever retain in your hands?—I do not draw until there is some call for money, and I have none in my hands, and merely to save the expense of check-books. I do not draw for less than 20 *l.*, or for more.

Does the treasurer keep any money in hand?—The treasurer keeps no money in his hands, it is lodged in the branch-bank of Ireland. Originally the treasurers were bankers in this town, but private bankers are done away with now.

The office of treasurer is honorary without any emolument?—Yes.

The Commissioners see, that in the account of the expenses of the preceding year, 320 *l.* were laid out in books, stationery, printing and advertisements; will you state whether you as superintendent had any direction in the selection or purchase of the books?—No; the selection and purchase of books is directed by a library-committee, which is chosen out of the body of managers. Books are recorded in a certain album, or book kept by the proprietors, and they meet so many times in a year, and select out of them such as they think fit for the library, and they order them at once.

Does the same observation apply to stationery?—The stationery does not form a very prominent feature of expense; the summonses are obliged to be sent round, which are printed; there is some paper, pens and ink for the Institution itself.

Do the accounts for books fall under your cognizance?—Yes.

Is it your duty to examine them previously to their being passed?—It is.

383 *l.* appears to have been paid for rent, taxes, and insurance; will you have the goodness to state to the Commissioners for what that rent is paid?—The rent and taxes are for the premises.

Do you reside on the premises?—I do.

Have you any other advantages than those derived from your salary?—I have my residence for my family; there are also coals and candles found me.

What servants are there living upon the premises of the Institution?—There are two porters and a charwoman, but not living on the premises. During the continuance of the lectures it is absolutely necessary to have two; one to remain at the inner door of the lecture-room, and the other at the outer door of the Institution.

Have they the charge of the different rooms in which the casts and collections are; is it their duty to keep them clean?—It is their duty to keep them partly clean; the charwoman is to wash the rooms down; it is their duty when any dust happens to come there to see them cleaned; they take out summonses for committee-meetings to managers and proprietors, sometimes to considerable distances, and one or other must constantly be in waiting; one of them also acts subsidiary to the chemical professor, assisting him in making preparations; and while he is busy in that it is absolutely necessary to have the other at the doors.

It appears from the accounts of the expenditure that the rent of the house has varied in different years?—It has been diminished within the last two years by the landlord, nearly 100 *l.* a year, in consequence of the fall of the times, and the Society threatening to go somewhere else if he did not do so.

Has not the Society itself incurred considerable expense by building?—It has.

In what way could they compel the landlord to reduce the rent?—Because they were perfectly aware that no other person would give the same rent.

Have the Society the power of giving up the lease if they wish it?—I conceive they have.

Has not the Institution the power of holding land in fee?—I believe it has to a small extent; but we have no funds that would enable us to build.

Are all your premises in the South Mall held in one tenure?—Yes; there was lately a stable taken in order to square the premises, and I believe that is now held in the same tenure.

Was any fine paid for the interest in those premises?—Yes, the fine was 568 *l.* 15 *s.*

Is not it the regulation of the Society that each Professor should take care of the apparatus necessary for his own lectures?—Yes.

Is that the practice?—It is; for instance; lately when the chemical professor vacated the place the managers ordered him to give up the apparatus to me as superintendent, to hold it till a new one was appointed.

In the account of the expenditure there is a payment of fifty guineas a year to a person of the name of Bath, for the care of the apparatus,—for what is that paid?—That is paid for the actual repair of the apparatus, to a person who is an artist, and a worker in philosophical instruments; he is to repair and make anew things that are wanting, and since the junction of the Society of Arts he has the charge of the casts.

Are you a Proprietor?—I am.

At what periods of the year are your lectures given?—My own lectures begin either in April or the beginning of May, according to the season for botany; and if it be the lectures on mineralogy they begin early in April, and continue for two or three months: two months when I lecture three times a week, and three months when I lecture twice a week.

Has the Institution any property arising from bequests or devises?—No.

Dr.
Thomas Taylor,
25 September,
1826.

Have any sums been subscribed, or given to the Society by individuals, except so far as is necessary to constitute the individuals giving, proprietors?—Not that I am aware of.

The payment of what sum constitutes a proprietor?—The payment at present of thirty guineas, if a person wishes to purchase an original share; that is the price fixed by the managers, but there are shares in the market that may be purchased for something less than that.

At what sum are they generally sold in the market?—The last four or five, as far as I have heard, at twenty guineas.

Have you any annual subscribers?—I believe there is one annual subscriber to the general purposes of the Institution.

Does an annual subscriber to any particular amount acquire any of the rights and privileges of the Institution?—No further than for that year.

What rights has he for the year?—It appears to me that he has the same as a proprietor.

Has the Society any, and what, permanent property?—They have a sum of 2,908 *l.* 1 *s.* 8 *d.* in three and a half per cent Government stock.

From what does that arise?—That stock was purchased by part of the produce of the original shares, one moiety of which was ordered by the 19th section of the bye-laws of the Institution to be laid out in the purchase of stock as a permanent fund.

When you apply to Parliament for a grant, do you give a detailed estimate of the purposes to which the grant is to be applied?—A detailed estimate.

Does your expenditure generally agree with the estimate in each item?—Very nearly; I think the estimate is a very little greater than our expenditure in general.

Do the different items of the estimate correspond with the expenditure?—I think all, excepting where there are incidental expenses; all fixed salaries and such things, precisely agree.

For instance, in the account of the expenditure of the Institution there is a sum of 153 *l.* 3 *s.* for agriculture, is that about the amount of the sum at which the expense of that department was estimated?—It is about the amount; it may vary, from one circumstance; if a farming society does not return its accounts by a certain time in the year, by the regulations it disentitles itself to the grant of that year, and therefore the amount may fall short thirty or forty pounds in any one year; but the money in general is expended as it is estimated.

You do not apply a sum of money which you have estimated as required for one purpose to another purpose?—I do not think we do; it may happen that we may exceed our estimate in one item, and fall short of it in another, but a perfect account is given, and the balance accounted for.

In passing the accounts before the Audit-board, is any reference made to the estimate?—I am not aware, I never passed an account with them yet.

Appendix, N^o 2.

Monday, 25th September 1826.

Thomas Cuthbert, Esq. having been sworn, was Examined, as follows:

Thomas Cuthbert,
Esq.
25 September,
1826.

YOU are one of the Vice-Presidents of the Royal Cork Institution?—I am.

Are you also a Proprietor of that Institution?—I am; I had originally two shares, one of which I gave to my son; he is a proprietor.

Were you one of the original proprietors?—I was.

Did you take an active part in the foundation of the Society?—I did.

Are you a manager of the Institution?—I am one of the managers. With respect to the original foundation, it was at the instance of Mr. Hincks, who was a long time secretary to the Institution in its infancy, and he was in fact the founder of the Institution. He kept a school in Cork, and being very much respected, at his instance several of the gentlemen subscribed, and laid the foundation of getting astronomical instruments and other matters for his lecturing for his pupils. Immediately after it came into some consequence, we were visited by Sir John Newport, and Sir John exerted himself, I believe, to get us a grant from Government; he was, I believe, Chancellor of the Exchequer at that time.

Was the grant made immediately upon the institution of the Society?—No, not till some years after. I am not certain whether it was before or after the grant that we got the Charter; I know that we were going on before we got the grant.

What has been the effect produced in the town by the lectures that have been given?—I think they have been attended with great utility in the town; they are very much attended by ladies particularly, and by scientific men; in fact, every man almost that wishes to improve himself attends either morning or evening; some it does not suit to attend in the morning, others in the evening; for instance, shopkeepers and the middling class of the people attend in the evening when the same lectures are repeated.

Do you consider it in the light of a place of education, or rather as the resort of persons who do not know well how to occupy their time?—Certainly as a place of education, very much for the improvement of the younger inhabitants of Cork.

Has it ever occurred to the managers, that it might be beneficially extended as a place of instruction?—It was proposed at one time to do so, but the opinion of the managers was against it; it was discussed a good deal, and I believe they were afraid it would interfere with the schools at present here, and likewise with the College; they did not wish, on

account

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 Thomas Cuthbert,
 Esq.
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 1826.

account of a jealousy with the College of Dublin, to have a School within the place; and indeed all the Masters here, who are Masters of very good academies, remonstrated against it, and said it would injure them.

Are not the classes attended by persons of a very different age from those who are able to attend the Schools?—The Masters of the Schools get so many tickets from each lecturer to distribute to the head classes, to the boys that they think likely to benefit by the lectures.

Has not that been discontinued?—That has not been discontinued by order of the managers; the liberty of doing it still remains at the option of the Schoolmasters.

Do you know whether the Schoolmasters do avail themselves of that privilege?—I cannot say; they did avail themselves, I know, of it.

As a principle, do you think it would be right that Schoolmasters should take pupils, and receive money for their instruction, and afterwards to any considerable extent avail themselves of instruction given at an Institution which is provided at the public expense?—It is only the lectures that they attend which may benefit them, and prepare them probably for the scientific reading of the College; it does not interfere at all with their classics; in that Institution, as it is constituted, that species of education for which the Schoolmaster is paid could not be attained, because the first ground-work of a boy's education is the classics.

Has it ever occurred to you that it might be beneficial to have lectures in Mathematics?—Certainly, I think it would be; we once had a lecture in Mathematics, but our means will not afford to pay the lecturer.

Has a lecturer on Moral Philosophy ever been contemplated?—There was a gentleman proposed to lecture on the subject, but we could not pay him; it was a gentleman who is a proprietor that applied for the place, and was very indignant at not being appointed.

What was his name?—Mr. Thompson.

According to the Charter, are you at liberty to appoint what Professors you please?—As far as our means go. A resident chemical lecturer would be of very great use in Cork; Mr. Davy was of great use to the manufacturing line particularly.

Is it not the intention of the managers to elect a new chemical professor in the place of Mr. Davy?—Certainly; Mr. Davy's time did not expire till last month.

How many candidates are there for that situation?—Three.

Are you upon either of the Committees of the Institution?—I was Vice-President of the Agricultural Committee.

Can you give the Commissioners an account of the proceedings under the Agricultural branch of the Society?—I think we had ten or eleven Associations at one time in operation; some of them for want of subscriptions have fallen off, or probably from the indolence of their secretaries; but we have at present either five or six in operation; one of their subscriptions amounts to 70*l.*; that is the Lismore Association.

In what way are those Societies connected with the Institution?—They subscribe a certain sum annually, which they give in premiums in their districts, and the part of the grant that is appropriated by the Managers for that department is given in proportion to the subscriptions of each Society.

Can the Commissioners be furnished with an account of the subscriptions to each Society, and the amount of the money granted to such; together with a statement of the application of that money?—Certainly; I think they can. Mr. Tisdall, who was acting as secretary to the Agricultural Society, and who is the lecturer, will be able I think, to give the necessary information.

Is the proportion of money granted to those Societies, and which is expended through the means of those Societies, large?—No; 500*l.* used to be the sum before our grant from Government was reduced; we generally distributed it amongst those Societies; we gave it to the ten Societies at 50*l.* a piece, and then we had a letter from Government, stating that it would be better to give it in proportion to the subscriptions of the different Societies, which we have adhered to; I believe about 340*l.* is what we have appropriated this year.

Have you had any opportunity of observing what the effect of these Agricultural Societies has been in the country?—They have been of very great use; we have in the neighbourhood of Cork very respectable ploughing-matches, which have made very good ploughmen, and very good farmers of a set of very indolent people, and in the different Associations in the Baronies it has been productive of very great advantage; that and the models that we have got over, have improved our ploughmen very much; formerly we had three men to a plough, now there is but one, with long reins. In some parts of the country you will see three men still.

Do not you rather attribute that to the general spirit of improvement which has necessarily spread over the country?—I do not; I think that but for the Farming Societies and the great attention of the gentlemen in the different neighbourhoods who have set a good example, it would not have been followed.

Do not you think the gentlemen would have set that example for the sake of their own interest, independently of the Societies?—I do not think they would if this Institution had not first set the matter going by giving them a grant, and encouraging them to get subscribers; our farming was very much behind hand indeed before the Farming Societies were instituted.

Are not the models of the most improved implements now pretty generally circulated over the country?—They are; we get over from Scotland, or from London, every new model that we think may be of advantage.

Thomas Cuttler,
Esq.
25 September,
1826.

Are not Scotch ploughs and Scotch carts in pretty general use amongst all farmers?—
They are,

Is not a very large proportion of the Southern part of Ireland cultivated by farmers who have so little capital that you can hardly expect them to carry their mode of cultivation to perfection?—They have very little capital.

Can you expect much improvement from persons so poor as they are?—No; but the Societies make up for their poverty by encouraging them, and making presents of implements to the best ploughmen, and the man that keeps his farm in the neatest order; they give local premiums, which have been attended with very good consequences, and they make up for the want of capital in some measure.

If models of good instruments have been introduced into the country, is not it probable that the artificers about the country have now learned to construct similar instruments for the use of the farmers in the country?—They take after the models they see in the Institution, but it is a very difficult matter to get some of them to use them.

Will not a sense of their own interest gradually overcome that difficulty?—I do not think it will till they are confident they are right; I got an instrument made after a model in the Institution, and till I stood by myself I could not get my ploughman to use it.

Can you state what rule is adopted with regard to the apportioning of the money with reference to the amount of the subscriptions?—The managers make grants to the different Societies of certain sums in proportion to their subscriptions; I think the grant upon the Agricultural item came to about 11 s. a pound on their subscription.

How do you separate the proportion of the funds applicable to Agricultural Societies from the general mass?—The Treasurer of each Society is obliged to give in a subscription list, which he guarantees to be accountable for to that Society: then according to that, we make the grant, and then we see the expenditure at the end of the year.

How do you know what sum to detach from your general grant for the purpose of those Societies?—We make our grant for that purpose in the proportion of our reduced grant; it was 500 l. before the reduction of the grant.

In what way is the payment of the subscriptions ascertained before the grant is made?—They are collected locally; the Treasurer gives in the names of the subscribers, and he is bound to account for that sum of money, and to pay it whether he receives it or not.

He is a local Treasurer?—He is.

Is there a separate Treasurer for each Society?—There is; they are in different Baronies in different parts of the country, and they fix on their local premiums whatever they think most advantageous to the country, either for the growth of flax, or for the best spinning, or any thing of that kind.

What other objects are aimed at by the Societies besides those you have mentioned?—They have a variety of objects in the Barony of Imokilly; they give premiums for the best green crops to the farmers, and two or three gentlemen of the Association go round to inspect.

Is it the practice of the Societies to distribute looms or spinning-wheels?—In some of the Societies they have done it, but the Ladies Associations have taken that part up more actively than the Gentlemen.

Can you state in what way the money is applied to those objects?—I cannot; I have not been a member of those Societies.

Have any alterations in the Society ever occurred to you which you think might be adopted with improvement?—None; we have not the means of improvement; we would wish for a better lecture-room, and a room for casts, if we had the means of obtaining it.

Are there any means by which the funds of the Society might be increased?—It is impossible; I do not think they would get 10 l. in Cork, for most of the men who wish well to it have become proprietors. Some subscribe to the Botanic Garden, and some to the Library; persons can subscribe to any department; but as to the lectures they can get tickets from any of the proprietors.

Are the tickets given by the proprietors sufficient to fill the lecture-room?—More than sufficient; the proprietors are above 200, and the room will not well accommodate 200.

You are aware that a change has lately been made in the appointment of the Sub-treasurer and the Secretary?—Mr. Davy was Sub-treasurer and Secretary, and we are obliged to economize: we have appointed doctor Taylor to those offices.

Could that principle be carried further in the Institution, and by that means could the number of officers be diminished?—No, we have gone as low as possible; we could not get a resident lecturer for the money. Doctor Taylor as superintendent of the Institution, lecturer and secretary, gets 200 l. on the new system; it was 250 l.

Is there any reference at all to religious principles in the lectures given, or in the selections made of individuals as lecturers?—None at all; the subject-matter of the lecture must be approved of by the managers; they point out the course.

Are the managers exclusively of any particular religion?—We have persons of all religions amongst us, Protestants, Catholics, Presbyterians and Quakers; in fact there is not a word ever mentioned about religion.

Are the classes also of a mixed character?—Yes; every person that wishes to go can get admittance, and they are most respectably filled.

In the balloting for proprietors, or those who are to succeed to proprietors shares, is the question of religion ever thought of?—No; it is never thought of; when any proprietor dies his executors can dispose of his share.

His son is admitted without ballot, is he not?—Yes.

But

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Thomas Cuthbert,
Esq.
25 September
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But any other person must be admitted by ballot?—Yes; but we generally take the person that is recommended.

Does the same rule apply to the individuals who are candidates for Professorships?—Yes; I do not think we have had an application from a Roman Catholic to fill any of the chairs.

Are the different Professors now Members of the Church of England?—They are.

What was the utmost extent of the grant you received from Government at any period?—2,500 *l.* I would beg to observe that the Botanic Garden is not kept in the style in which it ought to be kept, or as it was at first; Mr. Drummond is one of the most scientific gardeners to be found any where, and we allowed for it very handsomely at the commencement, but we found that we were obliged to economize; and consequently though the garden is kept as well as possible for the money expended, yet it is not like the Glasnevin Garden, or other Gardens of the same description.

Appendix, N^o 3.

Tuesday, 26th September 1826.

Mr. William Clear, having been sworn, was Examined, as follows:

Mr.
William Clear,
26 September
1826.

YOU are a Proprietor of the Cork Institution?—I am, and was one of the original Proprietors.

Are you now in any office in that Institution?—I hold the office of Treasurer.

That office is merely honorary?—It is so; it gives me a right to sit as a Manager at the Board.

But no money ever remains in your hands?—None.

What is your duty as Treasurer?—On the Under-Treasurer making out any account, he fills a check, which I sign; the money is deposited in the Branch-Bank of Ireland, and I sign a check for the payment of that sum of money.

Can you state when this Institution first assumed the shape which it bears at present?—In 1807, I believe the Charter was granted; a few gentlemen, about the number of thirty, subscribed originally ten guineas each towards furthering the objects of establishing an Institution in Cork, on the application of Mr. Hincks, who then acted as Treasurer, and in fact was the great promoter of the Institution. Government gave a Charter, and incorporated the Proprietors; and during the progress of the Charter a number of gentlemen became Proprietors at a reduced sum to what it would be under the Charter. Under the Charter we were not allowed to take a Proprietor under thirty guineas; the original shares were ten guineas; and while the Charter was getting forward, a number of gentlemen subscribed twenty guineas each. From the time the Charter was completed a Proprietor's share was thirty guineas; it could not be less by the express terms of the Charter. Then Mr. Hincks, who was the principal Manager and Actor, got together the apparatus, and was the sole lecturer at first to the Institution; he acted as honorary Secretary for a good many years, and afterwards the business became so heavy that it was necessary to remunerate him for his services, and from that time he got 150 *l.* a year as Secretary.

Were there meetings before the granting of the Charter?—There were several meetings. I believe it was called the Cork Philosophical and Literary Society.

Upon that grant of the Charter it assumed the shape that it now bears?—Yes.

Can you recollect when the first grant of money was made by Parliament?—I believe in 1807.

Immediately upon the granting of the Charter?—Yes; the first four years the grant was 2,000 *l.* Irish.

Was it afterwards increased?—It was afterwards increased; there had been an application made to obtain the old Custom House for the Institution; the house where it was originally held was a private house belonging to Mr. Hincks; it was too confined, and application was made for the old Custom House, which at that time was not used. As it was afterwards converted to some other purpose, it was not given; but 500 *l.* Irish was given instead, to provide a suitable place.

How long did that payment continue?—It was continued till within the last four years, and then it was reduced to 2,000 *l.* British. Up to 1822, the grant was 2,500 *l.* Irish; in 1823 and 1824 it was 2,000 *l.* British; in 1825 it was 1,900 *l.* British; the last year it has been reduced, I believe, something above 200 *l.*

Is it usual to send in an estimate with a petition previously to obtaining the grant?—Every year it is required by Government.

How soon after the granting of the Charter were the lectures regularly given?—I believe immediately after the granting of the Charter there were lecturers appointed, but I cannot charge my memory with the number of lecturers that were immediately appointed.

At present the Commissioners understand there are a lecturer on Chemistry, a lecturer on Natural Philosophy, a lecturer on Natural History, and a lecturer on Agriculture?—Yes; besides other gentlemen not attached to the Institution, who have occasionally given lectures on other subjects.

These four lecturers have each of them a salary of 100 *l.* Irish?—They have.

Do the gentlemen you last alluded to receive any salary from the Institution?—There have been two classes of them; some have lectured without receiving any thing from the Institution, but they have sold their tickets. There have been one or two cases within my

recollection

Mr.
William Clear,
26 September
1826.

recollection where sums were paid to the lecturers; smaller sums than to the regular professors.

Of what nature were those lectures?—There was one on Botany, during the absence of the regular professor on Natural History; there was another on Conchology, but I doubt if that was paid for by the Proprietors, but that on Botany I know was; there was either one or two courses on Botany.

The Commissioners understand that it is the practice of the Proprietors to distribute tickets to their friends for free admission to those lectures?—Every Proprietor has a right to a ticket for himself, and he likewise has a right to transfer that ticket to whom he pleases; but besides that, on the application of any respectable person at the Institution, as far as the accommodation of the Institution lecture-room will admit, tickets are given gratuitously; and there has no payment for a number of years been taken for any ticket.

Do you conceive that if the power of the Proprietors to distribute free admission tickets was in any way abridged, that there would be found persons in the town and neighbourhood of Cork to pay a small sum for admission to those lectures, so as to increase the fund of the Institution, and the salaries of the Lecturers?—I do not think there would; there would be a few that would pay, but not to any great extent.

If that payment was as low as 10s. for the whole course, do you suppose that persons would not be willing to pay?—I am sure that several would, but I do not think a large number would.

Could any payment be borne; could a payment as low as half-a-crown be borne?—It could be obtained from a considerable number, I should suppose.

Do you think even that payment would diminish the number that attend the Lectures?—I am sure it would very considerably.

What leads you to entertain that opinion; is it from any thing you have observed?—I was led to form that opinion from the description of persons who now attend; there are some courses of the Lectures that are much better attended than others, and there are some courses that I dare say would still obtain a great many to attend them; but there are some courses not of that popular nature that would induce a great number to attend; and any impediment thrown in their way would prevent their attendance.

Which are the popular Lectures?—The course on Chemistry is a particularly popular one, and it would bring a good attendance; but it must be recollected that the Proprietors have a right of admission to those Lectures, and the Proprietary is very large. The number that could be admitted in our lecture-room, independently of the Proprietors, if they all attended, is very small.

As it is evident that the Proprietors cannot maintain the Lectures without the assistance of Government, it is open to Government to consider upon what terms they will grant their assistance, and they might deem it expedient to ask of the Proprietors to abandon a part of their right, which right can be of no advantage to them without the Government assisted them?—Certainly.

Do you think upon a notification to that effect, that the Proprietors would find any difficulty in so far abandoning the right they now possess, as to give up the right of giving free admissions to persons to the Lectures, and to consent that each individual who attended should make a small payment?—I know that many of the Proprietors would willingly surrender that right, but there are a great many more, perhaps, who would not. I cannot speak decidedly upon that point. I would beg to observe in explanation of the opinion I gave with respect to payment for Lectures, that when the Institution was originally formed it was necessary to induce persons to attend, and tickets were sent round by the secretary at that time to all young persons to induce them to attend—it was a new thing in Cork. Now in consequence of the Lectures there has been a taste excited upon those subjects which did not then exist, and how far it would be well to check any thing of that kind by requiring payment, is a point to be considered.

You say that the Chemistry Lectures are attended with considerable eagerness; what other course do you consider as popular?—The Natural Philosophy; some parts of it at least have been very well attended.

Do you think that a moderate payment could be borne by the persons who attend the Lectures on Natural Philosophy?—Indeed I should suppose it could.

Has that point ever been considered by the Managers?—The Managers have had it before them at different times, but they never came to any decision upon the point.

Are the Lectures on Agriculture well attended?—I have never attended them myself; but I understand they are not well attended.

Do you suppose that the want of attendance at that class arises from the persons attending the Lectures being principally inhabitants of the town, and from their being persons not interested in agricultural pursuits?—That in part; and in part from practical agriculturists not putting any faith in theoretical systems.

In fact, you consider that it is not a subject that is well fitted to be made the subject of a course of Lectures?—Indeed I think not; an experimental farmer would in my opinion be much more fitted to advance agriculture. The Institution was formed at the time when the Duke of Bedford was Lord Lieutenant; he was particularly attached to agriculture, and agriculture was therefore made a leading point, as the Commissioners will see from our Charter.

Are the Lectures on Natural History well attended?—They are.

To what extent do you think that the Society consider themselves as bound by their Charter to devote themselves and their funds to the encouragement of agriculture?—The bye-laws

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Mr.
William Clear,
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bye-laws particularly require that a sum should be devoted to agriculture not exceeding one third of the whole amount.

Does it require that it should be equal to one third of the whole amount?—No; but there is a clause in the charter stating the Institution to be “for diffusing the knowledge and facilitating the general introduction of all improvements in arts and manufactures, especially agriculture;” and the Managers felt, that under that clause in the Charter they were bound to devote a certain portion of their fund to agriculture. They have reduced materially what they had originally granted to the objects of agriculture, and the sum now devoted is not, I suppose, half what it was originally. But a number have felt that it might be dispensed with altogether; at the same time, there are a number of country gentlemen attached to the Institution, who are favourers of agriculture, and they perhaps would not be pleased at agriculture being left out; they would naturally say, “You are bound by your Charter to support agriculture.” We felt that we could not get rid of the obligation to devote a certain part of our fund to it; but I am sure, that if Government permitted it, the majority would be found glad to get rid of it.

What is there connected with the agricultural department of the Institution that makes it necessary that it should have a separate secretary?—There is attached to the Institution a subscription from certain members, called a Farming Society, and he attends the meetings of that Board, and he likewise corresponds with the other societies in conjunction with the Farming Society; he, I believe, keeps their accounts, and regulates their proceedings, and summons meetings.

Could not that correspondence be carried on, and that duty be performed, by the general secretary of the Institution?—This year there has been a change made; his salary has been reduced. In consequence of the reduction of the grant a Committee of the Managers was appointed, to see in what part of the Institution they could curtail so as to make the reduced grant answer the objects of the Institution; and amongst the other curtailments, 50 *l.* was struck off Mr. Tisdall's salary, and from next January he will be entitled to 100 *l.* Irish, instead of 150 *l.* which he got before; the Managers required that he should perform the duty of agricultural secretary for that sum, as well as lecturer; but he demurred to that: however, there was a compromise made, by his consenting to do the duty of secretary gratuitously, and to let the 100 *l.* stand still as his salary as lecturer.

Has it ever been considered whether the Society, in the case of any lecturer becoming incapable from ill health, or any other infirmity, would think themselves bound to give him a retired salary, or whether they would let him altogether retire from the Institution without any payment whatever?—There has never an instance occurred of the kind; but I feel as a Manager, and I am sure it is the feelings of the other Managers, that they would not be bound to give any retired salary to a person incapable from any cause of performing the duties.

Do the Lecturers hold their situations subject to the will and pleasure of the Managers; Is it understood that they may be dismissed at any time without cause assigned?—The point is at issue between the lecturers and the managers, in consequence of the wording of the bye-laws. The lecturers conceive they cannot be dismissed without having failed to perform their duty properly. The managers say they have the power of putting them off when they please; for instance, if their grant is reduced so that they are not able to maintain them. However, the Professors say they have no right to do so; and there is some question on that point raised now, in consequence of the reduction of the grant. Every thing, however, has been arranged. There was another thing occurred to the managers; that if any of the lecturers insisted upon retaining his situation they could reduce his salary so as to make it not worth his while to retain it.

Do you think it would be beneficial if there were a course of Lectures on Mathematics?—I think it would.

Has it ever occurred to you that any other lecturer might be appointed than those which now exist, and a Mathematical Lecturer?—There have been at different times propositions for adding other lectureships to the Institution, which were taken into consideration by the managers; but they felt that they were limited by their funds. I believe they felt pretty generally that a Mathematical Professor would be a very useful one, if they had the means of establishing the professorship; but they had not the means, and therefore did not appoint one. There was one or two courses delivered on Mathematics, one on Arithmetic and Algebra by the celebrated Mr. Walker of Dublin, and one other gentleman at least lectured on the subject of Mathematics here; those, I believe, were not paid for by the Institution, but by the persons who attended the course; the Managers merely gave the rooms and their sanction. With regard to Moral Philosophy and History, they thought that to be less useful, though, if they had the means, they would like to establish such a lectureship. There was one gentleman very active in pressing those points (Mr. Thompson); he got a good many of the Proprietors at one time to meet and recommend such a thing to the managers. At the same time, it certainly was not intended at the original formation of the Institution, and it was particularly urged on those who formed it, that it should not wear the appearance of a College, or great School, so as in any way to interfere with the Dublin College; it was rather for young men whose parents were not able to afford them a scientific education at college, that they might, after getting the regular school education in the schools of the city, avail themselves of lectures on moderate terms.

Has the Institution hitherto been found to interfere in the slightest degree with the College at Dublin?—Not in the slightest degree.

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William Clear,
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Would the addition of two such Lectureships cause it to interfere in the slightest degree with the College?—I do not think it would.

As long as the Dublin College retained the power of conferring degrees, and as long as an Institution of this kind was wholly without any such power, is it possible that it could in any way interfere with the Dublin College?—In a very limited degree, certainly, if at all.

Can you recollect whether the attendance upon Mr. Walker's Lectures was numerous?—I can scarcely call it numerous, but it was a very respectable attendance.

If Lectures on Mathematics were regularly given, and it was known throughout the country that at such a period the Lectures would commence, would it not be likely that such a course of Lectures would be more numerously attended than a mere casual lecturer could possibly expect his to be?—There may be something in the novelty, and in the circumstance of a lecturer coming here, particularly a man like Mr. Walker, whose abilities are known; but I should suppose notwithstanding, that a lecturer on those subjects attached to the Institution would be well attended.

Do you know what payment was made to Mr. Walker?—I do not recollect; it is a great many years since.

The Commissioners observe, that the Institution is very much loaded with the rent of the buildings in which their collection is contained, and in which the Lectures are carried on; is there any means by which that charge could be diminished?—The rent at present is 327 *l.* 4 *s.* 8 *d.*; but I should observe, that there has been a reduction of 100 *l.* Irish on the rent of the buildings, though the full sum is put down. There were some Minors, and a legal reduction could no be made until either an Act of Parliament, or some similar power was given to reduce the rent in consequence of some legal difficulties, and therefore the receipt has passed for the full sum, but a less sum is taken. The Managers felt they were scarcely at liberty to say a reduction had positively taken place till it was sanctioned by some legal enactment. They had it in contemplation, if the funds permitted, to have built a new Lecture-room, and other rooms that they wanted, and they would not do so till they got a sufficiently safe title.

Is the title now considered sufficiently safe?—No, it is not; the legal enactments have not yet taken place.

Do they depend upon the sanction of the Court of Chancery?—Either the Court of Chancery or an Act of Parliament.

Would it not be better to purchase premises outright?—If they had the means of doing so, it would be better certainly.

Do you know the length of the lease?—It is for a long term of years, but I do not know the exact length. The Managers have the power of getting rid of it whenever they please, because it is but an assignment of the premises under which they hold. It was in agitation, if we had got a sufficient tenure, to endeavour to get some money from the public to aid us in order to add to our buildings and make a respectable Lecture-room.

Do you know any thing of the practice of admitting young persons from the schools to the Lectures?—Yes; there have been orders from the Managers to send as many as six tickets to five or six schools in Cork, to be given to the senior boys of those schools, at the discretion of the Master to admit them to the Lectures.

Have they availed themselves of that privilege?—They have.

Do they continue to do so?—They do.

Does it strike you that there would be any objection to individuals, admitted in that way, paying some small sum for the advantage they derive from the Lectures?—I dare say they might pay some small sum.

The Commissioners are informed that the lecturers are in the habit of delivering their Lectures twice in the day, and that the descriptions of persons who attend in the morning, and in the evening considerably differ. In case of it being thought right to take any payment from the persons who attend the Lectures, do you think it would be right to vary the sum taken for the attendance in the morning, and the attendance in the evening?—I rather think not, for there are a number of those school-boys that attend in the morning, though the morning-class may be considered the more fashionable class, and therefore at first it might appear that they could afford to pay more. A great portion of the class in the morning consists of fashionable ladies and gentleman, and the evening-class of rather an inferior description of persons; yet, perhaps, it might be well not to vary the sum paid for admission, for there are intermixtures notwithstanding.

What number of persons, whom you would designate as ladies and gentlemen, usually attend the Lectures?—They are very various; I should suppose half the audience in the morning may be of that respectable class.

What do you conceive to be the amount of the audience?—About two hundred the room conveniently holds seated, and I have seen the room crowded.

Do not you conceive that the ladies and gentlemen that attend would be willing to pay a subscription of a guinea a year each?—I can hardly judge from past experience, in consequence of the facility of admission, but I should conceive it reasonable to suppose that some at least would.

Do you think it would be desirable to admit persons with Proprietors tickets at less pay than others?—I should think it would, as the Proprietors have some vested right in the Institution by having purchased shares.

Would not the inequality of the charge discourage those persons who had to pay the higher

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higher price?—Perhaps under all circumstances it would be better that there should be the same charge to all.

If any arrangement could be made of the sort that has been alluded to, would it not be desirable that the proprietors should retain their own right of personal admission free, but that there should be a check imposed upon their right of transferring it?—Yes; I think it would be a desirable arrangement; perhaps if they had the right of admission, either morning or evening, as they chose, and if they wished to have a transferable ticket, they should pay the same as another person.

Can you furnish an account to the Commissioners of the sums received in each year by way of subscription or donation since the commencement of the Institution?—I am not aware of any sums received in the way of donation, excepting the Parliamentary Grant; but I could furnish an account by examining the books, of what has been paid by proprietors for shares in each year.

Have you not annual subscribers besides proprietors?—We have annual subscribers.

Can you furnish an account of what has been paid either by annual subscribers, or by proprietors purchasing shares?—Yes, I believe I can, by consulting the books of accounts.

Can you also furnish an account of the expenditure of the Institution?—I can.

[The Witness was requested to furnish such Accounts.]

Are there not subscribers to the library?—There are to the number of about sixty or seventy.

Are the annual subscriptions to the library applied especially to the purposes of the library?—They are; the annual subscribers to the library are chiefly medical men; and it is a sort of arrangement with the library-committee that their subscriptions should be all laid out in medical books.

Would lectures on anatomy answer at the Institution?—I think not. We have a very excellent anatomical school in Cork, which supersedes entirely the necessity of any such thing at the Institution.

Are there not several committees formed for different departments of the Institution?—There are; there is one for the botanical garden; one for the library; there is one called the Committee of Fine Arts, there is a Committee of Science, and another for the Accounts.

Have you any means in the Institution of promoting the cultivation of the fine arts?—Young men, on a respectable recommendation, are admitted to attend the Institution to take copies from the casts which are there deposited, and drawings from several books of drawings which are there.

How did you obtain the casts?—The casts were originally a present from His Majesty to a society in Cork, called the Society of Fine Arts. The society found themselves in debt; they could not pay the rent of the premises in which the casts were contained, and they got considerably embarrassed; they applied to Government for aid; Government said they could grant no aid, but recommended them to join the Cork Institution, and to get part of their grant appropriated for the purpose. On that, an arrangement was made that we should get the casts into the Institution; we had to pay the debt that was contracted, and which was due on them; and since that they have been in the Institution.

In what year did that take place?—It was two or three years since.

What was the amount of the debt that was paid?—The debt, I believe, was five or six hundred pounds; but there was a compromise for three hundred pounds.

Are there many students who attend for the purpose of drawing from the statues?—I am not aware of the number, but I have frequently seen five or six young men there; there was a young man who attained to considerable perfection in copying those statues, and it was thought advisable that he should go to Rome to perfect his education, having exhibited considerable talent; his name was Hogan.

Is there any thing known respecting his proficiency?—He had made several statues, and he presented one to Sir John Leicester, which was, I understand, very much admired; and Sir John Leicester gave him a sum of money to assist him in following his profession in Rome.

Do any modellers attend at the Institution?—They are principally engaged in drawing.

Are they admitted freely?—They are.

Does the botanic garden fall much under your notice?—Not particularly; I know some circumstances with regard to it.

Have any doubts ever arisen with the proprietors as to the expediency of continuing it?—A number of the proprietors have considered it rather an useless attachment to the Institution; others have been of a very different opinion.

Is it of any benefit except affording specimens for the botanical lecturer to lecture upon?—It is a benefit to students in botany besides.

Are there many such students?—There are a good many young men, in the medical profession particularly, who wish to acquire a knowledge of botany; there have been occasionally medical plants obtained there which were not to be obtained in any other place. I have heard physicians in the city speak, in that respect, well of it, having been able to obtain plants for medical purposes there which they could not obtain elsewhere.

With regard to any influence that may have been produced upon the inhabitants of the town and neighbourhood generally by the existence of this Institution, have you observed whether it has at all tended to improve the general state of mind and taste of the people?—I think it has had a very considerable effect. Previously to the formation of the Institution there was comparatively little acquaintance with science in the city, but since that

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period those who have devoted themselves to that study have been very numerous ; it has been the means of exciting a very general taste for science among the rising young men of the city.

Do you think that that is still upon the increase ?—I think it is.

The Commissioners understand that the Institution is open to all classes of religious persuasions ?—It is ; there is no distinction of any kind.

Has any thing of a party spirit ever crept into it at any time ?—I think not.

Do you find that the classes are attended equally by persons of all persuasions ?—They are attended by all sorts of persons, without any sort of distinction.

If any lecturer were to go out of his way with a view to touch upon any point connected with religious matters, would it be found fault with by the Managers ?—It certainly would.

Has it ever occurred to you, that the funds might be administered in such a way as to make the Institution more useful ?—Certainly ; there is no Institution perfect ; but the managers have administered the funds of the Institution according to their best judgment, with the exception of agriculture, which they thought themselves bound to promote by the terms of the Charter. There was some years since a letter from Government saying, that they did not approve the sums given for agricultural purposes in the way of premiums ; and a deputation, I believe, waited on the Lord Lieutenant, or on the chief secretary, and the objection was given up, and they were allowed to go on as before.

Appendix, N° 4.

Tuesday, 26th September 1826.

Mr. John Lecky was Examined upon his solemn affirmation, as follows :

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ARE you one of the managers of the Royal Cork Institution ?—Not at present, but I have been very frequently ; I am now out by rotation.

The Commissioners understand that you have taken a considerable interest in the management of that Institution from the first beginning ?—I have.

Were you one of its first promoters ?—Yes.

Is there any particular department of the Institution that you have attended to more than the others ?—I have attended more to the Observatory—the astronomical part, than any other.

Have lectures on Astronomy ever formed any part of the object of the Institution ?—They have.

By whom were they delivered ?—By Doctor Willes, the Professor of Natural Philosophy.

Have you observed that the lectures delivered in this Institution have produced much effect on society in Cork.—Have they tended to spread much taste for study and knowledge ?—My opinion is, that the Institution has done incalculable benefit to the city and neighbourhood of Cork in that respect.

Will you describe the general nature of the effect it has produced ?—It has raised a spirit of inquiry among the middling classes, particularly with respect to science ; that I think has been of great benefit to them and to the community at large.

The Commissioners observe that the Institution comprehends different objects ; partly agriculture, and partly science.—Which department of the Institution do you think has been productive of the most benefit ?—I do not know which of the four departments has produced most benefit ; I think all of them are useful.

What do you observe has been the effect of the lectures on agriculture, and the premiums distributed through the means of the Agricultural Societies ; do you think they have produced any material benefit ?—I apprehend they have benefited the country by introducing a better mode of farming.

To what extent do you think they have succeeded in that object ?—If the system of agriculture in this country was similar to that in England, and the land was apportioned in farms of fifty or sixty acres each, I think a system of scientific agriculture would be very beneficial ; but whilst the land is divided out into such small farms, as it is at present in this country, I think that no system of scientific agriculture can be pursued with such benefit.

The Commissioners observe that there are now four lecturers appointed ; have you ever had occasion to think that that number might be increased with advantage to the Institution ; do you think, for instance, that it would be desirable to institute a lecture on Mathematics, or a lecture on History and Moral Philosophy ?—I am doubtful of its being necessary to have a separate lecture for those sciences ; but I think the Astronomical lecturer might give a few lectures in Mathematics at the commencement of his course.

Would it not be desirable, in an institution that professes to give education and instruction, to give more instruction in mathematics than could possibly be comprehended in a few lectures ?—I doubt if the classes that attend the lectures require it.

Would not classes immediately be found who would seek for this information, if it could be obtained ?—I think that there are so many good schools in Cork, probably they would not.

Would not young persons attend after they had left school ?—I doubt whether they would.

Would not persons resort to Cork for the purpose of attending such lectures ?—I doubt it.

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You were one of the Committee in 1818 who made a Report concerning the improved system of lecturing in the Institution; and in that the Commissioners see that you refer to a former Report of a Committee, in which it is stated that the Professor of Natural Philosophy had complained much of the deficiency of mathematical knowledge in the greater part of his hearers, which frequently rendered it difficult to explain himself intelligibly, and compelled him to pass over slightly some of the most useful parts of his course; and he therefore recommended that lectures should occasionally be given in the Institution, on such branches of mathematical knowledge as were intimately connected with natural philosophy, which constituted, as it were, the grammar of that extensive science. Do you recollect that circumstance?—I recollect the Committee.

Has any thing been done in consequence of that recommendation?—I am not aware of any thing having been done; my idea is that there would not be an attendance on such lectures.

Have you any recollection of a gentleman of the name of Walker delivering a course of lectures on mathematics?—I recollect his delivering a lecture on the philosophy of arithmetic.

Was it well attended?—It was.

Do you think that any alteration could be made in the distribution of the funds of the Institution which would be productive of improvement, or which would make it more useful than it is at present?—I am not competent to give an opinion upon that.

Do you think that any arrangement could be made by which assistance could be obtained from the public towards the funds of the Society, which might assist in discharging the expense of it?—I should suppose the assistance to be derived in that way would be very trifling.

Do you think the lectures would be attended if the proprietors waved their privilege of transferring their tickets freely, and if each person that attended the lecture was forced to contribute some small sum?—I think the sum must be very small, and that the attendance would be of course in the inverse proportion of the sum they had to pay.

What sum do you think would be borne without difficulty?—It should be only a few shillings.

If a sum, however small, was taken, what do you think would be the best application of it?—I think it should be divided between the lecturer and the Institution; but I am afraid, if any money is to be paid for the tickets, that it will be a bar to a great many of the middling or poorer classes attending the lectures.

Is there not a small observatory attached to the Institution?—There is.

Are not the observations made in that observatory of considerable use to the sea-faring persons, to correct their chronometers by?—They have been, and may still be of considerable use to the sea-faring people for that purpose.

Appendix, N° 5.

Tuesday, 26th September 1826.

Mr. George Tisdall, having been sworn, was Examined, as follows:

THE Commissioners understand that you hold the situation of lecturer on agriculture in the Cork Institution?—Yes.

Do you hold any other situation?—I also hold the situation of agricultural secretary.

The Commissioners observe, in some of the accounts of the Institution, a notice of a publication; what is the nature of that publication?—A part of the duty of the agricultural secretary was to superintend the editing of the Munster Farmer's Magazine; the publication is now suspended.

What payment do you receive from the Institution as lecturer in agriculture?—100 l. a year.

What payment as secretary?—50 l. I have received till this year. In consequence of the reduction of the Parliamentary Grant they were obliged to retrench in various parts of the establishment, and amongst the rest they required me to discharge the duties of agricultural lecturer and agricultural secretary for 100 l. a year, to which I acceded.

What duty do you perform as lecturer on agriculture?—I lecture in the usual way, as other professors.

Were you appointed lecturer at the first commencement of the Institution?—No; Dr. Barry, a very eminent physician of this town, was the first agricultural professor. I succeeded to the situation in the year 1815, upon the resignation of Dr. Barry; he resigned in consequence of his extensive professional business, which prevented his attending to it.

Of how many lectures does your course consist?—The Managers do not appoint any particular number of lectures. In general I give about fifteen lectures, sometimes more; this last time I gave but fifteen, though I intended to give more, but it was in consequence of a misapprehension of the class. I invited them to a lecture at my farm; and as that was generally the concluding part of the course, they imagined that I had finished my course, and they did not attend afterwards.

What is the greatest number of lectures of which your course has ever consisted?—I could have given an unlimited number, for I had materials for it.

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What is the actual number of which it has ever consisted?—The actual number is very seldom more than fifteen.

What is the smallest number which it has ever comprehended?—At the commencement it did not extend to so much as fifteen; thirteen was what I gave the first course; but the labour of composing it was excessively great, and it really interfered with my health.

When does your course commence?—It generally commences in the month of May.

When did it commence upon the last occasion?—In the month of May.

How often in the course of the week do you lecture?—Once a week.

Do you deliver your lectures twice in the day?—No; the managers did not require me to do so, for this reason, they were chiefly attended by country gentlemen who could not attend in the evening. I expressed my readiness to some of the managers very frequently to deliver my lectures twice in the day, but on the principle that I have already mentioned they said it was not expedient; in fact the repetition of the same lecture is no trouble; the great labour is in composing it.

What number of persons attended your class upon the last occasion?—There were tickets applied for and issued to the amount of between eighty and ninety.

What was the actual attendance?—The actual attendance was not any thing near that proportion.

Will you state as nearly as you can what number attended at the beginning of the class?—At the beginning of the class it amounted upon some occasions to thirty, and between twenty and thirty for the greater part of the course.

At the close, what number attended?—At the close they fell off to fifteen or sixteen.

Is that about the usual attendance you have had of late years at your lectures?—I have had more upon former occasions. It may be necessary, perhaps, to explain why my lectures are not so well attended as those of other professors—the subjects treated of in an agricultural course may not be sufficiently delicate for female ears; I never had but two ladies that attended me; and it is impossible to make an agricultural course so interesting as any of the other lectures where they have interesting experiments to exhibit: it is to be presumed that no person will attend an agricultural course except for the purpose of actually receiving useful information.

Have any persons, who get their livelihood by the cultivation of land, attended your lectures as distinguished from the class of gentlemen farmers?—Yes; but not many. At this last course there was a son of a Scotch steward who put himself to very considerable inconvenience in coming to attend, and he did attend the greater part of the last course.

Is he a practical farmer?—He is a practical farmer—in fact he was a ploughman.

Was he not qualifying himself to be a bailiff or land steward?—I believe his object was merely to obtain agricultural information with a view to his own instruction.

Are not the persons who are the occupying farmers in this country for the most part persons possessed of very little capital, and cultivating but very small portions of ground?—Certainly, that is the description of by far the greater part of the tenantry.

Is a refined and highly improved system of agriculture, such as is pursued in the improved parts of Scotland and England, at all adapted to a tenantry under the circumstances in which the occupiers of land in the county of Cork are at present placed?—Certainly not; they are from their poverty utterly incapable of following the profession in the way in which it is followed in the extensive farms of England and Scotland, but at the same time they are capable of being instructed in many of the most useful branches in their own small way: for instance, with respect to the most important of all the arts, that of ploughing, a most beneficial effect has been produced by the interference of the Farming Societies, and the rewards they have given on ploughing-matches, and the countenance they have showed them upon those occasions.

Is that a subject which your lectures touch upon much?—They touch upon every subject.

Can you by lectures give any practical instruction in ploughing?—Certainly; and have done so. I exhibit a plough always as a model: I describe the way that it should be formed, and the proper mode of fixing the irons.

Have not most of the improved ploughs been introduced from Scotland and the improved parts of England?—From Scotland originally, and from different parts of England by the instrumentality of the Institution.

Have gentlemen living in the country the smallest difficulty in obtaining any plough that they want by sending to Scotland for it?—They can get them exceedingly well made in this town, in consequence of the models in the Institution.

Have many been made which have been copied from the models in the Institution?—Very many. I do not reside in the Institution myself, but I frequently attend there: I have received letters from gentlemen in the country requesting me to show different implements as models for carpenters and persons they have sent, and I have had a great deal of trouble in showing those models. I believe there is a servant of the Institution who always gives permission to those persons to come in, and he is able to prove that there is not a week in which there are not, on an average, three applications to see those machines, or three examinations of those machines by artificers of different kinds.

The Commissioners understand that there are several Agricultural Societies established in different parts of the country which are connected with the Institution?—There are six at present in existence.

Will you describe what is the nature of their connection with the Institution, and what assistance they derive from it?—I will give the Commissioners a short history of them.

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Previous to the connection between the Farming Societies and the Cork Institution, Lord Carbery, Lord Shannon, and several others of the landed proprietors of the county, thought it would be a good thing to establish a Farming Society for the county of Cork: they accordingly took an apartment in Patrick-street for that purpose, and they held several meetings: they did some business; they appointed a secretary; they offered some premiums: the only thing they did, that I know had a beneficial effect, was the purchase of a boar from England for the improvement of the breed of swine; but there was so little energy among them that it fell off, insomuch that I have been credibly informed they were not able about a year and a half afterwards, from their funds, to pay for the rent of the room in which they had their meetings, and that their secretary was not paid the salary that had been promised him. When it was found to be in a state of decline, some of the members of it thought it would be a good thing to incorporate it with the Institution: a proposal was made to the managers, and it was readily acceded to.

Was that before the Charter was granted?—That was, I believe, before the Charter was granted.

How long had the Institution existed before that Farming Society was incorporated with it?—I do not know exactly the year in which this Farming Society was established; but I believe the Charter of the Institution was granted in 1807; and I believe it must have been a year previous to that when the incorporation took place.

Can you say at all how long the Institution had existed before the incorporation took place?—I cannot say.

How long was it before those branch Societies were formed, connected with and founded upon the Institution?—The branch Societies were not formed till after the Charter was granted, and funds in the hands of the managers.

What is the greatest number of those branches that ever existed?—Ten; but there were but eight of these that were formed immediately after the Charter was granted, and they were allowed a share of the funds; the share that they were allowed out of the funds was 500*l.*

You have stated that the number is now reduced to six?—Yes.

To what do you attribute that reduction?—Several circumstances may have contributed to it; the principal one is this, that those Societies got a share of the grant without any regard to the amount of their subscription. It was rather from consideration of their utility and their merit; it continued for some years in that way. There was an addition afterwards of two Societies to the original number of eight. The two Societies that were added were in districts where few landed proprietors resided, and the amount of subscriptions from those was consequently very small; but they, notwithstanding, got a proportion of the grant to the Agricultural Department in consideration of the services they did, without any regard whatever to the amount of the subscription. Some time after that, Mr. Grant notified to the managers, as secretary to the Lords Justices, that they wished that the agricultural premiums should be altogether abolished. In consequence of that there was a great deal of anxiety entertained all over the county; all the landed proprietors took the alarm: they saw the benefit they derived from the agricultural grant, and Lord Carbery, Lord Shannon, and all the nobility and landed proprietors of the county, and all those who occupied any considerable extent of land, signed a petition to the Lord Lieutenant, to request that this order of the Lords Justices might be re-considered. It was re-considered; and Mr. Grant wrote back to the managers to state that it was the Lord Lieutenant's pleasure that the premiums should be given as usual to the Farming Societies, but at the same time recommending that they should be given in proportion to the amount of their subscriptions. In consequence of that we were not enabled to give to those Societies any thing that was worth their acceptance, and some of them discontinued their operations altogether, in consequence of the difficulty of obtaining subscriptions in their neighbourhood.

What sum of money do you now distribute among those six Societies?—The sum that was distributed last year was 300*l.*, the sum appropriated this year by the managers and proprietors was only 159*l.* 9*s.* 3*d.*, that was a certain sum in Irish currency reduced to British currency. The sum appropriated by the Agricultural Committee to the different Societies amounted to about 11*s.* 3*d.* in the pound on their subscriptions.

That sum being divided amongst each of the Societies, gave to them 11*s.* 3*d.* for every pound of their own subscriptions?—Yes.

What was the amount of the subscriptions of the Carrigaline Society?—23*l.* 2*s.*

What sum was appropriated to the Carrigaline Society?—11*l.* 17*s.*

Into whose hands was their subscription paid?—The treasurer of each Farming Society is obliged to send in an account of the amount of subscriptions for which he undertakes to be personally responsible himself; and then the Agricultural Committee appropriate to that Society a sum proportionate to that which he undertakes to be accountable for. At the conclusion of the year, previous to the month of April, when the accounts are sent to the Board of Accounts, all the different items of expenditure are regularly stated, and receipts upon proper stamps for the expenditure of every shilling of it produced to the Treasurer of the Cork Institution; those are forwarded to the Board of Accounts, and whatever information the Commissioners may want, that I am not capable of giving, with respect to the amount of those, may be had most accurately from that Board.

Do you receive receipts from the Secretary or Treasurer of each individual Farming Society, as to the distribution of the different sums of money given in premiums, and so on?—With the greatest accuracy.

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Can you state what was the distribution of the money made by the Carrigaline Society?—
I cannot tell that till we have their accounts.

Can you state it for any bye-gone year?—I have not any document relating to the Carrigaline Society.

What was the amount of the subscription of the Bandon Farming Society?—The Bandon Farming Society subscribed for the present year 49 *l.* 8 *s.*

What is the amount subscribed by the Imokilly Farming Society?—40 *l.* by estimate; the Kinalea Society has also subscribed 40 *l.*

What is the amount subscribed by the Kinnattalloon Society?—That is another name for the Lismore Society; it is a very excellent society; the reason I enter it as the Kinnattalloon Society is, that Lismore is in the county of Waterford; but they extended their Farming Society to the barony of Kinnattalloon, and the Cork Institution bound them to lay out the grant they received in the barony of Kinnattalloon in the county of Cork, conceiving that they were not entitled to grant money to be laid out in any other county. The amount of their subscription this year is 90 *l.* by estimate.

Where were the meetings of that Society held?—At Lismore.

In what way is it secured that the money granted to that Society shall be distributed among persons residing in the county of Cork?—By vouchers from the persons by whom the money is received.

What is the amount of the Fermoy subscription?—Fermoy has actually returned 65 *l.*

Does each of those Societies bring you receipts to the amount of their own subscriptions?—To the amount of their own subscriptions and the grant altogether; they have generally known what the grant would be; they have not done it this year, and the reason they did not do it this year is, that the managers of the Institution were unwilling to commit themselves by offering any sum to those Societies, or by granting any thing to those Societies till they knew what the fate of the application to Parliament would be. As soon as they got it they appropriated the sum, but it could not be confirmed except in a general meeting of the Proprietors, which takes place twice a year; one in the Spring assizes, the other in the Summer assizes.

By what was the amount of your grant from Parliament this year less than last year?—It was between 300 *l.* and 400 *l.* less; there was 100 *l.* taken off the year before.

Do you apprehend that the reduction of the grant will put an end to any of those Societies?—By no means; but I am satisfied it will slacken their efforts.

Do you apprehend that if the grant were altogether withheld it would put an end to those Societies?—With the exception of the Lismore Society, I believe it would be the destruction of every one; at the time the Institution received the communication I have mentioned from Mr. Grant, there were remonstrances from those Societies, stating their utter inability to go on if the grant was withheld.

The Commissioners have before them a printed paper offering certain premiums for the Bandon Agricultural Society for the year 1826. The first premium is “1 *l.* 10 *s.* to the best ploughman, including the ploughs of noblemen and gentlemen.”—Do you think it can be an object to give premiums to ploughmen employed by noblemen and gentlemen?—I think it may be dispensed with now, but at the commencement it was of the greatest utility; it was an encouragement to their ploughmen; the premiums for those are very small, at least it is the general rule that the premiums for ploughing to noblemens ploughmen should be a mere gratuity to the men, to encourage them to execute their work well; but at the commencement it was absolutely necessary to give premiums in that way, otherwise there would be no ploughing-match; there was no skill whatever in ploughing among the tenantry; but the degree of competition between the working farmers and the gentlemens ploughmen was so great, that the working farmers in many instances excelled notwithstanding the imperfection of their implements.

By the papers that the Commissioners have before them, it appears that a considerable number of premiums are given to persons who exhibit stock cattle, horses, cows and sheep; can you state whether the premiums of the first class are generally obtained by gentlemen, or whether they are generally obtained by working farmers?—It very frequently happens that they are obtained by gentlemen.

It appears, for instance, that the premium for the best draft-stallion is 6 *l.* 6 *s.*, and the premium for the best bull is five guineas, which premiums can be obtained by gentlemen; and it appears that the premiums for working farmers are, for the best bull 2 *l.*, and for the best ram 2 *l.* Can you state why it is thought desirable to give a smaller premium to the working farmers than in cases where gentlemen may be candidates?—From the great inferiority of the cattle, and the different descriptions of stock in the possession of working farmers; but I had no share whatever in framing that paper; the Agricultural Society of Ireland obtains a grant of I believe, 5,000 *l.* a year from Government, and their premiums for cattle, &c. are generally given to the gentry of the country.

Could not these Societies connect themselves with the Agricultural Society of Ireland?—I am not aware of any mode of connexion of the kind. Sure I am that the Agricultural Society of Ireland would give but a very small proportion of their aid to so remote a part of the country.

Have the Societies ever given premiums for objects connected with the manufacture of linen?—I am not aware of any; they have given premiums for the cultivation of flax.

Have they ever distributed looms or spinning-wheels?—I believe that the Fermoy Society once appropriated a part of their funds to the purchase of spinning-wheels for the purpose

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purpose of distribution, and the Agricultural Committee disapproved of that appropriation of the grant, and the grant was in consequence withheld from that Society; they disapproved of it because they imagined that they had a claim upon the Linen Board; but I speak from a very vague recollection upon the subject.

Is not the hardy breed of cattle, established in Ireland, better adapted to the exposed pasture in which it is raised, than any improved breed that can be imported from England?—I am satisfied there are many breeds of cattle, and sheep especially, that by careful culture may be considerably improved.

Do you believe that Devon cattle could stand the exposure on the mountains of this country?—The North Devon are sufficiently hardy for it, and the South Down sheep would be a very valuable stock to introduce into this part of the country.

Have you with you a syllabus of your course of lectures?—I have.

[*The Witness delivered in the same.*]

What are your duties as agricultural secretary, and what portion of your time do they occupy?—It is my duty to have the Agricultural Committee summoned on the third Wednesday of every month in the year; it is my duty to correspond, wherever there is occasion for it, with the secretaries of all the different Farming Societies; it is my duty to receive their accounts; the treasurer of the Institution inspects those accounts, and transmits them to the Board of Accounts, with all the necessary vouchers, and it frequently happens that with respect to some of those societies, the correspondence is by no means a sinecure; I am obliged from the dilatoriness and the procrastination of a few, frequently to urge them. It is also my duty to attend two general meetings in each year, of the proprietors and agricultural subscribers, including the members of the Farming Societies; and to superintend and make arrangements for general ploughing-matches, such as procuring a suitable field for the purpose; and having the lots for each plough surveyed and marked out on the preceding day. All this is attended with considerable trouble.

Is there any thing in this duty that could not be performed by the general secretary of the Institution?—Mr. Hincks, who had been the general secretary of the Institution before my appointment, assured me that one of the principal reasons why he gave up the situation, and abandoned the Institution, was the duty of agricultural secretary, which he was utterly incompetent to discharge, in consequence of his want of agricultural knowledge.

You think, therefore, that whoever is the agricultural lecturer ought to be intrusted with that correspondence?—The managers made it a condition; it was to be presumed that the agricultural lecturer was acquainted with agricultural subjects, and they would not elect any man as agricultural lecturer who did not undertake to do the duty of agricultural secretary, receiving a remuneration for it; that remuneration they have, in consequence of the reduction of the Parliamentary Grant, taken away. I have with me two or three papers relating to my department of the Institution, which perhaps may be useful to the Commissioners, and which I will deliver in. I will beg to give some explanation with respect to one of them. At the time that the Commissioners of Inquiry were expected to examine the affairs of the Institution two years ago, I wrote to the different Farming Societies to send in an account of the state of Agriculture in their several districts, previously to the formation of the Society, and subsequently to it; and I wrote also to one of the first agricultural authorities, and indeed one of the first literary characters in the kingdom, Mr. Townsend, the author of a Statistical Survey of the County of Cork, for his view of it. He was one of the original patrons of the Institution, but from his state of health, he has not been able to come much to town within the last few years; and this is a letter from Mr. Townsend to me, which may possibly afford the Commissioners some information.

[*The Witness delivered in the same.*]

Appendix, N° 6.

Tuesday, 26th September 1826.

Dr. Thomas Tuckey, M. D. having been sworn, was Examined, as follows:

ARE you now one of the Managers of the Cork Institution?—I am; I was chosen at the last assizes; I had been off by rotation.

How long have you been a Proprietor?—About seven years; but I have been a subscriber to the Library a great many years.

Do you think that the Lectures delivered at the Institution are productive of a beneficial effect in Cork?—I think very great; I think the greatest benefit that they have been of is to the young men, to the rising generation; I think it has given them a taste for science and literature in general; they read to prepare themselves to understand the Lectures, and the Lectures induce them to read afterwards; and I think instead of spending their evenings in taverns and elsewhere, they are much more inclined to scientific subjects than they were in former days.

Do you think that is still upon the increase?—I think it is.

Does it appear to you to have given more of a literary turn to society?—I think that it has; there were two debating societies here, there is only one of them in existence now; I have attended them, and I have seen very good papers there occasionally on scientific subjects,

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subjects, to which I am certain the Institution alone gave rise; and I think it has been of very great benefit to the young gentlemen of the medical profession.

In what way does it benefit the gentlemen of that profession?—By their attending the chemical lectures, and the lectures on natural philosophy, and on botany, and there is a good library to have recourse to, where there is a most valuable collection of medical books.

Is great care taken in the selection of the books purchased by the Society?—I conceive there is?—I have been on the library committee whenever I have been a manager, and we endeavoured to select books of science and expensive works that individuals could not purchase. A good deal of the money is expended in purely medical works, because the greater number of the subscribers to the library are medical men.

Do you entertain any doubt that very considerable benefit has been derived from the facility which young persons have of obtaining those books to refer to?—I am convinced that very considerable benefit has been derived.

Books are allowed to be taken out, are they not?—They are, under restrictions; valuable plates cannot be taken out.

What portion of the funds of the Society is annually allotted to the purchase of books?—I conceive that all the money that is subscribed to the library goes to it; perhaps it may average 200 *l.* or 300 *l.* a year, but I never had any thing to do with the pecuniary concerns of the Institution.

The Commissioners observe that there are four lecturers appointed. Has it ever occurred to you that that number might be advantageously extended, and that other subjects might be comprehended in the instruction given at the Institution?—I recollect once there was a wish to have a professor of ethics there, but it did not meet the wishes of the managers; they thought it might lead to the discussion of theological subjects, and they did not approve of having any thing of the kind. It was proposed also to have mathematics taught there, in order to qualify the pupils to attend the lectures of the professor of natural philosophy. I recollect some persons were very anxious to have an Elementary School there, but the managers did not approve of it, they thought it was not part of the original design of the Institution.

Do you think that it would be advantageous to have a lecturer in Mathematics?—I think it would most indubitably, if the funds would allow of it; I think the more lecturers we have the better.

Always supposing that a lecturer was strictly prohibited from entering into religious matters, would it not be advantageous to have a lecturer on Moral Philosophy?—With respect to moral philosophy, I should think that might be learned sufficiently from books; there are no demonstrations there, and there is nothing that requires experiments; it is nothing more than a lecturer reading from a book.

If persons are collected in a class, and lectures are given orally, and well illustrated and explained, does not it attract attention in a way that it is difficult to do by books?—I have no hesitation in saying that the more lecturers we have the better, under the restriction that they would not enter into theological subjects, but my answers apply to the present state of the funds.

The Commissioners observe that the proprietors obtain by their subscription the right not only to attend the lectures themselves personally, but to authorize any other individual to attend any lecture that may be given; do you not think that the Institution might be very materially benefited by the proprietors waving a part of their privilege; that is to say, giving up their right of transferring the right of attendance, and putting the lectures upon this footing, that a small payment should be made by every person attending, which payment should be divided into portions, one part of which should go to a stock-purse belonging to the Institution, and the other, which in all propriety ought to be the larger part, to the lecturer himself?—I do not conceive that the proprietors have that power; the way they do it is this, each proprietor gets a ticket, and he shows that ticket at the door, without which no person is admitted; if he does not mean to go himself he gives that ticket to any other person he chooses, but I do not conceive that he can go himself, and that he can also get permission for any other person to go without asking leave of the lecturer; in other words, there can only one person go in upon one ticket; and it is supposed that every proprietor is represented there but by one person, except that they have been in the habit of sending six tickets to each of the Schools at Cork, which may be given to the most deserving scholars. With respect to the second part of the question, for many years there has not been any person to take a ticket from the lecturers by payment; formerly there were a few.

Where so large a number of persons can be admitted by tickets given by the proprietors, is it not evidently impossible that payment could be obtained from any number of other persons?—I do think at the present time that payment cannot be obtained.

Have you any doubt that payment could be obtained if the proprietors gave up their privilege, and ceased to transfer their tickets?—Unquestionably; I conceive that many persons would pay that do not pay now; that a great many would be very anxious to attend the lectures; and that if they could not get them without payment, they would pay a moderate sum.

Would not that afford a very proper and a very obvious means of enlarging the salaries of the lecturers, and of providing a fund that might be very advantageous and useful to the Institution itself?—I am afraid that in the present depressed times the number that would attend would be small, if the contribution was so large as to be expected to increase the general funds thereby.

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Have there not been occasionally lectures given at the Institution by persons who were not the regular professors?—There have; I recollect Mr. Thelwall giving a lecture there upon Elocution; his prices were so much for the course, and so much for each single lecture.

What sort of a class had he?—He had a very numerous class.

Was not there a gentleman of the name of Walker who lectured upon Mathematics?—I know he did lecture in Cork, but I think it was on what he called the Philosophy of Arithmetic; but I was not in Cork at that time.

Did you ever hear what sort of a class he had?—I should think it was not very numerous, because it was a subject that not many would understand. Mr. Peall, who was a Professor of the Dublin Society, was quartered at Ballincollig as the veterinary surgeon, and he gave a course of lectures; they were a guinea each course, and there were a good many attended them. I do not know that there was ever a course there at a less price than a guinea, except a small course of lectures that the Librarian gave on Elocution; I believe they were nine or ten shillings.

Was that fully attended?—No, I believe not. I recollect a course of lectures given there on Conchology by Mr. Thompson, and I believe he gave a course on Botany also.

Do you know what the attendance is upon the different lectures?—I attended but one course of Agriculture, and I should think the number varied at perhaps from forty to fifty; they were all males. I have attended other courses, and I think they were generally as full as the room could hold; I have seen persons standing very often; I never saw any person go away for want of room.

Has the attendance relaxed lately?—I have never understood that it has; I believe they are all extremely well attended.

Can you inform the Commissioners what advantage is derived from the establishment of the Botanic Garden?—If any gentleman or lady has any inclination to study botany they can attend the lectures, and see the plants there. I know that some of the members and managers think that it is not attended with much benefit, and the Botanic Garden is in a most inconvenient situation; but they have the same facility of learning botany there as they have in every other place where there is a professor and a Botanic Garden: perhaps the plants are not labelled so much as they ought to be; they were marked at one time, but they have been defaced by time, and we have been obliged to curtail the expenditure on the Botanic Garden.

Can you state whether the institution of the Botanic Garden is of any use for medical purposes?—As I do not practise medicine myself, I do not think I could answer that question so well as a practitioner; but I should rather think it has not been of so much benefit as the other objects of the Institution.

Have you attended at all to the operation of the agricultural branch of the Institution?—Never; I have been present as a manager merely, when they were apportioning the money, and they generally did it according to the sums that the Society subscribed. Government, I understood, wished that a considerable part of it should go to those Agricultural Societies.

Do you entertain any doubt that the most useful and beneficial part of this Institution has been the scientific part of it, and that the instructions delivered by means of lectures, has been more beneficial than any other species of instruction?—I certainly think that the scientific lectures are the most useful; I must say, however, that I attended the lectures on Agriculture, and as far as I was able to judge, I thought it was a very clear theoretical and practical course of lectures. It seems to me that it would be a very great improvement if the Professor could go round and give lectures in the different country towns, because then all the gentlemen in the neighbourhood could attend.

Are there any alterations that you can suggest in the Society, that you think would be productive of benefit?—They have a very inconvenient Lecture Room, and the library is not as convenient as it might be; but there is one thing that I think would be a very great object for the Institution; they have a great deal of ground that they might turn to some use, and it would be a great object to know on what footing they stand, whether the Parliamentary Grant is to be continued or not.

Appendix, N^o 7.*Wednesday, 27th September 1826.*

Dr. James Willes, M. D. having been sworn, was Examined as follows:

YOU are a practising physician in the city of Cork?—I am.

You also lecture on Natural Philosophy at the Royal Cork Institution?—Yes, and have done so for twelve years back.

The Commissioners understand that your class is numerously attended?—I believe I have as full a class as any at the Institution; except, perhaps, that of the Professor of Chemistry. I regret that sometimes we have not room to accommodate those who would attend. Our room has been repeatedly over-filled, but the number varies according to the interest that people feel in the part of the course in which I may happen to be engaged.

Do you lecture twice a day?—I sometimes lecture twice in the day, and sometimes give a lecture in the evening, and repeat it the next day at two o'clock; but the same lecture is always repeated either on the same day, or on two successive days.

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On both occasions you find the room full?—Very often; always a respectable attendance; sometimes it is over full.

Is the name of every person that attends a course of lectures inserted in a book or paper?—I understand the mode to be to deliver tickets at the will of the proprietors, either for themselves or to their representatives, and there are additional tickets given; some at the will and discretion of the lecturer, to those whom he may consider his friends, or to any eligible applicant, whom he may suppose unequal to pay the price of an attendance; and there are other tickets given to the different respectable Schools, so that in that way the room is calculated by the lecturer, and he gives as many tickets as he supposes will fill the room.

Do you think that all the persons attend every day, or are there any considerable number absent one day and present another?—I am not prepared exactly to answer the question accurately; but this I can say, that there are some lectures, at the delivery of which individuals make their appearance, who do not attend the course regularly—some favourite subjects attract crowds; but in general, I think, we have the same people attending through the course, with that single exception; where there is an interesting apparatus to be exhibited we have of course a much greater number attending.

Have you occasion to observe that the same persons attend repeatedly?—I have had several people attending from the time that I began to lecture till the present time.

What proportion of females attend?—I have never estimated: there are a good number of women.

Is it one third, or one half?—I should suppose nearly one third, as well as I could guess.

What number of lectures do you deliver?—From twenty-two to twenty-six. I believe the last astronomical course, which was the shortest, was either three or four-and-twenty; the other courses are twenty-four to twenty-six.

At what period do you begin to lecture?—Our regular time for lecturing is either in the month of March or in the month of June. This last year I have been prevented by illness—by an attack in my lungs, from delivering the course. If the lectures are not delivered in the course of the year I shall not take any remuneration for them.

Have you any hope of being able to resume your lecturing in the course of the year?—To be candid, I think that the great increase of my professional duties lately, will compel me to resign the situation I hold in the Institution.

What subjects do you comprehend in your lectures from time to time?—Mechanics, optics, hydraulics, hydrostatics, sounds, electricity and astronomy.

Are the lectures advertised in the papers?—Always.

Have you reason to believe that the persons that attend your class of lectures attend also the other classes?—I believe that a great number that attend my class attend all the lectures: that, I should expect to be more particularly the case among the younger students.

Is the larger proportion of the persons that attend the class what you would call younger students, or is it attended by adults?—A great number of adults attend, but the proportion of juvenile students has been lately greatly increased by the liberty given to the different masters of the respectable Schools to send some of their boys—I believe six from each School.

Has that practice been attended with advantage?—I think it has been attended with very material advantage.

Has it ever occurred to you to consider whether a small payment might not be advantageously required from the persons attending the lectures, and the proceeds either applied to the benefit of the lecturer entirely, or in part to the lecturer, and in part to the Institution?—I should suppose that would depend in a great measure upon the class likely to attend, and the increased facility given by the enlargement of the lecture-room, so as to hold a greater number. I have always thought that if a man were to devote his whole time to the business of the professorship, something more ought to be afforded to men of character and literary attainments than they can have at the Cork Institution. Holding the situation of professor there, if I were to give up my professional engagements, I should certainly expect a very handsome addition to my present emoluments there; but I have been content with the salary I have had there, and endeavoured always conscientiously to give a fair return for it, without entering into the question whether any addition were desirable.

Do you think that a small payment would discourage the attendance very materially?—I think many individuals might be got who would attend the lectures if the liberty were given of attending at a small sum. The shutting out the proprietors from their privileges would of course bring a great number of people to the lectures that cannot now attend; but my idea is that if there were a larger lecture-room we might have a very large class, small sums being required; but if I may be allowed to speak my own feelings upon the subject, if I were to give a course of lectures on my own account, a course of astronomy suppose, and I had a private apparatus, and was at the whole expense of those lectures, I should prefer having a certain number at a guinea a ticket, and giving gratuitous tickets to others who could not afford that sum rather than taking a smaller sum.

Do not you think that there is always an objection on the part of persons attending lectures to pay, when any considerable number of persons in the same situation with themselves are admitted freely?—It might be so; it would appear to me rather a desirable thing, if the object were to enlarge the class, to have a sum of money advanced for the purpose of enlarging the lecture-room; it would be advanced but once, and in that case there being room to accommodate

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accommodate a larger class, I think a small sum might be taken; but it appears to me that that sum should not be in the first instance divided between the Professor and the Institution; but it should be considered as an aid to enable the Institution to pay its Professors; and I do believe that the Professors would in that case be glad to have an enlarged class at the same salary that they have at present; for my own part, nothing would delight me so much as to have 500 people to lecture to, because it would be a stimulus and encouragement.

Do you entertain any doubt that if the room was large enough to accommodate more persons, many more would be found to attend?—I believe that many more would attend if the liberty of attendance were more readily had; I may mention the Mechanics Institute as an example. Mr. Lardner gave a course of Lectures on Mechanics in the spring, which was very well attended; I think that many of the same individuals would be glad to come to our lectures.

Do you know what they paid for the course?—I believe a very small sum; the principle of payment appears to me to be a very excellent one; but it appears to me that it would not be desirable to apply it to our Institution unless a larger class-room could be built; as our room is only capable of accommodating 200 at the utmost, and I think that we should frequently have 400 people.

Do you think that the subjects lectured upon might be advantageously extended. In your view what would be the effect of instituting a lecture on Mathematics competent to go fully into that science?—I am very glad to be asked that question, because I should myself have hinted it to the Commissioners. I am perfectly satisfied that the experiment ought to be made; I have mentioned it at my own lectures; the lectures which I am in the habit of delivering are expressly popular lectures, and have of course excluded me as much as possible from mathematical illustration from their very nature, because the intention is to bring people together to give them a taste for science, and to attract attention by experiment; they are rather courses of experimental illustration than strictly philosophical lectures; but they will lead those who have a taste for the subject to a more minute investigation of it, and I think those who are desirous of pursuing it further, should have scientific lectures, accompanied by a running commentary, in the way of application to practical uses, delivered at least occasionally, if not annually. I think a chain of mathematical propositions shown to be valuable by their application to the arts and practical sciences would be very useful indeed, and though I confess from experience that the attendance would probably not for some time be very numerous, yet I think that many people who are now shut out entirely from such an opportunity, would, if they were instructed in that kind of way, be made useful members of society. I mentioned that I should despair for some little time of seeing a regularly full attendance, because I know that few people would be anxious to have such a course, and one reason for saying so is, that a very eminent lecturer, late fellow of Trinity College, John Walker, who lectured on the philosophy of arithmetic here, and on algebra, was very poorly attended; indeed it was a pitiful thing to see the class that man had, highly qualified, eloquent, and most happy in all his illustrations, that man, I believe, did not command at the end of his class twelve people.

If a lecturer were permanently established, and persons who would be likely to desire to obtain such information knew it to be regularly afforded there, would it not be likely that persons would be found to attend, who would not attend a casual lecture given occasionally, and without much notice?—I think we may reasonably presume, that if there were an established course the number would increase, but the demand, judging from the past attendance, has not appeared to be very great. I feel the thing to be wanting, and I have in my lectures stated my confident hope that at some future day we should have such a course of lectures. If I were to retain the situation I now hold in the Institution much longer, I think I should try the experiment myself.

Do you think that it would be desirable to go still further, and appoint a lecturer in Moral Philosophy, who might also be competent occasionally to enter more largely into general subjects of Literature, perhaps History, ancient and modern?—I should feel no objection to an occasional course in Moral Philosophy; we have had some experiments in the way of Moral Philosophy here already; there was a gentleman of the name of Rennie gave a course some time since, and there was another gentleman gave another course in Moral Philosophy some years ago, and they were pretty well attended.

The Commissioners would be glad to know your opinion with regard to the utility of a part of your Institution which is attended with a good deal of expense, namely, the Botanic Garden; does it answer any very beneficial purpose, either as being instrumental in assisting persons in the study of botany, or for any medical purposes, or for the purpose of naturalizing useful plants, or of making persons acquainted with useful plants, an acquaintance with which they could not otherwise obtain?—I think the Commissioners are asking this question of an ignorant and prejudiced person; I am not a botanist myself; I am not partial to the thing; and perhaps I under-rate that part of the Institution, and therefore I beg to decline giving an opinion about it.

It has been suggested to the Commissioners that it is of considerable use in a medicinal point of view; your situation would naturally induce you to know whether it is so or not?—That we may occasionally find a valuable herb at the Botanical Garden which we cannot find elsewhere I am ready to admit, and that we always find in our Botanical Curator every assistance that we can desire in the examination and description of plants is also very certain, and that is a very pleasant thing to have; but I do not know that any other advantages are derived from the Botanical Garden. As far as relates to medicine, the plants that are valuable are generally very well known by most well-informed medical men.

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Is there any thing that you would wish to state to the Commissioners which you think might tend to improve the Institution and put it on a better footing?—I do not recollect that there is; I believe I have stated distinctly my opinion that we would get on better, as far as I can judge, and materially benefit ourselves and the public, if we had a larger lecture-room. I think that is the great thing wanted.

Appendix, N° 8.

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The Venerable Archdeacon *Thompson* having been sworn, was Examined as follows:

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ARE you a Proprietor of the Royal Cork Institution?—I am.

Have you been so from its first institution?—No, I have not.

How long is it since you were admitted?—I dare say seventeen or eighteen years.

Have you frequently been a Manager?—I have.

Have you interested yourself much in the concerns of the Institution?—At first I did; I have not latterly; not from the want of feeling an interest in it, or of being perfectly satisfied of the utility that it has been of to the community here, but my own business has prevented me; I have two or three times been a manager for three years, but latterly, since I ceased to be a manager, I have not gone there at all, for I have a great deal to do, partly in the line of my profession, and partly with other engagements in society here, charities and committees of different kinds. I do not think that money was ever better expended by Government than the money that has been allowed for the establishment of that Institution; I have been in Cork nearly thirty years, and have of course had a very good opportunity, being constantly resident, of perceiving the use that resulted from the establishment; it produces a desire of gaining information on the part of the young, both males and females, the consequence of which was, that as they advanced in life, they became a different class of persons from their predecessors, not better perhaps in morality or integrity, but persons of greater intelligence, and better members of society.

In your view it has had the effect of rather raising the tone of the minds of the people?—I think so, decidedly; I think the style of conversation has improved, and the subjects of conversation are different from what they were formerly.

Do you think that that improvement is still in progress?—I have not a doubt of it.

Do you think that the good effects produced by the instruction given by the lectures of the society might be increased, if there existed the means of establishing a lecturer in mathematics and a lecturer in moral philosophy?—The truth is, these questions have been mooted in Cork at different times within the last ten or twelve years, and I am not perfectly satisfied myself upon the subject, nor prepared perhaps to give the Commissioners all the satisfaction they might wish. I think that the lectures which have been delivered have excited a desire in the different descriptions of young persons who attend. I think that if the studies were rendered more abstract, many of them would not be capable of benefiting by them, and many of them would not desire the information, and I doubt whether in that case there might not be a falling off instead of an improvement.

What would be the effect of requiring a small payment from the persons attending the lectures?—I think the result of it would be the absence of many of those persons that now attend,

Would as moderate a payment as half a guinea, or even less than that, have the effect of deterring persons from attending a course consisting of twenty-four lectures?—I am inclined to think it would.

Could any means be devised by which the funds of the Institution could be increased by any subscriptions or donations, to be obtained within Cork itself, or the neighbourhood?—The Society has existed here so long that I think one might form an opinion of the future from the past; it has existed nearly twenty years, and in the way of an increase of books in the library, and of presents of matters of curiosity, I think there have been a good many additions made, but I am not aware of any mode of increasing its utility within the power of the people here; the persons who are proprietors consider that they have a sufficient stake in it, and perhaps would not be disposed to increase it.

The Commissioners observe that the institution goes to a considerable expense in maintaining a botanic garden, will you state what your opinion is as to the utility of that establishment?—My opinion is that the botanic garden has been a mill-stone about the neck of the Institution since its first origin, partly arising from its unfortunate situation; and I am inclined to think that since they contracted for the management of it, its utility has fallen off also; but in truth for three or four years past I have not much attended at the Institution, but whilst I was a manager that was the impression on my mind.

The Commissioners have observed that a very considerable portion of the funds of the Institution is applied in premiums, and other matters for the encouragement of agriculture. Will you state what is your opinion as to the expediency of that part of the expenditure?—Being a citizen of Cork I do not know much of the country, but I believe great benefits have resulted to this country from those agricultural premiums.

As the Institution has now acquired very much of a scientific character, would it not be desirable that the agricultural branch of it should be connected with the Agricultural Society of Ireland, and that the Institution should confine itself rather to subjects of science

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science, which it seems to have so beneficially promoted?—I am disposed to think that great benefits would result from that; it would require quite an alteration of the Charter to enable the Board to effect it; the Charter states the Institution to be for promoting improvements in arts and manufactures, especially agriculture. It always appeared to me, that that strong expression in the charter influenced the managers upon all occasions.

Are you acquainted with the mode in which the library of the institution is regulated?—I do not know how it is regulated now, I have not been in the library these three years; when I was manager I was one of the library-committee, but since that, I have not been there.

Has much benefit been derived by the public from the collection of books in the library?—I am sure a vast deal.

Do you believe that the selection of books is properly managed?—I think there are a great many admirable books in the library.

Do you believe that the funds of the Society are economically managed?—I believe they are, for the gentlemen who manage the accounts are men of intelligence, and I believe they are men of the strictest principles.

Can you point out any alteration which you think would have a tendency to make the Institution more beneficial and useful to the public than it is at present?—I am not prepared to offer any recommendation.

Appendix, N^o 9.

Wednesday, 27th September 1826.

Mr. James Drummond having been sworn, was Examined as follows:

WHAT situation do you hold in connection with the Cork Institution?—The situation of curator of the Botanic Garden.

How long have you held it?—Eighteen years.

Were you the first person appointed to that situation?—I was.

What are your duties as connected with it?—I have to superintend the Botanic Garden, to take care of the plants that are given me in charge, to supply the botanic lecturer with specimens of different things that are wanting for him, and to supply the agricultural lecturers with different things to exhibit; grasses and things of that kind.

Who preceded you in the situation you hold?—I was the first person who held the situation.

What is the size of the Botanic Garden?—It was originally six Irish acres, but part of it has been given up for some years past.

What salary do you receive?—When I was agreed with to come here as gardener, I got 100*l.* a year, with a house and an allowance of coals and candles, and about half an acre of ground as a vegetable garden, but that is entirely done away with now, the managers did not like the expense of the garden as it was on the first foundation, and they wished to reduce the expense of it; they allow me now 180*l.* a year, for finding coals, labour and every thing that is required for the garden; the only thing that is excepted is the painting of the hot-house and green-house, and painting the doors; that they do themselves when they wish to have it done, and they pay the rent of the place.

You do not for that money take charge of the whole of the six acres, but it is a part only of that ground that is now appropriated to botanical purposes?—It is only about four acres at present. I had about half an acre of the ground before, and they gave me in addition to that better than an acre to turn it into a nursery.

What proportion of the ground is occupied by a permanent shrubbery?—I should think there is about an acre in the shrubbery at present.

Does that shrubbery contain any shrub that is not to be found in almost every shrubbery in the kingdom?—There are very few shrubberies in Ireland that have so many trees as there are in that, and it would be of no use putting any thing rare in that part, it is so much exposed.

You say that a part of your duty is to take care of the plants, will you describe what your collection of plants consists of?—We have about a hundred different sorts of grasses there; we have about five hundred native plants that are wanting for the lecturers; the native plants are the most important parts of the study of botany,—those we must have convenient to give samples of them; I have to supply specimens of different things; those that grow in the neighbourhood I need not cultivate, for I can find them without: there are about 2,000 indigenous plants, including those in the twenty-fourth class, or cryptogamia of Linnæus.

Do many persons resort to your garden for the purpose of studying botany?—There are not a great many that resort to it for the purpose of studying botany scientifically, but there are a great many that resort to it for the purpose of seeing the flowers; the garden is very badly situated for visitors; there are four months in the year, from November to February when the roads are bad, and very few go there, but in the months of March, April and the following months there are a good many persons who visit it.

What plants do you supply for the use of the agricultural lecturer?—I supply specimens of all the grasses, artificial grasses and natural grasses, that are wanted, and I supply turnips and other things wanted, to exhibit to the class that attends the agricultural lectures.

Mr.
James Drummond,
27 September,
1826.

Mr.
James Drummond,
27 September,
1826.

Is it not a part of the object of the Institution to naturalize plants that are not indigenous?—It is a part of the object of the Institution to cultivate valuable plants, and to introduce them into the country; I have introduced a great number of very beautiful flowers into the garden. I must observe that a great change has taken place in my situation within these six or seven years past. I was before merely a servant to the Institution, and my duty was to take care of the property of the Institution; but now the garden has become in some sort a nursery. I am obliged to introduce and cultivate such plants as I can find a demand for; 180 *l.* would be nothing to keep up a garden of four acres; I am satisfied that five or six hundred pounds a year would be the least sum that would be necessary to keep it up as it should be kept up. I have since that time introduced from England a great many things, new and valuable fruit trees and other things.

Which plants you now cultivate for sale?—I now cultivate duplicates for sale.

That extends to all the plants that are much in request?—Yes, flowers and so on; I am obliged to pay a great deal of attention to them.

Is there in this neighbourhood a ready sale for such things?—There is very little sale; I have kept an account for several years since I had the garden, one year with another, till within this last year; I sold about 100 *l.* worth every year of duplicate plants out of the garden; I sold very little at first, but I had a greater allowance; at first I had 300 *l.* and that has been gradually reduced, according as I could introduce the plants that are in demand; the plants that are usually kept in botanic gardens are native plants, and many other inconspicuous flowers that may be interesting to botanists, but the principal plants that I sell are plants that the ladies are fond of,—ornamental plants.

Are the plants all properly labelled in the garden?—The grasses were labelled at one time, but they were the only part that were labelled, all the rest were arranged according to the Linnæan system, the native and medicinal plants separately; but when the back part of the garden was given up, we were obliged to include the medicinal plants, and the foreign herbaceous plants along with the native plants: Doctor Taylor and the managers wished to have the native plants arranged differently, and we are now going to arrange them in a separate department, as soon as we can.

Have you succeeded in raising many plants from seeds sent from abroad?—I have raised a good many plants from seed; I raised a very beautiful dianthus, which I distributed about in different places; we have no stove at present that we can keep plants from very hot countries in.

Have you anything but a greenhouse, the heat of which you can regulate?—We have two greenhouses.

We understand that you succeeded in growing a plant from Botany Bay, called the *eucalyptus earyophillea*?—Yes; I also raised a beautiful new rose that flowers early in May, and I found a beautiful new native plant here, the *pinguicala grandiflora* of E. Botany, that I have sent to different parts.

You are a corresponding member of the Horticultural Society?—Yes, I am; and an Associate of the Linnæan Society.

You state in one of your reports that you succeeded in raising some species of early brocoli?—There was a plant brought here by one of the proprietors of the Institution from France, and given to the Institution; the plant may be common enough in France.

You also notice in the report having introduced some sort of Brussels sprouts?—That is not cultivated here; they have very bad vegetables in Cork, and it would be desirable to introduce some good kinds of vegetables.

Under the present system of management do not you consider that the Botanic Garden is rather falling off?—It is; the Botanic Garden of course must fall off, and when there is no fund to replace individual plants, that will occasionally fall off under any system of management; a botanic garden should not be connected with a nursery by any means.

Under the present system of management, will not it rapidly become an useful nursery garden?—It is in some degree; but I do not lose any of the plants that are in the garden that it is possible to keep; I pay attention to them as far as possible, and supply them. I am bound by an agreement with the managers to do that, but I do not consider that a good plan for a botanic garden, if it can be avoided.

Do you find the agricultural plants much called for by the lecture on agriculture?—He, (the lecturer on agriculture) gives a course of lectures every season, and he exhibits specimens of those different plants useful in agriculture.

Could those specimens be procured if the garden did not exist?—The specimens for the agricultural lectures might be procured, because they are for the most part common, but the specimens for the botanical course of lectures could not possibly be procured; the most important plants introduced to the notice of botanists are the native plants of their country; now I venture to say, that in any nursery in Ireland, or at all events in Cork, there are not fifty native plants cultivated at a time, and very few nurserymen know any thing about them.

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Appendix, N° 10.

Thursday, 28th September 1826.

Mr. *Richard Dowden*, having been sworn, was Examined as follows:

THE Commissioners understand that you were at one time Librarian to the Cork Institution?—For seven years and a half.

Why did you resign that situation?—Merely because the salary was so small.

Can you suggest to the Commissioners any alteration or improvement in the Cork Institution?—Yes; I think there are a few matters that would be improvements in the Institution. I think one of the most important ones is giving the proprietors generally, with the consent of the managers who are selected, the power of altering their laws when they think fit, with reference to some authority, for instance, the Lord Lieutenant; there is a circumstance in the present rule that has been found very embarrassing;—there are eight or nine visitors who do not reside here, and have no opportunity of knowing the Institution; in fact they never visited the Institution, except perhaps one or two of them, for the seven years and an half that I was librarian,—the consequence is, that they know nothing of the wants of the Institution, or of the progress of it; now if the whole, or the majority of the proprietors, were allowed to recommend changes, and the Lord Lieutenant was made to supply the place of those visitors, he would be far more accessible than eight or nine different persons, perhaps some of them living at a distance.

Can that object be attained without a new charter?—I believe not.

Are there any other premises which the Institution could occupy in the town which are better suited to their purposes than the house they at present have?—I believe there are; the old Custom-house is at present in the hands of Government, in a great degree unoccupied, and they are willing to give it up; they have offered it to the city for the purpose of courts, and I am told that the city are undecided whether they will take it or not; the rent required for it is very moderate, only 70 *l.* a year; at the same time that the rent is over 240 *l.*; the holdings over are very bad, and very fragile; they never can be made into a good thing short of knocking them down to the ground and rebuilding them, and it is a wretched-looking place.

Have you any suggestions to make with regard to the library?—Yes; I think that if the library could be opened in the evening it would be of the greatest advantage to this commercial city.

Cannot the library be opened in the evening by the order of the managers, without reference to any higher authority?—I believe it can.

Mr.
Richard Dowden,
28 September
1826.

(Appendix, N^o 11.)

ROYAL CORK INSTITUTION.

AN ACCOUNT furnished by order of the "Commissioners of Education Inquiry," comprehending the following Particulars :

The Expenditure of the Royal Cork Institution, from its commencement in 1803 to 1825, inclusive :

The Annual Grants received from Parliament ; from the first in 1807 to 1825, inclusive :

Amount of Sums paid by Proprietors, for shares purchased :

Amount of Sums paid by Annual Subscribers.

YEARS.	EXPENDITURE.	Parliamentary Grant.	Paid by Proprietors for Shares.	Paid by Annual Subscribers.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.
1803 to 1807 and 1808	3,661 - 7	3,940 - -	2,320 10 -	10 4 9
1809 - -	2,145 17 11	1,936 - 9	- - -	28 13 9
1810 - -	2,789 14 2	1,995 8 9	- - -	46 12 9
1811 - -	3,896 1 4	2,495 3 8	836 1 3	26 7 -
1812 - -	3,044 15 6 $\frac{1}{2}$	2,498 13 11	477 15 -	29 11 6
1813 - -	3,079 1 4	2,500 - -	546 - -	67 4 3
1814 - -	3,216 10 1	2,500 - -	511 17 6	52 6 6
1815 - -	2,792 8 8	2,500 - -	170 12 6	42 1 9
1816 - -	3,165 5 4 $\frac{1}{2}$	2,500 - -	34 2 6	35 5 3
1817 - -	2,602 13 1 $\frac{1}{2}$	2,500 - -	- - -	32 19 9
1818 - -	2,672 12 11 $\frac{1}{2}$	2,500 - -	- - -	43 3 9
1819 - -	2,590 14 - $\frac{1}{2}$	2,490 9 2	68 5 -	38 13 6
1820 - -	2,673 19 9 $\frac{1}{2}$	2,491 13 4	34 2 6	89 17 3
1821 - -	2,363 11 2 $\frac{1}{2}$	2,490 5 2	- - -	78 18 9
1822 - -	2,313 1 5	2,166 13 4	- - -	55 14 9
1823 - -	2,694 9 10	2,166 13 4	- - -	54 12 -
1824 - -	2,475 19 5	2,166 13 4	- - -	75 1 6
1825 - -	2,168 14 3 $\frac{1}{2}$	2,058 6 8	- - -	73 18 9
£.	50,346 11 1	43,896 1 5	4,999 6 3	881 7 6

Note.—The above amount of expenditure does not include a sum of £2,093 paid for £2,908. 1s. 8d. 3 $\frac{1}{2}$ per cent Government stock.

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EIGHTH REPORT

OF THE

COMMISSIONERS

OF

Irish Education Inquiry.

Dated *London*, 2d June 1827.

ROMAN CATHOLIC COLLEGE OF MAYNOOTH.

Ordered, by The House of Commons, to be Printed,
18 June 1827.

ANNUAL REPORT

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Irish Education Inquiry

ROMAN CATHOLIC COLLEGE OF MAYNOOTH

The Roman Catholic College of Maynooth, founded in 1832, is one of the largest and most important educational institutions in Ireland. It is a boarding school for young men, and is under the management of the Society of Jesus. The college is situated in Maynooth, a small town in the County of Wick, about 15 miles from Dublin. It is a very beautiful building, and is surrounded by a large park. The college is a very important institution, and it is one of the best schools in Ireland. It is a very good school, and it is a very important institution. It is a very good school, and it is a very important institution. It is a very good school, and it is a very important institution.

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O F
T H E C O M M I S S I O N E R S
O F
I R I S H E D U C A T I O N I N Q U I R Y .

MAY IT PLEASE YOUR MAJESTY :

WE, the undersigned Commissioners, nominated and appointed by a Commission under the Great Seal, bearing date the Fourteenth day of June, One thousand eight hundred and twenty-four, propose in this our Eighth Report, to lay before Your Majesty the result of our Inquiry into the state of the

Roman Catholic College of Maynooth.

AFTER personally visiting the Institution, we examined at our office in Dublin, such persons as appeared most likely to afford us information of the nature and system of the Establishment. Amongst these were all the Professors; several of the Students; the Most Rev. Dr. Murray, (who had been President, and is now a Visitor of the Institution); the Rev. Mr. Kenney, of Clongowes, (who had been Vice-President); the Right Rev. Dr. Mac Hale, who lately held the Professorship of Dogmatic Theology, and several individuals, formerly Students in the College, who since leaving it, have conformed to the Protestant religion.

We did not conceive that it fell within our province to examine into the tenets of the Roman Catholic religion, except where they appeared to be connected with the civil duties and relations of Roman Catholics, either to the State, or to their fellow-subjects.

Keeping in view the distinction now stated, we inquired into the doctrine taught at Maynooth, respecting Oaths and Vows; the several cases in which they are either held to be null from the beginning, or cease to be binding; and the extent of the power of dispensation from their obligations, claimed by the Pope, and by Roman Catholic bishops.

We have also inquired particularly into the views entertained of the Oaths and Declaration of Allegiance required from Roman Catholics by law.*

We

* The following are the Oaths prescribed by law to be taken by Roman Catholics :

I, *A. B.* do take Almighty God, and His only Son Jesus Christ, my Redeemer, to witness, That I will be faithful and bear true allegiance to our most gracious Sovereign Lord King George the Third, and him will defend to the utmost of my power against all conspiracies and attempts whatever that shall be made against his Person, Crown and Dignity; and I will do my utmost endeavour to disclose and make known to his Majesty and his Heirs, all treasons and traitorous conspiracies which may be formed against him or them; and I do faithfully promise to maintain, support and defend, to the utmost of my power, the succession of the Crown in his Majesty's Family, against any person or persons whatsoever; hereby utterly renouncing and abjuring any obedience or allegiance unto the person taking upon himself the stile and title of Prince of Wales in the lifetime of his father, and who since his death is said to have assumed

13 & 14 Geo. 3.
cap. 35.

We have also examined into the nature of what are usually called The Gallican Liberties, and how far the principles of these liberties are adopted or rejected at Maynooth.

We have inquired at the same time, into the nature of the distinctions between what are known by the names of The Ultra-Montane and Cis-Alpine doctrines, and how far either are inculcated in the College.

We have also examined into the views taught or entertained respecting the jurisdiction, authority and infallibility of the Pope, of the authority attributed to the Pope's bulls, and to the decrees of general councils, and as to the bearing and import of some of the most remarkable of both; and also as to the boundaries that are held to separate spiritual from temporal matters.

We have also examined the Professor of Canon Law as to the maxims of that law, upon a variety of important subjects, and how far the Canon Law of Rome is considered to be binding in Ireland.

In connection with the different topics arising in the course of our inquiry, we likewise considered the Class books, which are at present used by the several Professors in their lectures; and a very frequent reference to them will be found in the course of the examination.

We have also sought information as to the views entertained, taught, or inculcated by the Professors, to whom it more particularly appertained to form the opinions of the students on these subjects, respecting the authority, character, and rights of the Established Church.

We have in particular inquired into a breach of the statutes by the late Professor of Dogmatic Theology, the Right Rev. Dr. Mac Hale, now a co-adjutor bishop in the Roman Catholic Church in Ireland, in printing and causing to be sold in the College, whilst he held the office of Professor there, a political publication written by

assumed the stile and title of King of Great Britain and Ireland, by the name of Charles the Third, and to any other person claiming or pretending a right to the Crown of these Realms; and I do swear that I do reject and detest as unchristian and impious to believe, that it is lawful to murder or destroy any person or persons whatsoever for or under pretence of their being Heretics, and also that unchristian and impious principle, that no faith is to be kept with Heretics; I further declare, that it is no article of my faith, and that I do renounce, reject, and abjure the opinion that Princes excommunicated by the Pope and Council, or by any authority of the see of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or by any person whatsoever; and I do promise that I will not hold, maintain or abet any such opinion, or any other opinion contrary to what is expressed in this declaration; and I do declare, that I do not believe that the Pope of Rome, or any other Foreign Prince, Prelate, State or Potentate, hath or ought to have any temporal or civil jurisdiction, power, superiority or pre-eminence directly or indirectly within this Realm; and I do solemnly in the presence of God, and of His only Son Jesus Christ, my Redeemer, profess, testify and declare, that I do make this declaration and every part thereof in the plain and ordinary sense of the words of this Oath, without any evasion, equivocation, or mental reservation whatever, and without any dispensation already granted by the Pope, or any authority of the see of Rome, or any person whatever, and without thinking that I am or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope or any other person or persons or authority whatsoever shall dispense with or annul the same, or declare that it was null and void from the beginning.

I, *A. B.* do hereby declare, That I do profess the Roman Catholic religion. I, *A. B.* do swear, that I do abjure, condemn and detest, as unchristian and impious, the principle that it is lawful to murder, destroy, or any ways injure any person whatsoever for or under the pretence of being an heretic, and I do declare solemnly before God, that I believe that no act in itself unjust, immoral or wicked, can ever be justified or excused by or under pretence or colour that it was done either for the good of the Church, or in obedience to any Ecclesiastical power whatsoever; I also declare, that it is not an article of the Catholic faith, neither am I thereby required to believe or profess that the Pope is infallible, or that I am bound to obey any order in its own nature immoral, though the Pope or any Ecclesiastical power should issue or direct such order; but on the contrary, I hold that it would be sinful in me to pay any respect or obedience thereto; I further declare, that I do not believe that any sin whatsoever committed by me, can be forgiven at the mere will of any Pope, or of any priest, or of any person or persons whatsoever; but that sincere sorrow for past sins, a firm and sincere resolution to avoid future guilt and to atone to God, are previous and indispensable requisites to establish a well-founded expectation of forgiveness; and that any person who receives absolution without these previous requisites, so far from obtaining thereby any remission of his sins, incurs the additional guilt of violating a sacrament; and I do swear, that I will defend to the utmost of my power the settlement and arrangement of property in this country as established by the laws now in being; I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment for the purpose of substituting a Catholic Establishment in its stead; and I do solemnly swear, that I will not exercise any privilege to which I am or may become entitled, to disturb and weaken the Protestant Religion and Protestant Government in this Kingdom.

by himself, in which the policy of discontinuing the Established Church in Ireland was largely discussed.

We have also examined whether there was reason to suppose, that any relations of influence or connection, exist between the College of Maynooth and the Order of the Jesuits; and under this part of our inquiry, we have been led to inquire into the nature of an Institution lately introduced into the College, called "The Sodality of the Sacred Heart of Jesus."

Upon the subjects above enumerated, and some others connected with them, which we forbear to specify more minutely, we are under the necessity of referring generally to the examinations of the witnesses, and of abstaining from the attempt to offer any analysis of them, or to express any opinion of our own; partly, because upon many of these points the evidence scarcely admits of condensation, and partly, because the Members of this Board do not agree in the conclusions to be drawn from them.

The Examinations to which we here more particularly refer, are those of

The Rev. Dr. Slevin.

Rev. Dr. Anglade.

Rev. Dr. Higgins.

Right Rev. Dr. Mac Hale.

Most Rev. Dr. Murray.

The Rev. Mr. Kenney.

Rev. Philip Dowley.

Rev. Matthias Crowley.

Mr. Edmund Molony.

Mr. William Rogers.

Feeling ourselves, for the reasons above given, precluded from entering further into the consideration of the subjects referred to, although we are fully sensible, that they constitute the most important part of our inquiry, we shall proceed to state briefly the history of the Institution, the general outline of its Establishment, and the duties allotted to its Professors; subjects which do not involve the difficulties existing in the former case.

The College of Maynooth was established by an Act of the Irish Parliament passed in the year 1795, intituled, "An Act for the better Education of Persons 35 Geo. 3. c. 21. professing the Popish or Roman Catholic Religion."

Certain persons were therein appointed Trustees for "establishing, endowing, and maintaining one Academy for the Education only of persons professing the Roman Catholic religion." They were empowered to "receive subscriptions and donations, and to purchase and acquire lands not exceeding the annual value of £. 1,000, and to erect and maintain all such buildings as may be by the said Trustees deemed necessary for the lodging and accommodation of the President, Masters, Professors, Fellows and Students, who shall from time to time be admitted into, or reside in such Academy."

They were empowered also to appoint a President, and such Professors and Scholars, together with their necessary attendants, as to them should seem fit, and to make bye-laws, rules, regulations and statutes for the government of all such persons as should be on the foundation—such bye-laws to be laid before the Lord Lieutenant (if not affecting the exercise of the Roman Catholic religion,) and to be binding if not disapproved of within a month.

The Trustees were invested by this Act, with a superintending and visitorial power over the Institution.

It was provided also, that the Trustees, and all persons whatsoever having any place on the foundation, including Officers and Students, should take the oath prescribed by the Act of the 13th and 14th Geo. 3. c. 35. which we have set forth in a Note to page 3.

The Act further granted to the Trustees a sum of £. 8,000 towards "establishing the said Academy."

Two other Acts have since been passed relating to the Institution, the 40th 40 Geo. 3. c. 85. Geo. 3. c. 85. and the 48th Geo. 3. c. 145. By the first, the Lord Chancellor, the two Chief Justices, the Chancellor and Chief Baron of the Exchequer for the time being in Ireland, and their successors; together with Arthur James, Earl of Fingall, the Rev. Richard O'Reilly, of Drogheda, Doctor in Divinity, and the Rev. John Thomas Troy, of the city of Dublin, Doctor in Divinity, were appointed Visitors, and directed to hold a triennial visitation at Maynooth, and diligently to

for buildings, as hereafter mentioned. In the subsequent year, the grant was £. 8,972, which was continued until the year 1813, when it was raised to £. 9,673, Irish, which sum has been granted annually ever since.

The most important addition which has been made to the funds of the Institution from any private source, was derived under the will of the late Lord Dunboyne, who had been a Roman Catholic Bishop, but conformed to the Established Church. When dying, he bequeathed his property to the College. This bequest became a subject of litigation between his heir at law and the devisees. The suit was compromised under the powers of the Act of 1808, by the division of the property between the parties. From this source, the College receives annually £. 500, of which a special application has been made by the Trustees, as we shall notice hereafter.

Twenty Burses, as they are called, have been founded in the College; six of £. 30 per annum each, were endowed by Doctor O'Sullivan, a physician from Halifax, (N. A.) and others have been endowed by different persons, for students from particular districts.

Mr. Patrick Sawey, of Downpatrick, left £. 1,000, to found a burse for one student; and the College has received a legacy of £. 1,000, under the will of Mr. Keenan, the interest of which is applied towards paying the salary of a Professor of the Irish language.

As the Parliamentary grants, together with the private endowments, are not sufficient to provide for the support of all the students in the College, a portion of them, as hereafter explained more particularly, pay either the whole or part of their expenses. The money received for pensions and entrance money from students, for the year ended 5th January 1826, amounted to £. 2,420.

The superintendence and instruction of the students are committed to the following officers and professors.

The Very Rev. Dr. Crotty, President.
 The Rev. Michael Montague, Vice President.
 The Rev. Philip Dowley, Senior Dean.
 The Rev. Lawrence Renehan, Junior Dean.
 The Rev. Dr. Slevin, Librarian and Prefect of the Dunboyne Establishment.
 The Rev. John Cummins, Bursar.
 The Rev. Dr. Higgins, Professor of Dogmatic Theology.
 The Rev. Dr. Delahogue, Emeritus - do.
 The Rev. Dr. Anglade, Professor of Moral Theology.
 The Rev. James Browne, Professor of Sacred Scripture and Hebrew.
 The Rev. Dr. Callan, Professor of Natural Philosophy.
 The Rev. Charles M'Nally, Professor of Logic, Metaphysics and Ethics.
 The Rev. Jeremiah Donovan, Professor of Rhetoric and Belles Lettres.
 The Rev. Patrick Carew, Professor of Greek and Latin.
 The Rev. Christopher Boylan, Professor of English Elocution, and the French Language.
 Vacant, Professor of Irish.
 The Rev. Mr. Flanagan, Secretary.
 Alexander Knox, Esq. Agent.
 Thomas Lee, Esq. Physician.
 Edward Kelly, Esq. Apothecary.

The respective duties of the Professors and other officers of the College, will be found so fully detailed in their several examinations, that we shall content ourselves with a brief notice of them.

The President and Vice President have the control and superintendence of the Establishment. They are assisted by a Council of the House, consisting of the two Deans, and the three Theological Professors.

The discipline of the College is entrusted to the charge of the two Deans.

The nomination of the Professors is committed to the Trustees. The statutes of the College provide, that the election shall be made upon a competition of candidates, or, as it is termed, a *concursum*. This mode of election has, as yet, only been once acted upon, namely, in the recent instance of Dr. Higgins to the chair of Dogmatic Theology.

Theology. The Trustees have however determined, that this mode shall be resorted to on all future occasions.

There are at present 391 students in the College; of these 250 are on the Establishment; 110 are Pensioners; 20 are Bursers; 11 are on the Dunboyne Class.

The expense of maintaining the 250 students who are on the Establishment, is defrayed out of the money granted annually by Parliament, at the rate of £.23 for each student.

Those who appear on the list as pensioners, may be considered as providing for themselves.

The power of nominating the free students on the Establishment, is allotted to the Roman Catholic bishops; and the appointments are divided among them according to a scale laid down in the statutes, and adapted to the extent and circumstances of their respective districts. Each student continues connected with the district from which he has been originally recommended, and to which he is destined ultimately to return as a priest. The students, whether free or not, are all recommended by their respective bishops. If admitted at once on the Establishment, a student pays eight guineas to the general fund of the house. If admitted as pensioner, he pays a deposit of four guineas, and a like sum in addition, whenever he is afterwards placed on the Establishment. Each pensioner pays annually 20 guineas for his maintenance; instruction and lodging being provided for him without any charge.

The bishops frequently divide between two persons the advantage of any free studentship which may be at their disposal. These persons are properly designated as half pensioners. The expense which each student must necessarily incur in the first year of his admission into the College, as a pensioner or half pensioner, including clothes and furniture, is stated as amounting to between £.40 and £.50.

The Trustees have appropriated the money arising from the bequest of Lord Dunboyne, to the support of a class of twenty students, who, in passing through the regular course of education, shall have exhibited more than ordinary talent and good conduct. It was intended that the persons in this class should remain for an additional period of three years in the College. The Trustees having represented to His Majesty's Government, "that the money arising from the Dunboyne fund" should be applied exclusively in the manner above stated," obtained, in the year 1813, an addition of £.700 to the annual Parliamentary grant, in order to make up the sum necessary for the support of twenty such students.

We found, however, at the period of our inquiry, only eleven individuals in this class. As a reason for this diminished number, we were informed that the demand for priests, particularly in the province of Ulster, had been lately so urgent, as not to admit of the Dunboyne students completing their additional course of three years within the College.

The estimated Annual Expense of the Establishment, together with the detailed accounts of the expenditure for the last three years, will be found in the Appendix.

No sum appears to have been particularly voted by Parliament, for buildings, with the exception of an addition of £.5,000 to the usual grant of £.8,000 in the year 1808, for that specific purpose. The Trustees, however, acting under the general powers entrusted to them, have expended altogether a sum of £.41,913. 3s. Irish, in the erection of buildings, since the commencement. In this sum are not included the expenses annually incurred for repairs, or changes made in buildings already erected, nor of the wall lately built to inclose the College grounds.

The above expenditure for buildings, although not brought under the view of Parliament in the Annual Estimates, has been regularly accounted for before the Commissioners of Imprest Accounts, and, through their Reports, brought before Parliament. This practice seems to have prevailed more or less in other public institutions in Ireland. A course somewhat of the same nature has also been pursued with respect to the additional Parliamentary grant of £.700 per annum, made for the support of the Dunboyne class. Great part of it has been employed in building; the limitation of the numbers in that Establishment having admitted of such an application.

The College of Maynooth supplies at present about fifty candidates annually for holy orders. It is stated to us, that eighty or ninety are annually required by the different parishes throughout Ireland.

Besides

Besides the priests educated in Maynooth, we are informed that about one hundred and twenty students are in the course of education in other seminaries in Ireland. The greater part of these are at Carlow; others are at Kilkenny, Tuam, Waterford, and Wexford.

It appears further, that there are about one hundred and forty students for the Roman Catholic priesthood, now at different Colleges on the Continent. Seventy of these are in the Irish College at Paris; about twelve at Rome; and the remainder at Salamanca, Lisbon, and different private French seminaries.

Before a student can be admitted at Maynooth, he must undergo an examination, which varies in its character according to the class into which he is to be admitted.

The degree of proficiency required for the different classes, is as follows;

For admission to the Second Class of Humanity:

- | | | |
|--------|---|--|
| Latin: | { | Cæsar's Comm. 1st and 2d books de Bello Gallico.
Sallust.
Virgil's Eclogues, 1st, 2d, 3d and 4th books of Æneid.
Horace's Epistles.
Cicero's four Orations against Catiline. |
| Greek: | { | Greek Grammar.
Gospel of St. John.
Lucian's Dialogues, 1st book (either Murphy's or Walker's).
Xenophon's Cyropædia, 1st, 2d, and 3d books. |

For admission to the First Class of Humanity and Rhetoric, besides the foregoing Authors:

- | | | |
|--------|---|---|
| Latin: | { | Cicero's Orations on the Manilian Law, for Archias, Milo, Marcellus and Ligarius.
Livy, 1st, 2d and 3d books.
Horace, Odes and Satires.
Virgil, 5th, 6th, 7th and 8th books of Æneid.
Juvenal, 1st, 3d, 4th and 10th Satires. |
| Greek: | { | Enchiridion of Epictetus.
Xenophon's Anabasis, 1st and 2d books.
Homer's Iliad, 1st, 2d, 3d and 4th books. |

For admission to Logic, besides the Authors contained in the two foregoing Lists:

- | | | |
|--------|---|--|
| Latin: | { | Tacitus, 1st, 2d, 3d, 4th and 5th books of the Annals.
Livy, 4th and 5th books.
Cicero's Offices.
Virgil's Georgics, and four last books of the Æneid.
Horace's Art of Poetry, and Quintilian. |
| Greek: | { | Homer's Iliad, 5th, 6th, 7th and 8th books.
Demosthenes's four Philippicks, and De Coronâ.
Longinus De Sublimi. |

An opinion has prevailed, that the free Education which the bounty of the legislature has provided at Maynooth, has both induced and enabled persons of a much lower class to enter into the Roman Catholic Priesthood, than those who formerly filled the ministerial office, and who without such aid, could not have prepared themselves for holy orders. We collect however from the evidence, that this effect has not been produced; and that the cost of the previous education, the expenses of admission, and the charge which still attends the course of instruction at Maynooth, accompanied by other regulations adopted by the Roman Catholic Bishops, have prevented this result.

Dr. Crotty estimates the First Year's Expenditure of a Pensioner, as follows:

Outfit in Clothes and travelling to Maynooth	-	-	-	£. 17
Furniture of Rooms and College Dress	-	-	-	10
Deposit (of which £. 4. is paid at entrance) and	15s.	to		
Refectory	-	-	-	9
Yearly Pension	-	-	-	21
Yearly allowance for Sundries and Washing	-	-	-	12
				£. 69

It is the practice of each Roman Catholic Bishop to hold an annual meeting in his district, for the attendance of the young men destined for holy orders; the Bishop appoints Examiners for the purpose of selecting those who are best qualified. The usual age of admission is seventeen. A student on his admission, generally commences with the Humanity class, in which he continues for one year. The class is exercised in Latin and Greek, in translation and composition, and in Grecian and Roman history.

The students during their first year in the College, further attend the Lectures of Mr. Montague, the Vice President, on two days of the week, and from him receive catechetical instruction in the work called Christian Doctrine, and hear Lectures in the Old Testament. A more detailed account of the business of this class will be found in Mr. Carew's evidence.

At the end of the year, the students of this class are transferred to that of Rhetoric and Belles Lettres, which consists at present of Fifty-four students. The Professor, Mr. Donovan, has drawn up a treatise upon Rhetoric, which is committed to memory by the students.

They are also called upon to prepare compositions in Greek, Latin and English. Amongst other books read by this class, are Demosthenes, Longinus and Quintilian. Four Prizes are given at the close of each year, and the students are then examined publicly as to their proficiency in the different objects of their studies.

From the class of Rhetoric and Belles Lettres, they pass into the class of Logic, Metaphysics and Ethics. This consists at present of sixty students.

We learn from Dr. Crotty, that the treatise used in the Logic class, is a portion of a work published in France, called *Philosophia Lugdunensis*, in which some changes were made by Dr. Anglade, when it was reprinted for the use of the College. It is the practice in this as well as in the other classes, that the students should prepare themselves each day in a certain portion of the class book, and the Professor in his lecture on the subject, illustrates it by a reference to various authors. The Professor of Logic stated, that the works he chiefly refers to in his lectures, are Thomas Aquinas, Bossuet on Universal History, *L'Art de penser*, Clarke on the Being and Attributes of God, Malebranche's *récherche de la Vérité*, Locke on the Understanding, Beattie on Truth, Reid's Enquiry into the Human Mind, Blackstone's Commentaries, and Paley's Natural Theology and Moral Philosophy.

When the students are somewhat advanced in the Logic course, there is on one day in the week an exercise in Scholastic disputation.

In this class, the Professor addresses the students in Latin, who usually give their answers in the same language.

With respect to Ethics, it is stated that interruptions sometimes prevent the entire course being gone through within the year.

After a year passed in the class of Logic, Metaphysics and Ethics, the students are transferred to that of Mathematics and Natural Philosophy, which consists at present, of seventy-five persons. Dr. Callan the Professor, informs us that he pursues what he understands to be the Cambridge Course of Mathematics and Natural Philosophy, except so far as relates to Geometry and Trigonometry; the books used upon these subjects having been prepared by Mr. Darré, formerly the Professor of Logic at Maynooth.

The students of this class, are stated to have for the most part but little previous knowledge of these subjects, and it is hardly to be expected that during the ten months

months of which the Academical year consists, they can in general make a great proficiency in the very extensive course which it is sought to comprehend.

Dr. Crotty says, "the time is so short, that a large portion of the class cannot be expected to be very profound in natural knowledge, but many who have witnessed the progress they have made at their examinations at the close of the year, have been surprized to find that one third, and often one half of the class, have given astonishing proofs of their industry and talent for those studies."

After four years passed in the classes which we have already noticed, the students are transferred to the class of Divinity, the most numerous, as well as the most important in the course of their instruction. It contains at present nearly two hundred.

In this class they remain for three years, which period comprizes the full course of divinity given in the College.

There are three distinct Professors in this department, Dr. Higgins, who fills the Chair of Dogmatic Theology; the Rev. Dr. Anglade, Professor of Moral Theology, and the Rev. James Browne, Professor of Hebrew and Sacred Scripture. All the students of this class are assembled at the same time. There are nine hours in the week occupied in these lectures, which last each one hour.

From sixty to seventy students on an average enter the Divinity class every year.

The lectures are so arranged that each treatise shall always recur once in the period of three years. These treatises are distinct and independent of each other, and consist of ten volumes, five of Dogmatic and five of Moral Theology. The former are :

- Tom 1. *Tractatus De Religione.*
 2. *Tractatus De Ecclesiâ Christi.*
 3. *Tractatus De Mysterio S. S. Trinitatis.*
 4. *Tractatus De Sacramento Pœnitentiæ.*
 5. *Tractatus De Sacramentis in Genere.*

The latter five consist of

- Tom 1. *Theologia Moralis.*
De Actibus Humanis, De Conscientiâ, De Legibus, De Virtutibus,
et De Peccatis.
 2. *De Præceptis Decalogi, cum Appendice, De Præceptis Ecclesiæ,*
et De Obligationibus Clericorum.
 3. *De Simoniâ, De Censuris, et Irregularitatibus.*
 4. *De Ordine, et De Matrimonio.*
 5. *De Baptismo, De Confirmatione,*
De Extremâ Unctione, De gratiâ Dei,
Et De Deo.

The first five volumes were compiled by Dr. Delahogue, a native of Paris, and Doctor of the Faculty of Sorbonne, and who was for many years Professor of Dogmatic Theology in Paris, and subsequently in the College of Maynooth.

The Theologia Moralis was first printed in France, and prepared by Mr. Bailly, a French ecclesiastic.

The doctrines inculcated in Dr. Delahogue's works, are stated to us to be in accordance with those of the Sorbonne; and the instruction given in the Divinity classes generally at Maynooth, we are assured does not differ materially from that given in the University of Paris.

The Divinity class receives also two lectures weekly of an hour each, in Scripture History; a particular chapter (or more than one if necessary) is marked out, and the students are required to be prepared to analyze and explain it. The Latin Vulgate is used, but the Greek text is referred to for illustration. The particular mode of instruction adopted will be found detailed in the evidence of Mr. Browne.

In addition to the hour appropriated for the Scripture lecture, on one day in the week, the Professor employs an extra half-hour in hearing the students comment on the Gospels or Epistles appointed for the following Sunday; and the senior members of the class, in succession, are called upon to preach a sermon on Sundays and holidays.

The Scripture lectures are confined principally to the more difficult portions of the New Testament, but passages of the Old are occasionally discussed. A new course of lectures on the Scriptures, is commenced every year. The Class Book, which is used in the explanation given of the New Testament, is the Commentary of Menochius; but occasionally other comments are referred to by the Professor, when disputed texts are to be explained.

The students are also further exercised by means of public disputation, once in the month. A chapter in the Bible is selected and they are called upon to argue on it, one against another.

At the end of the year a public examination is held, when, during three days, *all* are examined to ascertain the proficiency which they have made.

There is also an Hebrew class formed out of the Divinity students. It consists of twelve or thirteen persons, and is held on one day of the week for one hour. All the students of the Divinity class are at liberty to attend, but they are said to be generally so engaged with their other studies, as to find little time for the study of Hebrew. There is also, an annual public examination in Hebrew, at the end of the year, similar to that before alluded to with reference to the Scripture class.

Many of the students of the Divinity class from Munster and Connaught, and some from the other provinces, attend the Professor of Irish, from 5 to 6 o'clock in the evening, during the second year of the course.

All the Divinity class have access to the library from 10 till 2, every day, except Wednesdays, and they avail themselves of the privilege very generally.

The election for the Dunboyne class takes place once a year. The merits of the candidates are ascertained by previous examinations, but more particularly by their having obtained premiums, or other distinctions, in their last year in the Divinity class. It is not open to all the students to become candidates, but a list is made out by the President of those who are to be proposed, in which none can be included but such as have obtained the distinctions before mentioned, and who likewise have the approbation of the council of the house, as to their conduct.

Dr. Slevin is Prefect of the Dunboyne class, and his duties in that character, are to direct the studies and superintend the morals of the students. They have no other instructor, except the Professor of Hebrew. They assemble together in class three times a week, at the same hours with the other classes. They study Divinity, Canon Law, and Ecclesiastical history. The books used are, for Divinity, the general class books of the house. For Canon Law, Cabassutius's *Theoria* and *Praxis Juris Canonici*. On Ecclesiastical History, there is no particular class book; their studies in Latin and Greek, and subjects of general literature, are left to their own discretion.

The students in the Dunboyne class are also exercised in composition. Four prizes are allotted annually to them, one for Theology, one for Ecclesiastical History, one for Canon Law, and one for an Essay or Exercise in Composition.

In addition to the several class books, we have been furnished with a list of other works recommended by the different Professors for the perusal of the students, or referred to in the course of lecturing. A list of them will be found in the Appendix.

The students are at liberty to purchase books for their private use, under certain regulations. A bookseller frequently attends at the Porter's lodge to offer books for sale, but it is required that a list of the works so offered, should be previously furnished for the inspection of the proper authorities.

It is the duty of the Dean to examine the books which each student brings with him into College, and it is a general rule that none shall afterwards be introduced without being submitted to the Dean's inspection; and if any student should read any book prohibited by the President or Dean, he is by the statutes of the College liable to expulsion. It is a part of the Dean's duty to examine occasionally what books are in their possession.

We visited the apartments of several of the students of the Dunboyne class, and found them furnished with a very considerable collection of books in different classes of literature.

The Board of Trustees have prohibited the introduction of newspapers under penalty of expulsion; but the statute has not been submitted to the Lord Lieutenant in the manner prescribed by the Act of Parliament, and consequently has not at present the force of a law. It appears accordingly, that the rule is not strictly observed; and the Dean states that as the law now stands, the superiors have not thought themselves warranted in inflicting severe punishment for its infraction.

An ordination is held annually at Maynooth, when such persons only are ordained as are presented for that purpose by the College. The students usually remain in the Institution until they are upon the point of receiving priests' orders. The general rule is, to give the order of Sub-deacon to such as have finished the first year of their studies in the Divinity class; to give that of Deacon to those who have finished the second year; and that of Priesthood when they have completed the course.

The Trustees assemble twice in the year, in the months of January and June. The Board is generally well attended, and inquiries are made into the state of the house. The accounts also are particularly inspected at both meetings.

The visitations are held once in three years; on those occasions the Lord Chancellor is the person who generally opens the visitation. He calls upon the President to state, whether since the last visitation there has been any infraction of rule, or any thing irregular in the College, to require the intervention of the Visitors to remove or suppress; he afterwards calls upon the students to know whether they have any complaints to make against the President or the other Superiors. The business gone through at the visitation, does not appear generally to occupy more than an hour.

The discipline maintained in the College is stated to differ very little from that which is observed in other Institutions for the Education of the Roman Catholic Clergy. In preserving and enforcing discipline, the ordinary mode of proceeding, as pointed out by the statute, is thus stated to us by the Dean. Any Student neglecting his duty, or habitually violating any of the rules of the College, is cited before the President who privately admonishes him. If he is found to repeat the offence, he is in like manner admonished a second and a third time; and if after the third admonition, he is found not to amend his conduct, he is liable to be removed from the College. The Dean states, that this proceeding would not alone be sufficient to maintain due discipline, but that there are other considerations influencing the minds of the students, particularly the fear of exclusion from orders, which he represents as operating more powerfully than any punishment to which they resort.

The statutes authorize also the imposition of fines, but it is a mode of punishment seldom or never resorted to.

No minute is entered or registry kept of the students who are either removed or expelled from the house. But every year an account of all expulsions is submitted to the Trustees, and each bishop is made acquainted with the removal of any student, who had been recommended by him. The number of those who have been expelled during the thirteen years in which Dr. Crotty has been President, may, he thinks be estimated at from three to four in each year.

No practical restrictions are imposed upon the students in their intercourse with their friends. There is a regulation that all letters either received, or sent out, shall pass through the hands of the Dean; they are, however, never opened by him, although Dr. Crotty states, that it is generally understood in Roman Catholic Colleges, that the Superiors have the right of inspecting the letters of the students. This right, it is stated, has never been exercised at Maynooth.

There is an annual vacation of six weeks in the months of July and August, during which, however, the students do not as a matter of course, leave the College. Permission to go home must be obtained from the Superior.

During vacation the library continues open to the students in the Divinity class, and lectures are appointed in Logic and Natural Philosophy for the junior classes; and it is the wish of the Board, that the students should avail themselves of those opportunities of study. A certain degree of relaxation in the rules and discipline of the house also takes place. The only lectures which the students are obliged to attend are, in Logic, Mathematics, and Natural Philosophy, once a day; and the Divinity students are allowed to spend more time in the library than at other seasons of the year.

The students rise at five in the summer, and at six in the winter months. They assemble in the chapel for morning prayer, after which they pursue their studies until eight, at which hour they attend mass. They then breakfast, and are at liberty to amuse themselves until half past nine; from that time they prosecute their studies until half past ten, when they assemble in the different lecture-rooms, and attend the Professors for one hour, after which half an hour is set apart for recreation. At twelve, study is resumed for two hours; from two till three they attend their several lectures, and they then dine, and are at liberty to amuse themselves until five.

Their studies, either in private or in class, are then resumed, and are continued until eight, when another hour is set apart for recreation. At nine they assemble for the night prayer, after which they retire to their respective rooms, and are required to be in bed at ten o'clock. Wednesdays and Saturdays may be considered as half holidays. On those days they walk in the country, under the superintendence of the Deans.

The students are enjoined to maintain silence during the hours of study, of lecture, and of meals. The obligation is imposed with a view of preserving good order. After the night prayer, when the students retire to their rooms, silence is strictly enjoined until after the morning prayer of the ensuing day*.

The hours of recreation, about four in each day, are those only in which the students are at full liberty to speak to each other during five days of the week. On Wednesdays and Saturdays, and other occasional vacant days, the liberty of speaking is less restricted.

It appears that, on two occasions during the year, five days are set apart for what is called a "Spiritual Retreat," during the whole of which period, a silence, for the purpose of religious meditation, is rigidly preserved. One of these takes place early in September, the other at the period of ordination. The object of these retreats is stated to be, to give an opportunity of pious reflection, and preparation for confession, the confession being made at the conclusion of the retreat.

During these periods the time is principally spent in prayer, in spiritual reading, in exercises of piety, and in attending to spiritual instructions, which are given to the students in the chapel. A portion of the day is allowed for exercise, during which the students walk in solitary contemplation. A subject for meditation is given out on each day, and is explained generally by the conductor of the retreat on the day following. The subjects are such as relate to the duties of clergymen; piety and moral duties; the observance of order, and the preparation for administering the rites and sacraments of the Roman Catholic church.

The reasons which prevent us from entering into the other topics connected with this Institution, have been assigned in the commencement of this Report; and we now proceed to lay before Your Majesty the Evidence which we have taken upon the whole of this important subject.

T. FRANKLAND LEWIS. (L. S.)

J. LESLIE FOSTER. (L. S.)

W. GRANT. (L. S.)

J. GLASSFORD. (L. S.)

A. R. BLAKE. (L. S.)

London, 2d June 1827.

* "Silentium ad pacem, pietatemque fovendam, ad nutrienda studia, et animi perturbationes sedandas avertendasque maxime conducens, sanctè omnes statutis temporibus servant. Nulla igitur colloquia studiis admisceantur; neque ante, vel immediatè post orationem, Missam et sanctorum sacramentorum perceptionem, confabulationes ullæ habeantur, ne diebus quidem relaxationi assignatis, quorum horæ reliquæ de rebus utilibus, modestis sermonibus, sine clamore transigantur; et alumnorum verba vultus, oculi, motus, denique omnes decorem teneant, redoleantque pietatem atque disciplinam. Tempore quo singuli privatis vel publicis studiis incumbere debent, caveant ne per collegium ultrò citròque vagentur, et quando secus necessitas postulet, teneantur licentiam impetrare. Horis studiis assignatis, altum silentium per totum Collegium obtineat." (Reg. Piet. P. 9.)

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ROMAN CATHOLIC COLLEGE OF MAYNOOTH.

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A P P E N D I X.

ROMAN CATHOLIC COLLEGE OF MAYNOOTH.

Appendix, N° 1.

ACT of INCORPORATION, intituled, "An Act for the better Education of Persons professing the Popish or Roman Catholic Religion." (35 Geo. 3. c. 21.)

[Friday the fifth day of June, one thousand seven hundred and ninety-five,
Royal Assent given.]

John Gayer, D. Cler. Parl.

Appendix, N° 1.

Preamble.

Persons herein named shall be Trustees for establishing, endowing and maintaining an Academy for the Education of Roman Catholics.

Trustees empowered to receive Subscriptions and Donations, and to purchase and acquire Lands not exceeding £.1,000 per annum and to erect Buildings, &c.

Popish Ecclesiastics may officiate.

Seven Trustees may appoint a President, Masters, Fellows, Professors, &c. &c. and make Bye-Laws, &c.

Bye-Laws, not affecting Religious Discipline, to be laid before L. Lieut.

WHEREAS by the laws now in force in this Kingdom, it is not lawful to endow any College or Seminary for the education exclusively of persons professing the Roman Catholic religion, and it is now become expedient that a Seminary should be established for that purpose; BE it therefore Enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That the Right honourable John Viscount Fitzgibbon, Lord Chancellor of Ireland, the Right honourable John Earl of Clonmel, Chief Justice of His Majesty's Court of King's Bench in Ireland, the Right honourable Hugh Lord Carleton, Chief Justice of His Majesty's Court of Common Pleas in Ireland, and the Right honourable Barry Yelverton, Chief Baron of the Court of Exchequer in Ireland, and the Chancellor, or Lord Keeper, Chief Justices, and Chief Baron of the said Courts for the time being, together with Arthur James Plunkett, commonly called Earl of Fingall, Jenico Preston, commonly called Viscount Gormanstown, Sir Thomas Browne, baronet, commonly called Viscount Kenmare, Sir Edward Bellew, baronet, Richard Strange, of the city of Dublin, esquire, Sir Thomas French, baronet, the Reverend Richard O'Reilly, of Drogheda, doctor in divinity, the Reverend John Thomas Troy, of the city of Dublin, doctor in divinity, the Reverend Thomas Bray, of Thurles, doctor in divinity, the Reverend Boetius Egan, of Tuam, doctor in divinity, the Reverend Patrick Joseph Plunkett, of Navan, doctor in divinity, the Reverend Philip Mac Davett, of Strabane, doctor in divinity, the Reverend Francis Moylan, of Cork, doctor in divinity, the Reverend Gerald Tehan, of Killarney, doctor in divinity, the Reverend Daniel Delany, of Tullow, doctor in divinity, the Reverend Edmond French, of Athlone, doctor in divinity, and the Reverend Thomas Hussey, of the city of Dublin, doctor in divinity, and the persons to be hereafter elected, as by this Act is directed, shall be Trustees for the purpose of establishing, endowing and maintaining one Academy for the education only of persons professing the Roman Catholic religion; and that the said Trustees shall have full power and authority to receive subscriptions and donations to enable them to establish and endow an Academy for the education of persons professing the Roman Catholic religion, and to purchase and acquire lands not exceeding the annual value of one thousand pounds, and to erect and maintain all such buildings as may be by the said trustees deemed necessary for the lodging and accommodation of the President, Masters, Professors, Fellows and Students who shall from time to time be admitted into or reside in such Academy.

2. And be it Enacted, That it shall and may be lawful for any Popish ecclesiastic to officiate in a chapel or building, to be appointed for that purpose by the said Trustees, or any seven or more of them; any law, statute or provision to the contrary notwithstanding.

3. And be it further Enacted, That it shall and may be lawful for the said Trustees, or any seven or more of them, to appoint one President and so many Masters, Fellows, Professors and Scholars on the foundation, and ministers, servants and assistants of and in the said Academy, with such pensions, salaries, exhibitions, wages and allowances as to them shall seem fit; and also to make such bye-laws, rules, regulations and statutes for the government of the said Academy, and for the education and government of all such persons to be on the foundation thereof, or to be educated therein, and for the appointment and election of a President, Masters, Fellows, members and officers of the said Academy, as to the trustees, or any seven or more of them shall seem meet: Provided that the same shall not be contrary to law.

4. Provided always, That all such bye-laws, rules, regulations and statutes not affecting the exercise of the Popish or Roman Catholic religion, and the religious discipline thereof, be laid before the Lord Lieutenant, or Chief Governor of this Kingdom, and shall be

binding

and to be binding if not disapproved by him in one month.

Trustees to have Visitorial Power.

Trustees may assemble in 1 month after passing this Act and make Rules, &c.

Acts of the Majority of Trustees binding on the whole.

When Trustees die, &c. others shall be elected, being natural Subjects.

No Roman Catholic shall act as Trustee, President, Master, &c.

or be admitted as Student or Servant, until he takes the Oath appointed by 13 & 14 G. 3.

Protestants, or Sons of Protestant Fathers not to be received;

Penalties to be suffered by any Person who instructs a Protestant in said Academy.

By an Act of this Session, £.2,449,600. 16s. 9½d. is granted for the Year 1795;

£. 8,000 may be issued from the Treasury, towards establishing said Academy.

Sums issued on said Account to be paid to Trustees, and accounted for before Com. of Imprest Accounts.

binding and valid, unless such Lord Lieutenant or Chief Governor shall disapprove thereof in one month from the time when such bye-laws shall be laid before such Lord Lieutenant or other Chief Governor respectively.

5. And be it further Enacted, That the said Trustees, or any seven or more of them, shall have the superintendence and visitorial power over the said Academy, and over all persons on the foundation, or educated therein.

6. And be it Enacted, That the said Trustees shall and may assemble within one month after the passing of this Act, at such time and place as shall be appointed by any seven or more of said trustees, by writing under their hands, and shall at such their first meeting, make such rules and regulations for their assembling in future as to them shall seem expedient; and that the acts of the trustees so assembled at the said first meeting, or the major part of them, and of the trustees to be duly assembled at any future meeting, or the major part of them, shall be binding on and be deemed the act of all the said trustees.

7. And be it Enacted, That so often as a vacancy shall happen by the death, removal or resignation of the said Trustees or any of them, (save the said Chancellor or Lord Keeper, Chief Justices, and Chief Baron of the said courts), the said Trustees shall at their meeting elect a person being a natural-born subject of His Majesty, to fill such vacancy.

8. Provided always, and be it Enacted, That no person professing the Roman Catholic religion, shall act as a Trustee to the said Academy, and that no person shall act as a President of the said Academy; and that no person shall act as a Master, Fellow, Professor, Teacher or Tutor, or enjoy any place on the foundation of the said Academy, or be otherwise admitted into the same as a student, officer or servant, until he shall have taken and subscribed the oath appointed by the Act passed in the thirteenth and fourteenth years of His Majesty's reign, intituled, "An Act to enable His Majesty's subjects of whatever persuasion, to testify their allegiance to him."

9. Provided always, That it shall not be lawful to receive into, or educate or instruct in the said Academy, any person professing the Protestant religion, or whose father professed the Protestant religion; and that any President, Master, Professor or Teacher, who shall instruct any person in the said Academy, professing the Protestant religion, shall remain liable to such pains and penalties, as he would have been liable to, before the passing of this Act.

10. And whereas by an Act of Parliament, passed this session of Parliament, intituled, "An Act for securing the payment of the Annuities, and of the interest upon the principal sums therein provided for, and towards the discharge of such principal sums in such manner as therein is directed, and for enabling the officers of His Majesty's Treasury to receive certain sums for a limited time, in manner therein mentioned, and for granting to His Majesty a certain sum of money out of the Consolidated Fund, and for applying a certain sum of money therein mentioned, for the service of the year one thousand seven hundred and ninety-five," a sum not exceeding two million four hundred and forty-nine thousand six hundred pounds sixteen shillings and nine-pence farthing, is granted to His Majesty for the service of the present year; Be it Enacted, That any sum or sums of money, not exceeding eight thousand pounds, part of the said sum of two million four hundred and forty-nine thousand six hundred pounds sixteen shillings and nine-pence farthing, shall and may be issued and paid by the Commissioners of His Majesty's Treasury, or any three or more of them, towards establishing the said Academy.

11. And be it Enacted, That all sum and sums of money, from time to time issued and paid out of His Majesty's Treasury, on account of the said sum of eight thousand pounds, shall be paid to the Trustees by this Act constituted, or to any seven or more of them, and shall be accounted for before the Commissioners of Imprest Accounts.

Appendix, N° 2.

AN ACT for the better Government of the Seminary established at *Maynooth*, for the Education of Persons professing the Roman Catholic Religion, and for amending the Laws now in force respecting the said Seminary, (40 Geo. 3. c. 85.)

[Friday the first day of August, one thousand eight hundred, Royal Assent given.]

John Gayer, D. Cler. Parl.

Appendix, N° 2.

Since passing the Act of 35 Geo. 3. for Education of Roman Catholics, a College was established at *Maynooth*.

WHEREAS an Act passed in the thirty-fifth year of the reign of his present Majesty, intituled, "An Act for the better Education of persons professing the Popish or Roman Catholic religion," and since the passing the said Act a College or Seminary has been established at *Maynooth*, in the county of *Kildare*, for the education of persons professing the Popish or Roman Catholic religion, and large sums of money have been granted to the Trustees named in the said Act, to enable them to improve and extend the said Institution; and it is therefore become necessary to make further provision for the good government of the said College or Seminary; Be it therefore Enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present

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present Parliament assembled, and by the authority of the same, That the Lord Chancellor, or Lord Keeper of the Great Seal of Ireland for the time being, the Lord Chief Justice of His Majesty's Court of King's Bench in Ireland for the time being, the Lord Chief Justice of His Majesty's Court of Common Pleas in Ireland for the time being, the Chancellor of the Exchequer, and the Lord Chief Baron of His Majesty's Court of Exchequer in Ireland for the time being, and their successors in the said offices respectively, together with Arthur James Earl of Fingall, the Reverend Richard O'Reilly, of Drogheda, doctor in divinity, and the Reverend John Thomas Troy, of the city of Dublin, doctor in divinity, shall be and they are hereby nominated and appointed Visitors of the said College or Seminary, with full visitatorial powers to superintend the same.

Persons herein shall be Visitors of said College.

2. And be it further Enacted, That the said Visitors, or any three or more of them, shall once in every three years from the passing of this Act, visit the said College or Seminary, and call before them the President, Vice President, Professors, Tutors, and all other members thereof, and the officers and servants of the said College or Seminary, and diligently inquire into the government and management of the said College or Seminary, and if necessary examine on oath every member thereof, in all matters touching the management, government, and discipline of the same, or any violation of the statutes or ordinances which have been or shall be made for the admission of any member of the said College or Seminary, or for the government or discipline of the same; and that the first visitation of the said College shall be held as aforesaid, within twelve months after the passing this Act.

Triennial Visitations to be made by Visitors; the first within 12 months after passing this Act.

3. And be it further Enacted, That in addition to such triennial or ordinary visitation, the said Visitors, or any three of them, shall in like manner visit the said College whensoever and so often as they shall be thereunto required by the Lord Lieutenant or other Chief Governor or Governors of Ireland for the time being, by warrant or order signed by him or them: Provided always, and be it Enacted, That the authority of the said Visitors shall not extend to or in any manner affect the exercise of the Roman Catholic religion, or the religious doctrine or discipline thereof within the said College or Seminary, otherwise than as hereinafter is provided; and that in visiting the said College or Seminary the said Visitors shall judge and determine according to such bye-laws, rules and regulations as have been or shall be made for the government and discipline thereof, pursuant to the provisions of the said recited Act, or of this Act respectively.

Additional Visitations, when ordered by Ld. Lieut.

Visitors not to affect the Exercise of the Roman Catholic Religion, save as hereafter.

4. And be it Enacted, That from and after the passing of this Act, the Lord Chancellor or Lord Keeper of the Great Seal, the Lord Chief Justice of the Court of King's Bench, the Lord Chief Justice of the Court of Common Pleas, the Chancellor of the Exchequer, and the Lord Chief Baron of the Court of Exchequer, shall cease to be trustees for carrying the said recited Act into execution, and that their successors in the said offices respectively, shall not hereafter be trustees by virtue of the said recited Act for carrying it into execution, and the other persons named in the said Act in that behalf, or such other persons as have been elected, or hereafter shall be elected to fill any vacancy occasioned by the death, removal, or resignation of any such persons respectively, shall continue trustees for the execution of the said recited Act, as fully and effectually, to all intents and purposes, as if this Act had not been enacted.

Lord Chancellor and Chief Judges, and Chan. of Ex. shall cease to be Trustees for carrying recited Act into execution, but the others shall continue.

5. And be it further Enacted, That so much of the said recited Act as enacts, That the trustees therein named, or any seven or more of them, shall have visitatorial power over the said Academy or College, and over all persons on the foundation or educated therein, shall be and the same is hereby repealed.

So much of recited Act as grants visitatorial Powers to Trustees, is hereby repealed.

6. And be it further Enacted, That any person who has been or shall be elected President of the said College or Seminary, pursuant to the provisions of the said Act, shall, before he shall be capable of continuing or exercising his said office, be approved by the Lord Lieutenant or other Chief Governor or Governors of Ireland for the time being, and shall some time in the first term which shall follow such his election and approbation, or if now elected, which shall follow such approbation, publickly make and subscribe the following Oath in the High Court of Chancery, that is to say:

President to be approved of by Lord Lieut. and to take the following Oath in Chancery, before he exercises his Office.

"I having been elected and approved as President of the Roman Catholic College or Seminary of Maynooth, do swear, That I will diligently, faithfully, and conscientiously execute the said office to the best of my skill and judgment, and that I will so far as in me lies enforce a due observance of the bye-laws, rules and statutes made for the government and discipline thereof; and that I will bear faithful and true allegiance, and to my utmost endeavours inculcate the duties of faithful and true allegiance to his Majesty King George the Third and his Successors, in every member of the said College or Seminary.

President's Oath.

So help me God."

7. And be it further Enacted, That all bye-laws, rules, regulations and statutes, which have been heretofore made for the government and discipline of the said College or Seminary, and all bye-laws, rules and regulations hereafter to be made for the government and discipline of the same, shall, in order to give them validity, be approved by the Lord Lieutenant or other Chief Governor or Governors of Ireland for the time being; and that all such bye laws, rules and regulations, shall be fairly transcribed on parchment, signed by the President of the said College, and Secretary of the said Board of Trustees for the time being, and lodged from time to time in the office of the Chief Secretary of the Lord Lieutenant or other Chief Governor or Governors of Ireland: Provided always, that all such bye laws, rules, regulations and statutes hereafter to be made, shall be binding and valid unless such Lord Lieutenant or other Chief Governor or Governors shall disapprove thereof, in one month from the time such bye-laws shall be laid before such Lord Lieutenant or

Bye-Laws to be approved of by Ld. Lieut. and deposited in Chief Secretary's Office, as herein directed.

Bye-Laws shall be binding, unless disapproved of within one month by L. Lieut.

other Chief Governor or Governors respectively; and that until such disapprobation shall have been expressed, all such bye-laws, rules, regulations and statute already made shall be deemed valid and of full force.

Not to extend to
Bye Laws affecting
the R. C. Religion.

Visitorial Powers
in matters relating
to Religion.

Election of R. C.
Visitors.

8. And be it Enacted, That nothing herein contained shall extend, or be construed to extend, to any bye-laws, rules, and regulations affecting the exercise of the Roman Catholic religion, or the doctrine or discipline or worship thereof, within the said College or Seminary.

9. And be it further Enacted, That in all matters which relate to the exercise doctrine and discipline of the Roman Catholic religion, the visitorial power over said College shall be exercised exclusively by such of the said Visitors as are or shall be of the Roman Catholic religion, in the presence of the Lord Chancellor, or Lord Keeper of the Great Seal, and of the three Chief Judges, and the Chancellor of the Exchequer, if they, or any of them, shall think proper to attend.

10. And be it Enacted, That on the death or resignation of the said Arthur Earl of Fingall, the said Reverend Richard O'Reilly, and the said Reverend John Thomas Troy, or any of them, the Trustees for carrying the said recited Act into execution, or any seven or more of them, shall, at their first meeting after such vacancy as aforesaid, elect a fit and proper person, being of the Roman Catholic religion, and a natural-born subject of His Majesty, to succeed to the office of a Visitor, whenever it shall be so vacant, and shall return the name of the person so elected, to the Lord Lieutenant, or other Chief Governor or Governors of Ireland for the time being, within ten days from such election, for his or their approbation; and such person, if approved of by such Lord Lieutenant, or other Chief Governor or Governors, shall immediately become one of the Visitors of the said College; but if he shall not be so approved in one month after his being so returned, then and in every such case the said Trustees, or any seven or more of them, shall in like manner proceed to elect and return a fit and proper person to succeed to the said office in like manner, subject to such approbation as aforesaid, and so on as often, from time to time, as such vacancy shall happen, by the death or resignation of any of the persons so to be elected in the place of any of them the said Arthur James Earl of Fingall, the said Richard O'Reilly, or the said John Thomas Troy, so as that there shall be a continual succession of three fit and proper persons professing the Roman Catholic religion, as Visitors of the said College.

Trustees may sue
and be sued in the
Name of their
Secretary.

11. And be it further Enacted, That it shall and may be lawful for the said Trustees to sue and be sued, either at law or in equity, by and in the name of their Secretary; and that in any suit to be instituted against the said Trustees, in any court of law or equity, touching the said College or Seminary, or any estate, real or personal, claimed by the said Trustees in right of their said trust, it shall and may be sufficient to serve their Secretary with the process, or any other order of such court.

Appendix, N° 3.

AN ACT to amend two Acts passed in Ireland, for the better Education of Persons professing the Roman Catholic religion, and for the better Government of the Seminary established at *Maynooth*, for the Education of such persons, so far as relates to the purchase of Lands and compounding Suits (48 Geo. 3, c. 145.)

[25th June 1808.]

Irish Act, 35 G. 3.
c. 23.

40 G. 3. c. 85.

WHEREAS by an Act passed in the Parliament of *Ireland*, in the thirty-fifth year of the reign of his present Majesty, intituled, "An Act for the better Education of persons professing the Popish or Roman Catholic Religion;" it is amongst other things enacted, That the several persons named as Trustees in the said Act, and the persons to be hereafter elected, as by the said Act is directed, shall be Trustees for the purpose of establishing, endowing and maintaining one Academy for the Education only of persons professing the Roman Catholic religion: and that the said Trustees shall have full power and authority to receive subscriptions and donations to enable them to establish and endow an Academy for the Education of persons professing the Roman Catholic religion, and to purchase and acquire lands not exceeding the annual value of one thousand pounds; and to erect and maintain all such buildings as may be by the said Trustees deemed necessary for the lodging and accommodation of the President, Masters, Professors, Fellows, and Students who shall from time to time be admitted into or reside in such Academy: And whereas it was by the said Act further enacted, That the said Trustees, or any seven or more of them, should have the superintendence and visitorial power over the said Academy, and over all persons on the foundation thereof, or educated therein: And whereas by an Act passed in the Parliament of *Ireland*, in the fortieth year of the reign of his present Majesty, intituled, "An Act for the better Government of the Seminary established at *Maynooth*, for the Education of persons professing the Roman Catholic religion, and for amending the laws now in force respecting the said Seminary;" it is amongst other things enacted, That so much of the last recited Act as enacts, That the Trustees therein named, or any seven or more of them, shall have visitorial power over the said Academy or College, and over all persons on the foundation thereof, or educated therein, shall be repealed, and that the visitorial power over the said College or Academy, shall be vested in the persons therein named: And whereas in and by the said last mentioned Act it is further enacted, That it shall and may be lawful for the said Trustees of

of the said College or Academy, to sue and be sued either at law or in equity by and in the name of their Secretary, and that in any suit to be instituted against the said Trustees, in any court of law or equity, touching the said College or Seminary, or any estate real or personal claimed by the said Trustees in right of their said trust, it shall and may be sufficient to serve their Secretary with the process, or any other order of such court: And whereas, as the said two recited Acts now stand, it is conceived *that no power* is lodged in the Trustees thereby named, or in the Visitors *named by the said last recited Act*, to *compromise any suit* or suits which may arise or have already arisen, concerning the property belonging to or claimed by the said College or Academy; and it is thought likely to conduce to the benefit of the said College or Academy, that such powers should be vested in the Trustees for the time being under the provisions of the said recited Acts, or any seven or more of them: And whereas by the said first recited Act it is provided, that the Trustees thereby appointed shall have power to purchase or acquire lands not exceeding the annual value of *One thousand pounds, and it is fit that the ground on which the buildings stand in which the business of the said College or Academy is carried on*, and in which the Masters, Students, and other members thereof reside, as well as certain grounds immediately adjoining such buildings, held under a lease from *William Robert* late Duke of Leinster, and used for the immediate purposes of the said College or Academy, *should not be considered as part of the value of the said annual sum of One thousand pounds*, to which the Trustees of the said College or Academy are restricted as aforesaid; May it therefore please Your Majesty, that it may be Enacted; and be it Enacted, by the King's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by authority of the same, That it shall and may be *lawful to and for the said Trustees*, named in the said two recited Acts of Parliament, or either of them, or hereafter to be elected pursuant to the directions of the said two recited Acts, or either of them contained, or any seven or more of them, *to compromise and compound any suit or suits* already commenced or hereafter to be commenced relative to or concerning any property claimed by the said College or Academy, or sought to be recovered from it, on such terms as *to the Trustees* hereinbefore mentioned, or any seven or more of them, shall seem fit and most for the benefit of the said College or Academy, and for that purpose to make and execute all such deeds, conveyances and assurances, as shall be necessary for carrying such compromise into effect and execution; and that all such deeds, conveyances and assurances, which shall be made and executed by the said Trustees, or any seven or more of them, for that purpose aforesaid, shall to all intents and purposes be valid and effectual in the law against the said College or Academy, and the Trustees and Members thereof, and all persons claiming under them, or any of them; and that the person or persons to whom such deeds, conveyances or assurances shall be made, shall be entitled to have, hold and enjoy all lands, tenements or hereditaments, or other property of whatever nature thereby conveyed, and to have the full benefit of such deeds, conveyances and assurances as against the said College or Academy, and the Trustees and Members thereof, and all persons claiming by, from, or under them, or any of them; and that the receipt or receipts of the said Trustees, or any seven or more of them, shall be a good and sufficient discharge, or good and sufficient discharges, to the person or persons paying the same, for any sum of money paid to such Trustees, or any seven or more of them, as part of the terms of any compromise made in pursuance of the powers given by this Act.

Power for the Trustees of Maynooth Seminary to compromise Suits, &c.

II. And be it further Enacted, That it shall and may be lawful to and for the Trustees for the time being, of the said College or Academy, or any seven or more of them, *to purchase or acquire lands, not exceeding in value the annual sum of One thousand pounds, exclusive of the value of lands and premises held under the beforementioned lease, from William Robert* late Duke of Leinster, and the buildings erected thereon, or hereafter to be erected and used for the purposes of the said College or Academy.

Power for the Trustees to purchase Lands, &c.

III. Provided always, and be it hereby further Enacted, That any *lands, tenements or hereditaments already purchased or acquired* under or by virtue of the power for that purpose given to the said Trustees, or any seven or more of them, in and by the said hereinbefore first recited Act, *shall be deemed part of the lands which they are so authorized to purchase or acquire as aforesaid; and that no more lands, tenements or hereditaments shall be purchased or acquired by the said Trustees, or any seven or more of them, than what together with any lands already purchased or acquired by them, would amount to the annual value of One thousand pounds*, any thing hereinbefore contained to the contrary in anywise notwithstanding.

For explaining the Power of the said Acts, as to purchase of Lands, &c.

IV. And be it further Enacted, That this Act shall be printed by the printer to the King's most Excellent Majesty, and a copy thereof so printed shall be admitted as Evidence thereof by all Judges, Justices and others.

Act may be given in Evidence, when printed by King's Printer.

London: Printed by George Eyre and Andrew Strahan,
Printers to the King's most Excellent Majesty: 1808.

Appendix. N° 4.

STATUTA Collegii R. Catholici, apud *Maynooth*.

CURATORES PATRONI Academiae Manutianae

Praesidi, Magistris, Alumnis, Discipulis Cunctaeque Domui ; S.

Appendix, N° 4.

Statutes of the
College of
Maynooth.

QUUM immortalis Regis beneficio Georgii opt. clementiss. patris patriae III. sapientique Senatus Hibernici consilio atque liberalitate instituta jam et ornata sit Manutianae Academia, in qua cives nostros Catholicae Romanae religionis cultores ad pietatem, artesque bonas informari oporteat: Quumque nec domus ulla neque civitas salva consistere nedum amplificari possit, nisi legum saluberrimo contineatur foedere cum magistratuum officio et integritate: Eas ob res nos Curatores vestri et Patroni frequenti ordine legitimoque convocati, omnique auctoritate praediti, ut quas leges jusve domesticum, quaeve morum instituta jusserimus, quasque leges, quodve jus sustulerimus, vel quibus obrogaverimus, id totum jure quam optimo factum sit, animumque advertentes primis illis legibus vestris multa et illa maxima defuisse, eique unice causae prospicientes, exquisitis sententiis, constitutiones alteras rogavimus, jussimus, indicimus, antiquo jure sublato, omnique legum, quae prius fuerat, vi depressa, iis dumtaxat servatis, quae solemniter repetituri pro novis et recentibus imponemus.

Nunc ipsas leges cognoscitote, quae ita habent:

CAPUT PRIMUM:—*De Familia et Sodalibus Academicis.*

Primum igitur, Esto familia Academica ex his personis constans, Praeside, Administris, Professoribus, Senioribus Alumnis, Alumnis. Horum omnium actionibus et officiis distincte et articulatim recensendis, legibus demum communibus proponendis tota juris ratio absolvetur.

CAPUT SECUNDUM:—*De Praeside.*

I. Jam vero quum hoc inconcussum sit, tum denique felicissimum societatis statum obtineri, si leges per se commodae custodes nactae probos fuerint, postea cives parentes, permagni refert eum nobis contingere legum nostrarum magistratum ac vindicem, qui tantae auctoritati capiendae par futurus esse videatur. Magna igitur pietatis, facilitatis, doctrinae commendatione Praeses deligitur, quippe cujus praecipuum sit, per omnes provinciarum ordines dispicere, ut ne quis praescripto muneri minus satisfaciatur: enimvero is expetendus est, in quem nulla residere possit amoris odiique suspicio; de quo dubitari nequeat, quin unius rei pulcherrimae ambitioni in ista gravissimâ procuracione inserviat, ordinis nempe cum temperantiâ; is demum, qui bono religionis reique publicae augendo omnia se consecutum putet. Hic nempe in illis, quas par est Academicos principi suo reddere honoris et observantiae significationibus, non magis imperii cujusdam commodata insignia, quam propriae virtutis ornamenta recognoscet.

II. Praeterea civis esto indigena, imperii Britannici alumnus, annos natus xxx. haud minus, sacerdotio presbyter, quique omnis academicae doctrinae curriculum expleverit.

III. Academicis convocatis Praeses omnium gubernator esto. Certamini literarum imperato. Candidatos alumnorum tabulis dignos adscribito. Praemia, non solum quae jam donavimus muneris annui verum etiam si qua posthac alia, vel insignioris praestantiae ornamenta constituerimus, cuncta solus merentibus dividito.

IV. Fraudi maximae obnoxios exauctorato; absque capitali fraude si quid vel criminis admissum erit, vel praetermissum officii cui rei cognoscendae, coercendae alium neminem praefecerimus, penes hunc culpae aestimatio judicatioque remaneto, ita tamen ut ne maximam poenam solus inferat.

V. Idem, consilio cum Propraeside et Magistris officii instituto, de sanctorum ordinum potestatem ambientibus Praeses statuito.

VI. Comitibus ordinariis ad hunc ordinem quam accuratissime referto de omni statu Academiae, non illa promiscua narratione, sed rerum et provinciarum singularum, quoque modo gestae sint, recensione distincta; quod ut veriùs et religiosius assequatur, ita censemus, uti è fide Praesidis dignitateque sit, ut omnes hic omnino Academicos, quos certi aliquid afferre confidat, de iis rebus jubeat apud se testimonium dicere.

VII. Praeses ne domo plus mensem et dimidium abesto quotannis; sin per valetudinis vel aliam gravissimam excusationem ei liberum non erit non abesse diutius, longiorem commeatum, si per comitia contigerit, ab hoc ipso ordine; negotiis intermissis, a duobus saltem quaesitoribus impetrato.

CAPUT

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Appendix, N° 6.

TRANSLATION of the STATUTES, RULE OF PIETY, &c. from the Original Latin.

The TRUSTEES of the College of *Maynooth*

To the President, Masters, Students, Pupils, and to the Entire House; Greeting,

WHEREAS by the immortal beneficence of our best and most gracious King, George the Third, father of his country, and by the wise counsel and liberality of the Irish Parliament, a College has been founded and established at Maynooth, in which our countrymen who profess the Roman Catholic Religion may be formed to piety, and instructed in the liberal sciences: And whereas neither house nor state can stand in safety, much less be improved, unless it be regulated by the wholesome ties of law, aided by the assiduity and integrity of its magistrates; for these reasons, We, your Trustees and Patrons, in full and lawful assembly convened and vested with all authority, so that whatever laws or ordinances, or whatever regulations regarding morals we shall have enacted, and whatever laws or ordinances we shall have annulled, or whatsoever we shall have changed, shall all be done in all due form; and observing that to your original laws many points have been wanting, and these of the highest moment, and providing for this deficiency with all possible care, we have after due consultation, proposed, enacted, and do now appoint other regulations; the force of the laws which had previously existed being annulled, and those only being retained which we shall solemnly recite and impose anew: Now consider the laws themselves, which are as follows:

Appendix, N° 6.

(Translation
of N° 4.)CHAPTER FIRST:—*Concerning the Household and Members of the College.*

First,—then let the Community consist of the following persons: of a President, Assistants, Professors, Senior Students, Students. The distinct and accurate recital of their several functions and duties, and the rehearsal of the various laws by which the Community at large is to be regulated, will comprise our entire system of jurisprudence.

CHAPTER SECOND:—*Concerning the President.*

I. Now this being an unshaken principle, that the happiest state of society is obtained only when laws, just in themselves, shall find upright guardians and obedient citizens, it is of the greatest importance that we should have as magistrate and defender of our laws, a person who may be deemed adequate to receive so great an authority. Wherefore let the President be a person recommended by piety, gentleness, and learning, it being his principal care narrowly to observe the different departments, that no one may be inattentive to the duties assigned him. Such a person in fine, is to be selected, on whom no suspicion can rest, either of partiality or prejudice, concerning whom no doubt can be entertained, but that in his most weighty charge, he is ambitious of one most desirable object, viz. the enforcement of rule with moderation; a person in a word, who considers that all his interests are centered in promoting the good of religion and of the state. He will no doubt recognize in the marks of honour and respect, which it behoves collegians to pay to their President, the ornaments of personal merit, not less than the borrowed insignia of authority.

II. Moreover, let him be a native, a subject of the British empire, not less than thirty years old, in priest's orders, and one who has completed the entire academic course.

III. At every meeting of the members of the College, let the President be the director of all. Let him preside at all literary exercises. Let him admit candidates who may be found worthy. Let him, and him alone, distribute amongst the deserving the premiums, not only such as we have already granted to be given annually, but likewise whatsoever others we may hereafter determine on, as the rewards of distinguished merit.

IV. Let him expel those guilty of offences to which the penalty of expulsion is annexed by the statutes; should any crime be committed, or any neglect of duty occur, not enumerated among those offences which are punished by the statutes with expulsion, and for the cognizance and punishing of which we may have appointed no other person, be it his province to estimate and judge the offence, with this restriction however, that he do not of himself alone, inflict the highest penalty.

V. Likewise let the President, after having consulted the Vice-President and Deans, determine concerning the candidates for holy orders.

VI. At the stated meetings of the board, let him report to this assembly, with all possible accuracy, the state of the entire College, not in a vague or general manner, but by a distinct enumeration of the several circumstances and duties, and in what manner they have been discharged. In order to attain this with more truth and certainty, We deem it consistent with the credit and dignity of the President, that he should direct any of the members of the College, on the certainty of whose report he may depend, to give him their testimony concerning these matters.

VII. Let not the President be absent from the College longer than a month and a half every year; but if a longer absence be unavoidable, by reason of his health or some other weighty cause, let him obtain leave for a longer absence, if, during its meeting, from this Assembly, but if during the recess, from at least two Visitors.

Appendix, N° 4.

Statutes of the
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CAPUT TERTIUM:—*De Propræside.*

I. Verùm hæc tamen negotia, anxia cum sint curæque multiplicis, socium nobis videntur jure suo aliquem poscere, qui onere officiorum dividendo Propræses sit, quique interregni tempore, idemque Præsidis absentia vel morbo impediti operæ et prærogativæ succedat.

II. Hujus quoque esto omnium Academicorum actiones considerare, familiæ totius speculari mores, quodque famæ, disciplinæ, utilitatibus academicis proximum vel ipse vigilando, vel aliunde perlatum comperit, id omne summa cum fide ad Præsidem deferre.

III. Quæ de patriæ, ordinis, ætatis, scientiæque conditionibus Præsidi creando adjuncta sunt, eadem de Propræside creando jubemus.

IV. Propræses domo quotannis mensem haud plus unum ne abscedito; de comineatu impetrando, quibus ipsum Præsidem obnoxium dedimus, iisdem et Propræses legibus tenetur.

V. Si quæ reliqua sunt hujus muneris, suo quaque loco referri poterunt.

CAPUT QUARTUM:—*De Magistris Officii.*

I. Hic jam si quis secum recogitet quanta a vobis expectentur, quæ metæ sint propositæ, et quam oporteat vi legum æquabili undequaque disciplinam tueri, ut, quasi pacato civitatis statu, mores usu perdiscatis, religionibus colendis sanctitatem, is statim planeque sentiat, tantam causam sustineri non posse istâ publicâ, quam diximus, Præsidis et legati diligentia; quamobrem creandi videntur Academici officii magistri duo quos Decanum Seniore, et Decanum Juniore, appellamus.

II. Decani ordine, patria, pietate, scientiæ dotibus sunt qualem jam esse Præsidem volumus.

III. Decanis officio perpetuo Discipulorum mentes pietatis modestiæque præceptionibus imbuunt; exercitationibus, quæ extra scholas frequentantur, rectores se et adjutores præbent; precibus matutinis intersunt vespertinis; animi remissionibus, spatiis, studiis communibus.

IV. Nocturni interdicti Decani eodem quo Præsides et Propræses jure, alumnorum, si quæ volent, cubicula absque fraude ingrediuntur, idque omnino bis faciunt inter bina sabbata, exploraturi num probæ munditiæ gravitatisque speciem referant libros curiosè inspiciunt, et si justissima suspicio præverit, ipsa quoque, annuente Præsidi scrinia et chartas.

V. Quot mensibus Præsidi narranto, si quid exploratum tenebunt de animis ingeniisque Discipulorum. Quod si Præsides censuerit Decanis, et Pro-Præsidi, ad eam deliberationem adhibitis unum aliquem a S. munere repellendum postea videri, hanc sententiam antistiti ejus, cujus res agitur, literis missis ipse Præsides testificatur; mensibus deinde interjectis duobus, Decano iterum sententiam proponente, Præsides, si antea judicatis steterit, judicatum missum facito.

VI. Delicta, noxas poenâ, ut volent, multâve Decani coercent, tamen ne ad singula crimina plus argentei coronati maximi quintam partem, multæ nomine dicunt. Ii porro, si quem alumnus aut iteratò nocentem, suæ auctoritatis impudenter securum notaverint, apud Præsidem nomen deferunt: hic reum monendo deterreat, quod ni ter admonitus consilium iste cum factis mutaverit, domo pellitur.

VII. Administros quos volent Decani ipsi sibi legunt ex Alumnorum numero, natu maximos, doctrinis proveciores, iique monitores appellandi censuræ laboriosissimæ particulas exercent, dignos fideliter notando deferunt.

VIII. Domum ne plus octo dies continuos reliquant; nec ambo simul quocunque anni tempore a domo absint.

IX. Decanis annuæ absentia dies, sive illi septenarii sint, sive exemptiles, eo numero tantum concedimus, qui solido mensi exæquetur; de comineatu impetrando sunt quæ Præsides conditione.

CAPUT QUINTUM:—*De Professoribus Classium.*

I. Et quoniam juventutis non solum moribus exornandæ causâ, verum etiam sapientiæ atque humanitatis copiis instruendæ conditam Academiam formamus, jubet ipsa ratio, ut deinceps magisteria constituentur Doctrinarum Academicarum, quarum hæc classes sunt.

CLASSIUM DESCRIPTIO.

Theologiæ Dogmaticæ.

Theologiæ Moralis.

Sacrarum Scripturarum, Linguæ Hebraicæ conjunctim.

Physicæ Experientiæ Artium Geometricarum conjunctim.

Dialecticæ, Ethicæ, Metaphysicæ.

Rhetoricæ, Græcarum, Latinarumque litt: classis prima.

Earundem litt: class: sec.

Linguarum quæ nunc vigent.

Anglicanæ Elocutionis.

Linguæ Vernaculæ Hibernicæ.

II. Rerum

CHAPTER THIRD:—*Concerning the Vice-President.*

I. These duties being troublesome and attended with manifold care, seem to us to demand some coadjutor, who by sharing the burden, may serve as Vice-President, and who during an interregnum, and also during the absence or illness of the President, shall succeed to his office and authority.

II. Be it his province also to observe the conduct of all the members of the College, diligently to consider the morals of the entire household, and faithfully to submit to the President whatsoever he may have ascertained, either by his own vigilance or from any other source connected with the character, discipline, and interests of the house.

III. The qualifications required with regard to country, orders, age and attainments in a President, we also require in the person to be appointed Vice-President.

IV. Let not the Vice-President be absent from College more than a month every year; with regard to obtaining leave of absence, let the Vice-President be restricted by the same laws as those to which we have subjected the President.

V. The other duties of this office shall be stated each in its proper place.

CHAPTER FOURTH:—*On the Deans.*

I. If any one will here consider how much is expected from you, the end proposed to be obtained, and how necessary it is to maintain discipline in every quarter by the equable force of law, in order that, under a tranquil state of things, you may learn morality by practice, and sanctity by the observance of religious duty, he will at once clearly perceive, that so weighty a charge cannot be supported by the official diligence which we have required of the President and his Deputy; wherefore it seems to us necessary to appoint two academic officers, whom we denominate Senior Dean and Junior Dean.

II. Let the Deans possess the same qualifications with regard to orders, country, piety and learning as we have already required in the President.

III. Let the Deans constantly imbue the minds of the Students with the precepts of piety and decorum; let them act as directors and assistants in the exercises practised out of class; let them attend at morning and evening prayers; inspect the Students during the time of relaxation, conduct them during public walks, and visit them whilst at study.

IV. By night and by day let the Deans have the same right as the President and Vice-President to enter, without being chargeable with impropriety, the apartments of the Students, and let them do so twice at least every fortnight, in order to see whether they present the appearance of cleanliness and strict regularity; let them carefully examine the books, and if a well-grounded suspicion shall have previously existed, even the desks and papers, with the consent of the President.

V. If they shall have ascertained any thing with regard to the characters or dispositions of the Students, let them report it every month to the President; but if the President, after consulting with the Deans and Vice President, shall be of opinion that any Student ought to be excluded from holy orders, let the President, by letter, communicate this decision to the Bishop of the person concerned; then, after an interval of two months, the Dean again stating his opinion, let the President, if he adhere to his former decision, dismiss such individual.

VI. Let the Deans punish misdemeanours and offences with a penalty or fine, as they shall determine; however, let them not impose in the way of fine on each offence more than one-fifth of a crown; moreover, if they remark any Student either offending a second time, or through impudence regardless of their authority, let them report his name to the President; let him caution the Student by an admonition; but unless, after being thrice admonished, he shall change his conduct, let him be expelled.

VII. Let the Deans select whatever assistants they shall think fit from among the elder Students, and those more distinguished for their progress in study; let them be called Monitors, and share with the Deans the more minute and arduous duty of inspection; let them faithfully note and report such as may deserve it.

VIII. Let not the Deans be absent from the College for more than eight successive days, and let not both be absent at the same time in any part of the year.

IX. To the Deans we grant a number of days for annual absence equal to an entire month, whether this period be distributed into weeks, or consist of days taken at various intervals. With regard to obtaining leave of absence, let them be circumstanced precisely as the President.

CHAPTER FIFTH:—*Concerning the Professors of the Classes.*

I. And since the College has been established not only for the purpose of instructing the youth in morals, but likewise in science and polite literature, reason itself suggests the necessity of appointing Masterships in the several departments of Literature, of which let the following be the classes.

A DESCRIPTION of the CLASSES.

Of Dogmatic Theology.

Moral Theology.

Sacred Scripture and the Hebrew language conjointly.

Natural Philosophy and Mathematics conjointly.

Dialectics, Ethics, Metaphysics.

Rhetoric, Greek and Latin Literature;—1st class.

Same Literature:—2d class.

Modern Languages.

English Elocution.

Irish Language.

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II. Rerum Theologicarum annuam tractationem, qualis futura est, Præses, Propræses, Magistri Theologici, anticipato consilio, componunto, scilicet quæ capita scientiæ sacrae explicanda sint, qui auctores adhibendi, qui libri versandi: sin aliquam istius doctrinæ partem Magister suo ipse labore collegerit, hanc eidem Consilio permittendam censemus, iudiciumque expectandum.

III. Strenuam operam navato Theologicus Dogmatum Professor, ut Discipulis persuadeat sacrosancta fidei jura esse, quæ Regiæ Majestati obligatos tenent, eamque fidem nulla vi extorqueri posse, nullâ potestate resolvi.

IV. Magistris omnibus a Præsidente convocatis, Concilio unanimi, tabulæ exscribuntur, accommodatis ad singularum classium formas rerum docendarum materiâ serie, necessariis auctoribus; eaque tabulæ, nisi curatoribus novantibus, pro formulis sunt tralatitiis.

V. Constitutum officii tempus Professores constanter religioseque servanto; modestos docilesque discipulos continente; ingenio, tarditate, socordiâ insignes Præsidentem ne celanto, qui Magistrum officii de ea re monitum facturum est.

VI. Professor si necesse habuerit ludum deserere, exorata Præsidente, surrogatoque ex Senioribus Alumnis Promagistro, quem Præses non abnuat, exito; verum huic domesticæ impetrationi sex duntaxat dies permittimus quotannis; longiorem commeatum a Curatoribus impetrato, ipso tamen Præsidente apud hunc ordinem causam defendente.

VII. Reliquis diebus profestis Magister si ludo abfuerit, jus iudiciumque erit; verum de his alius nobis restat locus ad decernendum.

CAPUT SEXTUM:—*De Professoribus diligendis.*

I. Loco Professoris vacuo, post triduum ea res edicitor pro ludis curiisque academicis omnibus, literis testantibus. Post id factum sexagesimo neque amplius die, petitio publicæ dator. Præses interea caveto ne quid studia capiant detrimenti.

Candidati sunt (de Academiæ primum membris loquimur) tum ipsi Professores, tum seniores Alumni, modo tamen hi contendendi facultatem a Præsidente et Concilio prius impetraverint.

II. Sin extrarii sint iis duntaxat aditus petitioque conceditor, qui scripto antistitis auctoris testimonio præstiterint se disciplinæ academicæ cursum absolvisse; nec quenquam omnium Præses ad suffragia captanda admittito, quin is prius apud se professus sit nomen, patriam ordinem; itemque attulerit literas ab Episcopo regionis honorificas, item commendationem ab hoc ordine; vel saltem, si intermissis negotiis id fieri non possit, a duobus Quæsitibus, qui simul sint Patroni Curatores.

III. Iudices idem sint quos electioni seniorum alumnorum posthac præficiemus, ipsis adjuncto si id fieri possit Professore illius facultatis cui providendum est. Horis quotidie duabus utuntur candidati; quarto die munus absolutum esto.

IV. Theologici primis duobus diebus periculum sui faciunt in re Theologica, tertio in Philosophia, et Geometricis disciplinis; ultimo, scripto cogitaté accurato. Item Philosophici periclitantur primum quidem in Theologiâ, deinde iterato in Philosophia et Mathesi, ultimum scripto commentato, Quæstiones Theologicas Latine disputant; reliquas Latine vel Anglicè, prout ipsi Præsidi videbitur. Scriptæ commentationis disputatio apta esto ex iis argumentis quæ propria sunt classium quas petunt candidati.

V. Qui in Professoris Rhetoricæ vel Græcarum Latinarumque litterarum locum petat, præter eos quos jam dedimus, iudices habeto Professores Rhetoricæ, Græcarum Latinarumque Litterarum; primo die in Theologiâ Philosophiâque decertato, altero in Græcis auctoribus, tertio Auctoribus Latinis, ultimo, scripto argumento.

VI. Perfecto certamine, Iudicum deliberatio habetur, quos aut ipsos interrogavisse, aut certè percontantibus affuisse necesse fuerit. Concilium Præses edicito, ibique recitari iubeto hoc octavum caput constitutionum: deinde in medium prolatis quas diximus candidatorum commendationibus, in hæc verba profitéantur omnes, suo quisque loco suffragia daturi: "Graviter confirmo me tabellam ei delaturum, cui debere me religiose sentio; meque in hac muneris suffragatione, neque gratiæ conciliandæ, nec animo alienato, neque ulli aut culpæ aut commodo illiberaliter servitutum." Tum denique tesseram pro se quisque deferto, inscripto in chartam et implicito suo et candidato sui nomine commemoratis etiam motivis quibus innixus suffragium tulit. Tesseras Præses excipito, et coram concilio involucro inclusas, sigillo suo obsignato, apud se retineto usque ad proxime secutura hujus ordinis comitia. Curatores, ponderatis suffragiis et suffragatorum rationibus, eum, qui omnibus perpensis dignissimus videbitur, Professore declarabunt.

II. Let the course of Theology for the year be arranged at a previous deliberation by the President, Vice-President, Theological Professors, counsel being previously entered into, scil. the Heads of Sacred Science to be explained, the authors to be used, the books to be consulted; but if the Professor shall by his own industry have compiled any portion of this course of instruction, we order that such should be submitted to the same Council, and that a decision should be waited for.

III. Let the Professor of Dogmatic Theology strenuously exert himself to impress on his class, that the allegiance which they owe to the Royal Majesty cannot be relaxed or annulled by any power or authority whatsoever.

IV. All the Masters being convened by the President, and the Council being unanimous, let tablets be drawn up setting forth the subject-matter and order of instruction, the authors required and adapted to the several classes; and let these tablets, unless changed by the Trustees, serve as received formularies.

V. Let the Professors uniformly and scrupulously observe the time appointed for their duties; let it be their care to have their pupils modest and docile; let them not conceal such as are remarkable for talent, dulness or sloth, from the President, who is to apprise the Dean of such circumstance.

VI. If the Professor shall deem it necessary to absent himself, let him go, after having first obtained leave from the President, and substituted in his place some one of the Senior Students, whom the President may not object to; but this domestic mode of obtaining leave we limit to six days only every year; a longer leave of absence let him obtain from the Trustees; the President himself, however, defending the justice of the cause before this body.

VII. If the Professor shall be absent from class on the other ordinary days, there shall be cognizance taken thereof, but we have reserved another place in order to determine on these matters.

CHAPTER SIXTH:—*On the Election of Professors*

I. The place of Professor being vacant, after the lapse of three days let the vacancy be published before the class-rooms and all the college halls by letters, testifying the same: in sixty days and not longer after so doing, let there be a public competition for the place; meanwhile let the President take care that the public studies suffer no detriment. Let the candidates be (we shall speak first of the Members of the College) both the Professors themselves, and also the Senior Students, provided, however, these have first obtained permission to compete from the President and Council.

II. But if the candidates be externs, let access and leave to contend for the place be granted only to those who shall prove by a written testimony from their Bishop, that they have completed the course of studies read in the College; and let not the President admit any person whomsoever to canvass until he has declared to him his name, country and orders, and shall have brought letters bearing favourable testimony of him from the Bishop of his district, and also a recommendation from our body, or if this cannot be obtained in consequence of the Board not being convened, at least from two Visitors, who shall be also Trustees.

III. Let the Judges be the same as those whom we shall hereafter appoint for the election of the Senior Students, there being added to them if possible a Professor of that faculty, for which a provision is now to be made. Let the candidate have two hours every day for competition; on the fourth day let the competition be concluded.

IV. On the first two days let the Theological candidates be examined in Theology, on the third in Philosophy and Mathematics, on the last in writing on some given subject, after due and careful reflection. Let the candidates in Philosophy also be examined first in Theology; then twice in Philosophy and Mathematics; lastly, in writing on some given subject. Let them discuss the Theological questions in Latin; the rest in Latin or English, according as it shall seem fit to the President. Let the dissertation in writing be drawn from those subjects which peculiarly belong to the classes which the candidates sue for.

V. Let the candidate for the chair of Rhetoric or of Greek and Latin literature, have as judges, in addition to those whom we have already assigned, the Professors of Rhetoric, of Greek and Latin literature; on the first day let him contend in Theology and Philosophy, on the second in the Greek Authors, on the third in the Latin Authors, on the last in a written essay.

VI. The examination being completed, let a consultation of the Judges be held, who must either have interrogated the candidates, or at least have been present with those who did so. Let the President summon the Council, and there order to be recited this eighth chapter of the statutes: then bringing forward the recommendations of the candidates, which we have already mentioned, let all make a declaration in the following terms, each to give his vote in his respective place: "I solemnly declare, That I will give my suffrage to him to whom I religiously feel myself bound to give it, and that in voting thus, I shall not be influenced by the illiberal motives either of conciliating favour or gratifying prejudice, nor shall, in giving my suffrage, subject myself to guilt, nor seek to serve my own private interest." Then let each give in his suffrage, having written on paper, and folded up both his own name and that of his candidate, stating also the motives under the influence of which he gave his vote. Let the President receive the suffrages, and having inclosed them in a cover in presence of the Council, and having sealed them, let him retain them till the next following meeting of this body. The Trustees having weighed well the votes and motives of those who gave them, will declare him Professor, who shall seem, after careful consideration, most worthy.

CAPUT SEPTIMUM:—*De Senioribus Alumnis.*

I. Illud quoque tum ad Academiæ vestræ diuturnitatem, tum ad ejus instituti finem assequendum, utilissimum fore judicamus, si constanti Magistrorum quasi succrescente copia, in ejus sinu non solum reperiantur qui præstantissimas quasque doctrinas domestico tirocinio creare et propagare valeant; sed supersint etiam qui stadio academico ampliore percurso, dum in vinea Domini excolenda operam impendunt, clericorum colloquiis de rebus ecclesiasticis per singulas Dioceses præesse, et quæstiones ad fidem, mores, disciplinam spectantes, quæ inibi agitari solent, discutere possint et enucleare.

II. Quapropter, cum studiorum curriculum quale nunc in Academia obtinet, licet ad id sufficiat ut alumni, qui debita cum diligentia ipsum percurrerint, idonei evadant qui ordinaria sacri ministerii munia ritè exerceant, non tamen ut scopum superius propositum possint attingere; Idcirco eminentiorem alumnorum ordinem, quos *Seniores Alumnos* vocari volumus, approbantibus et adjuvantibus Regiis Ministris et Senatu Imperiali instituere decrevimus.

III. Ne autem quæ ex hoc Instituto emanatura speramus in Religionem et Rempublicam beneficia defectu prudentis regiminis deperdantur, de eorum qui in ipsum co-optandi sunt numero, dotibus, selectione et officiis, sequentia religiosè servanda statuimus.

IV. Cum census annuus, sive publicè addictus sive ex legato Illmi. Baronis de Dunboyne proveniens, non pluribus quam xx hujusmodi alumnis subsidia necessaria suppeditare possit, eorum numerus hunc limitem nunquam debet excedere. Ejus autem in varias Provincias distributio eadem sit ac illa quam pro cæteris alumnis in sequenti capite sumus stabilituri. Ita nempe fiet, ut ex singulis Provinciis Armachana, et Cassiliensi sex, ex Dublinensi vero quatuor et totidem ex Tuamensi desumantur. Intra eandem vero Provinciam singulæ Dioceses vel simul (si nempe id sinat Diocesum et locorum numerus) vel alternis vicibus loca vacantia obtineant; ea tamen lege, quod inter Alumnos Diocesis, ad quam in ordine pertinet, inveniat aliquis omnimodo dignus; secus enim, vel vacare pergat vel alii intra eandem Provinciam qui numeris omnibus sit absolutus, conceditor.

V. Alumnorum seniorum electionem Præsidi et ejus concilio deferimus; Propræsidi nempe, Decanis, Professoribus Theologiæ, et Sacræ Scripturæ. Elabente igitur anno Academico, convocato concilio exhibebit Præses nomina Alumnorum quos studiorum cursum jamjam confecturos et sacris ordinibus initiatos dignos judicabit qui in candidatorum album referantur. Horum merita seriatim discutient præfati judices; in quibus æstimandis non magis ad ingenii documenta, et præmia laudis literariæ, attendi volumus quam ad candidatorum indolem, pietatem, modestiam: cum cæteris Alumnis non scientia tantum et ingenii dotibus, sed vitæ etiam et morum innocentia prælucere debeant. Perpensis coram Deo, absque partium studio singulorum qualitatibus, eos victores Præses declarato qui plura tulerint suffragiorum puncta. Si vero hæc numero æqualia esse contingat, cui volet ex competentibus pari suffragiorum numero suffultis palmam adjudicato.

VI. Quod ad disciplinam domesticam attinet, iisdem omnino, quibus cæteri alumni, legibus obtemperent; nisi aliud manifestò exigat eorum instituti ratio, vel de iis legibus in aliquo derogandum Hic Ordo censuerit: quod tamen fecisse nunquam præsumendus est, sed ut lege soluti censeantur debet dispensatio conceptis verbis, manu Secretarii nostri munitis, Præsidi tradi, ut iis quorum interest innotescere faciat. Ut igitur præcipua capita breviter perstringamus—Officia pietatis erga Deum dignè et devotè frequentent; ad studia utilia animos serio et diligenter appellant; non ad ea scilicet quibus inanem eruditionis gloriam aucupentur, sed quæ animarum ductoribus et verbi Dei futuris ministris conveniunt. Promptam denique et alacrem obedientiam superioribus in Domino semper exhibento, nec minorem sibi invicem et cæteris alumnis benevolentiam et urbanitatem.

VII. Tribus post co-optationem annis studiorum causa in Academia manento. Bis saltem in hebdomada colloquiis ecclesiasticis intersint. Ut autem in fine cujuslibet anni manifestum fiat an studiis sedulo et fructuose incubuerint, Theses publicè coram hoc ordine propugnent, ex ea materia Theologica desumptas, quam per anni decursum in colloquiis tractaverint.

VIII. Quam utilis sit ad SS. literarum intelligentiam linguæ Hebraicæ cognitio nemo ignorat. Ad hujus igitur linguæ scientiam acquirendam (nam literas Græcas et Latinas eos jam perdidicisse supponimus) assiduè laborent.

IX. Quoniam vero instituendo hanc alumnorum classem, id nobis potissimum proponimus, ut ne desint qui Professoribus morte aut aliter decedentibus suffecti, docendi munus in Academia jugiter exequantur, quod quidem præstare non poterunt quantumvis docti, nisi facultatem expeditam doctrinam suam aliis impertiendi usu sibi comparaverint; volumus proinde ut suas etiam in docendo partes habeant Seniores Alumni.

CHAPTER SEVENTH:—*Concerning the Senior Students.*

I. We consider that this also would be most conducive both to the permanency of your College, as well as to attain the end of its establishment, if, by the number of Masters as it were, constantly growing up, there be not only found in its bosom persons capable of affording and propagating the most excellent instruction in every department for the students in the house; but that there should be others also, who, having gone through a more extended academic course, may be capable, whilst engaged in cultivating the vineyard of the Lord, to preside at the conferences of the clergy concerning ecclesiastical matters, through the several dioceses, and to expound questions pertaining to faith, morals, and discipline, which are usually discussed therein.

II. Wherefore since the course of studies which now prevails in the College, though sufficient to render the students, who have gone through it, capable of duly discharging the ordinary duties of the sacred ministry, though it is not sufficient to enable them to accomplish the end proposed above; for this reason we have determined to establish, with the approbation and assistance of the King's Ministers and Imperial Parliament, a more distinguished order of students, whom we will have called Senior Students.

III. But lest the advantages, which we trust will redound to religion and the state from this establishment, may be lost from the want of prudent government, we appoint the following observances to be scrupulously adhered to with regard to the number, qualifications, selection and duties of those, who are to be admitted to it.

IV. Whereas the annual revenue, whether by public grant, or as arising from the bequest of the most illustrious Baron Dunboyne cannot afford the necessary sustenance to more than twenty such students, the number of these can never exceed this limit. And let the distribution of this number, among the various provinces, be the same as that which we shall establish for all the other students in the following chapter. For thus it will happen, that from each of the provinces of Armagh and Cashel six will be appointed, from that of Dublin four, and the same number from that of Tuam. Moreover, let each of the dioceses within the same province, obtain the vacant places either together (provided the number of dioceses and places allows it) or in turns; on this condition however, that among the students of the diocese, to which the place regularly belongs, some individual can be found in every respect worthy; otherwise let it either continue vacant, or let it be granted to another person within the same province, who possesses all the necessary qualifications.

V. The appointment of the senior students we consign to the President and to his Council; to the Vice-President, Deans, Professors of Theology, and of Sacred Scripture. Wherefore towards the close of the academic year, the President having convened a Council will produce the names of the students, who are on the eve of completing their studies, and whom, being now initiated in holy orders, he shall deem worthy of being set down as candidates. The merits of these shall be regularly canvassed by the aforesaid judges; in estimating which we desire that they attend not more to the manifestations of talent and rewards of literary merit, than to the dispositions, piety, and demeanour of the candidates: since they ought to excel the other students, not only in knowledge and intellectual endowments, but likewise in the purity of their life and morals. The qualifications of each being duly considered before God, without partiality, let the President declare those to be successful, who shall have obtained the greater number of suffrages. But if it happen that these are equal in number, let him adjudge the palm to whomsoever he shall think fit of those candidates that are supported by an equal number of votes.

VI. As far as regards domestic discipline, let them be subject to the same laws as the other students, unless the nature of their establishment may obviously require it otherwise, or unless this body shall think fit to make some modification in these laws; a thing, however, which it is never to be presumed to have done; but that they may be deemed exempt from the law, a dispensation should be delivered to the President in a set form of words signed by our Secretary, that he may have it notified to those whom it concerns. In order then briefly to run over the leading heads, they should frequent the duties of piety in a becoming and devout manner; they should apply their minds to useful studies seriously and diligently; not to those forsooth by which they may seek after the vain glory of erudition, but such as befit the Directors of Souls and the future Ministers of the word of God. Let them finally always shew to their superiors prompt and cheerful obedience in the Lord, and no less good will and urbanity to one another and to the other students.

VII. Let them remain in the College three years after their appointment; let them attend ecclesiastical conferences twice at least in the week. But in order that it may appear at the end of every year, whether they have applied to their studies with assiduity and profit, let them defend Theses publicly before this body, taken from that department of Theology, which they may have treated of in the course of the year.

VIII. How useful a knowledge of the Hebrew language is to the understanding of the Sacred Scriptures, is known to every one. Let them therefore labour assiduously to acquire a knowledge of this language, (for the Greek and Latin languages we suppose them to have already learned.)

IX. But since in establishing this class of students, our principal object is, that persons may not be wanting who succeeding to the Professors whose places may become vacant, either by their death or otherwise, may execute without interruption the duty of teaching in the College, which, however learned they may be, they will not be able to discharge, unless they shall have acquired by experience a facility of communicating instruction to others; we desire therefore that the senior students also may have their share in the province of teaching.

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X. Horum igitur erit variarum classium discipulos de iis quæ Magistro præeunte disputata sunt, statutis temporibus interrogare; eorundemque Professorum vel negotiis vel gravi valetudine detentorum totum docendi munus excipere. Et quoniam discipulorum frequentia nimium excrevit classis Theologica, hac in plures distributa, singulis Præses præficiet singulos alumnos seniores, quos ad id muneris maxime idoneos judicaverit ipse, cum concilio superius memorato. Si vero de alia classe, Philosophiæ scilicet, aut Humaniorum literarum, sit quæstio, ad deliberationem adhibeatur etiam Professor ille cujus agitur negotium.

XI. Cum vero timendum sit ne apud seniores alumnos, si suo ipsorum ductui planè permitterentur, non adeo perfecta vigeret ac exoptanda esset aut disciplinæ observantia, aut in præscriptis studiis prosequendis diligentia, statuimus proindè, ipsis dehinc et imposterum præponendum esse Magistrum, quem alumnorum seniorum Præfectum volumus nuncupari. Ab hoc ordine, eodem quo Præses et Administri modo, eligitor.

Ipsius munus esto non solum moribus discipulorum et agendi rationi, salvo Præsidis et Administrorum jure, invigilare, sed et studiis et exercitationibus literariis præ esse. Caveat quoque ne aliud agant; et Præsidem, statutis temporibus aut pro re nata, de singulorum in virtutibus et scientia profectu certiores faciat.

Idem etiam, quamdiu huic ordini non aliter visum fuerit, Bibliothecæ præfecturam habeto; nec tamen ob id muneris novum stipendium accipiat. Inter Theologiæ Professores recensitus locum et vocem in Præsidis consilio obtineto.

CAPUT OCTAVUM:—*De Alumnis.*

I. Et quoniam Augusti Regis, S. Q. Hibernici munificentia effectum est, ut tantam pecuniam habeamus jam publicè addictam, quanta Alumnis ccl vitæ subsidia una cum doctrinarum instrumento suppeditare possit, idcirco quò tanti beneficii seminibus æqualiter sparsis ubique fructus modestiæ exsurgant, quæ propria est hujus instituti, simulque gratissima fama pervagetur optimè de nobis meritorum, ita jubemus;

II. Jurisdictionis Armacanæ et Cassiliensis, utriusque LXXV Dubliniensis et Tuamensis utriusque L. alumnos deferendi jus esto. Quod si horum numero postea augendo opportunitas accesserit, ex hac perpetuo comparatione enumerantor.

III. Is porro, qui in alumni petat, ad Præsidem literas ab antistite afferto, significantes quâ ætate iste sit, quo patre, quo domicilio, quâ indole, quâ commendatione.

IV. Tum ingenii doctrinæque, quæ in candidato sit, judicium habetor a tribus saltem Magistris, publico edicto, nullâ multâ a Præsede convocatis; nec is recipitor, quin præsentium suffragiis vicerit videri se idoneum, qui infimarum saltem classium in subselliis versetur.

V. Antea vero in Academicos ne refertor quam Præsidi tradiderit Scribæ publici libellum testantem hunc ritè in verba Regis Aug. sacramentum dixisse, itemque scripto pollicitus sit se nec ullum coire conjurationis secretæ societatem, nec ullam postea coitum esse.

VI. Denique candidatus, animadversis Alumnorum officiis, quæ in libro separatim describenda servandaque Præses ostendet, fideliter se obtemperaturum promittito, nomenque iis tabulis ipse adscribito quasi obsidem perpetuæ voluntatis.

CAPUT NONUM:—*De Exercitationibus Judicationibusque Literariis.*

I. Anni Academici uno mense confecto, proximo statim die non impedito, exercitatio literaria habetor; eaque, principio a Classe Dogmatum capto, menstruâ vice refertor, deinceps aliis classium disciplinis in idem munus succedentibus. Conventus hi fiunt continuo post scholam matutinam; temporis legem nec horâ longioris nec semihora angustioris Præses definit. Ea certaminis argumenta sunt quæ mense proximo disputata fuerant. Quæstionum defensores Professor ipse dato, adversarios Præses.

II. Qui Theologiæ annuam tractationem perceperint, ii omnes Alumni, a natu maximo initio facto, septimanis diebus vel fidei rudimenta sermone familiari tradunt, vel etiam nonnihil orationis declamant: usque ad finem anni Academici hic ordo perpetuus iterator; experimento locum et tempus Præses statuit; multam recusantibus imponit; actioni satis esto semihoræ spatiolum; Academici omnes adsunt.

III. Bina in annos singulos judicia literaria exercentor: primum initio anni communis, alterum versus finem anni academici. Quibus autem diebus incipere et quamdiu perdurare debeant arbitrio Præsidis et concilii definiendum relinquimus. Primis judiciis quæstio esto de interpositorum mensium studiis, ultimis de totius anni institutione.

IV. Si in illos Dies aut Sabbata aut Solemnia incurrerint, tot diebus judicia repetenda censemus, quot satis fuerit ut continua judicia fiant. Quod si per Alumnorum frequentiam, temporisque angustias fieri minus potuerit, ut de singulis omnes simul judices cognoscant, Præses, factâ partitione, alios aliis, quos quibusque volet, discipulos judiciis ita attribuit,

X. It will therefore be their business, at stated times, to question the pupils of the various classes concerning the subjects which have been discussed under the direction of their master; and when the Professors are prevented by business or ill health, to take on them the entire duty of teaching. And since the Theology class has increased exceedingly by the number of pupils, the President having distributed it into several parts, will appoint over each part one of the senior students, whom, he himself, in conjunction with the Council above named, shall judge most qualified for that office. But if the question be concerning any other class, that, for instance, of Philosophy or Humanity, let the Professor whose province it is, be also consulted.

XI. Whereas there is reason to fear, lest either regard to discipline, or diligence in the prosecution of the prescribed studies, may not be observed as strictly as would be desirable, among the senior students, if left entirely to their own guidance; we therefore appoint a Master to be placed over them for the time to come, whom we will have denominated Prefect of the Senior Students. Let him be elected by this body in the same way as the President and Ministers. Be it his province not only to watch over the morals and conduct of the pupils, without infringing however on the authority of the President and his Ministers, but likewise to superintend their studies and literary exercises. Let him take care also, that they misemploy not their time; and let him acquaint the President at stated times, or occasionally, concerning the proficiency of each in virtue and knowledge. Let the same individual hold the Prefectship of the Library, as long as this body shall not arrange it otherwise; let him not however receive an additional stipend for that duty; ranked among the Professors of Theology, let him obtain a place and a voice in the Council of the President.

CHAPTER EIGHTH:—*Concerning the Students.*

I. And since it has been effected by the munificence of our august Monarch and of the Irish Parliament, that we have as much money granted us as may suffice for the maintenance and education of 250, together with a suitable education; wherefore, in order that the seeds of so great a benefit being scattered equally, the fruits of decorum may spring up, which should particularly adorn the members of our Institution, and at the same time that the fame of our kind benefactors may be the more gratefully diffused, we command as follows:—

II. Let the jurisdiction of Armagh and Cashel have the right of presenting each 75 students, that of Dublin and of Tuam each 50. But if any opportunity should occur for augmenting the numbers on the Establishment, let them be distributed constantly in this proportion.

III. Let the candidate for a place bring a letter to the President from his bishop, signifying his age, parentage, residence, dispositions and character.

IV. Then let an examination be held of the talent and learning, which the candidate may possess, by at least three Masters convened by the President, by a public edict, without any fine; and let him not be received unless he obtain a majority of the suffrages of those present, that he appears qualified to be admitted at least into the lowest classes.

V. Let him not be numbered among the collegians before he has delivered to the President the certificate of a public officer, testifying that he has duly taken the oath of allegiance to our august Monarch, and has also made a written promise, that he neither belongs to, nor will join in any secret society.

VI. Finally, let the candidate after having considered the duties of the students, which are to be described and kept separately in a book, and to be shewn by the President, promise that he will faithfully comply with them, and let him insert his own name in the same register to serve as a surety of fidelity.

CHAPTER NINTH:—*Concerning Literary Exercises, &c. Examinations.*

I. At the expiration of one month of the academic year, the first day immediately following, being a class day, let a literary exercise be held, and let it be repeated every month, the class of Dogmatic Theology commencing the exercise, and the other classes following in order. Let these meetings be held immediately after morning class; let the President define the time which is to be neither longer than an hour, nor shorter than half an hour. Let the subjects of discussion be matters treated of in class during the preceding month; let the Professor assign the defenders of the questions, the President the opponents.

II. Once in the week, let all the Students who have finished their first year's Theology, commencing with the eldest, either explain the rudiments of faith, in familiar discourse, or even deliver a formal sermon; let this order be continually repeated to the end of the academic year; let the President appoint time and place for the exercise; let him lay a fine on those who do not comply; let a half-hour be sufficient; let all the Members of the College be present.

III. Let two examinations be held every year, the first at the commencement of the common year, the other towards the end of the academic year. On what days they ought to commence, and how long they ought to last, we leave to be defined by the discretion of the President and Council. Let the subject of the first examination be the studies of the intervening months, that of the last, the instruction of the entire year.

IV. If either Sabbaths or Holydays shall fall on those days, we decree the examinations should be resumed for so many days, as that they may be successive. But if by reason of the number of the Students, or shortness of time, it should be impossible for all the examiners at the same time to examine each; let the President, having made a division, so

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buito, ut totum, intra legitima tempora, negotium concludatur; attamen de prima tantum cognitione dictum intelligitote.

V. Judicibus Professores præbent scriptas argumentorum exceptiones, quas syllabos vocant. Judices ii classium sunt, quibus earum classium Magistros examinandi jus dedimus.

VI. Interea Alumnorum si quis visus fuerit, ex sui Judicis sententiâ, ignaviter se expedisse, eam rem Judex ad Socios Quaestionis referto. Hi, citato Reo, causâque conjunctim recognitâ, si aut cuncti aut certe melior pars Secundum delata judicaverint, Præses delinquentem conceptis verbis admoneto, Magistris circumstantibus: hæc verò admonitio ad eam rem valebit, ut si judiciis proxime secuturis idem æque turpiter se gesserit, extemplo amoveatur, aut deploratæ ineptiæ aut nequitiae impudentis manifestus.

VII. Tandem ultimis judiciis, quæ solemnia sunt diligentiae præmia et honores, iis a Præsede tribuuntur, qui pluribus suffragiis vicerint se meruisse.

CAPUT DECIMUM:—*De Bibliothecæ Præfecto.*

I. Frustra tamen legibus sancientis vel ipsa sapientia conaretur doctrinas elicere, ni librorum copia, ex quo fonte omnia præclara haurienda sunt, et abunde suppetat et diligenti custodia servetur: ut huic igitur causæ provisum sit, hæc decernimus;

II. Curiarum majorum una ad Bibliothecæ formam accommodator, eique solum usui obligata maneto, donec Curatoribus facultas oblata erit augustioris loci excitandi.

III. Eò libris qui nunc habentur translatis, compositisque, Præfectus indicem omnium in bibliotheca servandum de-scribito, ejusque exemplum Præses possideto. Ad singularum Literarum titulos interstitia sunt, quò locari possint aliorum auctorum nomina, novosque, si præterea accedent, Scriptorum Libros diligenter ac maturè Præfectus curato, ut magnæ recensionis adscribantur, nominaque officio trimestri ipse Præsidi dato.

IV. Libros quam integerrimos decenter asservato, operamque dato, ut eorum quotidie pars aliqua detergatur, situsque obsoletus excutiat, adeoque totus iste locus munditie niteat.

V. Bis omnibus annis Præses, vel si hic sæpius noluerit, saltem semel, Propræses, Decanus et si quos e Professorum ordine Præses adsumserit, Bibliothecam seriò recensento. Libros observanto quâ formâ, quâ conditione sint. Pro Libris quos vel abesse viderint, injuriâve vitiatos esse, aut alios a Præfecto reponi intra VII dies jubento, aut, si illud fieri non poterit, multam hi vel eorum plures irroganto: de reliquo Bibliothecæ instrumento eandem legem tradimus.

VI. Diebus negotiosis Bibliothecæ aditum patere volumus per eas IV horas, quas Præses, Præfecto conveniente, daturus est, ita ut nihil detrimenti studia publica capiant.

VII. Hi soli commentandi causâ in Bibliothecam admittuntur; I. Magistri. II. Qui Academicas IV annorum disciplinas perceperint, si, Professore aliquo commendante, Praeside approbante, impetraverint. III. Qui, Praeside permittente, Magistrum aliquem Præfecto sponsorem dederint.

VIII. Præfectus vigilato, ne librum quis omnino ex Bibliothecâ, ullamve suppellectilis partem auferat. Qui fecerit, ablatum reddito, simulque duplo tenetor, ejusque multae Præses, Decanus, Præfectus, plures, ambove recuperatores sunt. Si bis fecerit, ei multa altera irrogator, posteaque Bibliotheca clausa esto in omne tempus.

IX. Si quis librum conscribillando, lacerando, obliterando, maculandove corruperit, idem duplo tenetor. Quòd si hic malo animo fecisse convictus erit, par esto culpa ac si librum abstulerit; nempe si bis convictus eo crimine, exclusus perpetuo maneto.

X. Qui levius peccaverint, libris suo loco non repositis, silentio rupto, gravitate neglectâ, his multam Præfectus ipse irrogato eadem qua Decanus potestate; omnisque ex hisce multis collata pecunia ad Bibliothecam ornandam impenditor. Qui verò multam admiserit, ei denuò Bibliothecæ copia dator, si prius Præfecto a Procuratore tradiderit scriptam confessionem multae dissolutae.

XI. Harum rerum tabulæ pro Bibliotheca suspensæ ac facile spectabiles exstare debent.

XII. De Bibliothecæ Præfecto creando ea lex tota valitura est, quam in causa Magistri officii sanximus, absenti pœna quoque similis imponenda, eademque com meatui impetrando et conditio et tempora. Præfecto Administri sunt quos hic legerit, Præses concesserit, hique muneris diem perpetuò obeunto, Præfecto vel æquissimè absente.

CAPUT UNDECIMUM:—*De Procuratore.*

I. Quæ pro muniendâ pietate, provehendis moribus, artibusque in Academiam vestram deducendis hactenus decrevimus, ea nos cuivis facile confidimus probare posse. Superest ut jam de Academicis possessionibus dicamus, omnique domesticæ administrationis ratione, quâ sublata, inanis omnis ille noster labor in Disciplinis constituendis futurus sit.

II. His

distribute the students to the different examiners, that the entire business may be concluded within the proper time; this, however, is to be understood of the first examination only.

V. Let the Professors give to the examiner written copies of the subjects, commonly called a syllabus; let those persons be the judges of the classes to whom we have given the right of examining the masters of those classes.

VI. In the mean while, if any of the students shall be deemed in the opinion of his examiner to have acquitted himself badly, let the examiner lay the matter before the assessors. The accused being summoned, and the case being revised by them conjointly, if all, or at least the majority, shall decide according to the report of the examiner, let the President admonish the delinquent in distinct terms, the masters standing around; the effect of the admonition will be, that if at the following examinations the same individual shall acquit himself in the same disgraceful manner, let him be forthwith removed, as being manifestly convicted either of hopeless stupidity, or of barefaced idleness. At the final examination, let the rewards of diligence and the usual honours be bestowed by the President, on those who have obtained the greater number of votes.

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CHAPTER TENTH:—Concerning the Prefect of the Library.

I. In vain would wisdom itself endeavour to promote learning by the enactment of laws, unless a store of books, whence instruction is to be derived, be supplied and carefully preserved; to provide for this, then We decree as follows:—

II. Let one of the larger halls be fitted out for a library, and let it remain destined to that use alone, 'till the Trustees shall be enabled to build a more spacious place.

III. The books which are now possessed, being transferred thither and arranged, let the Prefect write out a catalogue of all, to be kept in the library, and let the President have a copy of it. At the titles of each letter let interspaces be left, where the names of other authors may be placed, and let the Prefect carefully and betimes take care, that the new books, which may subsequently be brought in, may be annexed to the general catalogue; and let him give the names to the President every three months.

IV. Let him keep the books in the best possible condition, and take care that some part of them be cleaned every day, and let them be well dusted, and the entire place be kept clean.

V. Twice every year, or once at least, let the President, Vice President, Dean, and such of the Professors as the President may select, let them review the library with serious attention; let them observe in what state and condition the books are. In the room of the books which they may find wanting or injured, let them either order others to be replaced by the Prefect within seven days, or if that is not possible, let them, or the majority of them, impose a fine. With regard to the remaining furniture of the library we make the same law.

VI. On days of business we wish the library to be open for those four hours which the President, with the consent of the Prefect, shall appoint, so that the public studies may sustain no injury.

VII. Let the following persons only be admitted into the library for the purpose of reading;—1st. The Masters. 2d. Those who have passed through four years study in the College, if they shall obtain it by the recommendation of some Professor, and with the approbation of the President. 3d. Those, who with the permission of the President, shall give some of the masters as security to the Prefect.

VIII. Let the Prefect be watchful that no one shall take away a book, or any of the furniture out of the library; let the person who may have done so restore it, and let him at the same time be fined in twice the value, and of such fine let the President, Dean, Prefect, all or two of them, be the recoverers. If he shall do so twice, let a second fine be levied on him, and afterwards let the library be shut against him for ever.

IX. If any person shall have injured a book by scribbling, or by soiling, or by tearing it, let him be fined in twice the value. If he shall be convicted of having done so with evil intention, let the crime be the same as if he stole the book; if he be convicted of the crime twice, let him continue for ever excluded.

X. Let those who shall commit a more trifling fault, viz. by not restoring the books to their place, by breaking silence, by neglecting becoming gravity, be fined by the Prefect, with the same authority as if the Dean had imposed the fine; and let all the money collected from these fines be expended in furnishing the library. But to the individual so fined, let access to the library be again granted, if he first deliver to the Prefect, from the Procurator a written acknowledgment of the fine having been paid.

XI. It will be necessary that notices of these matters be suspended in the library and within view of the Students.

XII. With regard to the appointment of Prefect of the Library, the same law is to be observed which we have established in the case of the Deans; the same penalty is also to be imposed on him if absent, and let him be subject to the same restriction both as to the time of absence and as to the mode of obtaining it. Let the Prefect have as assistants such persons as he may select, and as the President may allow; let them give constant attention to their duty on each day, the Prefect however not being absent except for just reason.

CHAPTER ELEVENTH:—Concerning the Procurator.

I. What we have enacted hitherto for the preservation of piety, the promotion of morality, and the introduction of science into your College, we trust will readily meet the approbation of every one. It now remains to say something concerning the possessions of the College, and the nature of domestic administration, without which all our exertions for the promotion of learning would be unavailing.

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II. His de causis Procurator Academicis adjungendus est. Hic vel disjunctum munus habere poterit, vel una atque eadem operâ et Procuratoris et Propræsidis, id quod nunc usuvenit, personam gerere.

III. Utrolibet modo a curatoribus creator, iisdem qua Decanus dotibus. Fidejussoribus datis cautum facito.

IV. Procuratoris esto Academicas expensas ordinare, ut cibaria salubria conficiantur, justeque apponantur ad demensi rationem certissimam.

V. Pecunias sibi a Mensario rescribi jubeto necessarias, easque acceptas ferent communi chirographo Præses atque Procurator.

VI. Aes alienum quamprimùm dissolvito, sumptis rite ex legum præscripto cautionibus.

VII. Quas pecunias vel multæ irrogatæ, vel Academiæ debitas exegerit, aut summam Mensario statim transcribito, aut ejus summæ professionem a Præsidente testatam.

VIII. Preparatis idoneis tabulis, tum debiti, tum soluti accuratissimè rationes distribuito.

IX. Id maxime provideto, ne ii sumptus domestici fiant, quantos Academiæ nomina pati non possint, neve quid instrumenti cari furto negligentiave requiratur.

X. Si Procuratoris aut crimine aut negligentia furtum damnumve factum erit, ære suo præstato.

XI. Interea, ut quem tanta juris severitate obligavimus suo quoque honore relevemus, ut in liberâ tamen custodia provinciam exornet, Procurator servorum, quorum opera ad quotidianam Rei familiar, administrationem pertineat, omnium Magister esto, eosque, Præsidente approbante, conducito, exigo, oscitantes punito; exeundi veniam dato; quos volet, domi contineto.

XII. Oeconomo, Coquo, reliquis conductis supellectilem unicuique propriam et vasa annumerata et exscripta tradito, iique pollicentor se salva custodituros; trimestribus solutionibus, instrumentum sibi quisque traditum exponunto Procuratori; si quid ad plenam recensionem requiratur, ejus rei deperditæ pretium e mercedis summâ deduci patiuntor.

XIII. Quotannis et ipse Procurator suæ provinciæ instrumentum ad indicis numerum suâ manu olim subscriptum atque traditum Præsidi representato.

XIV. Quot mensibus rationes pecuniarum componito, Præsidente, Decano Seniore arbitris; post trimestres solutiones, intra XV dies, eorum mensium tabulas veteres conficito, quarum exempla ex liturariis pulchre exscripta, Præsidente, Decano, subscriptoribus, additisque Cautionum syngraphis, Præses examinanda ad Curatores deferto.

XV. Procuratorem in re administranda vel notabiliter delinquentem, vel insanè profundentem Præses et Decanus apud hunc Ordinem accusanto. Curatores convictum exauctorabunt.

XVI. Universim ne exito nisi rei Academicæ causâ, Præsidente annuente: commeatui impetrando tempora, conditiones, absentiae pœnam eandem quam Classium Professoribus adjungimus.

CAPUT DUODECIMUM:—*De Magistratibus Academicis.*

I. Magistratus Academicos hoc ordine rogamus; Propræsidem; Decanos; Bibliothecæ Præfectum; Procuratorem; S. Theologiæ Professores, uti quisque a creatione maximus est; Physicæ Experientiæ Professorem; Dialecticæ et Metaphysicæ; Rhetoricæ; Græcarum Latinarumque literarum; Anglicanæ Elocutionis; Ling: Vern: Hibernicæ. Linguarum quæ nunc vigent.

II. Hi omnes intra XXX. quisque a creatione diem Præsidi tradunto Scribæ publici testimonia testantia se fidem jurejurando Regiæ Majestati obligavisse, itemque Professionem sua uniuscujusque manu scriptam, se nec ullam conjurationis latentem societatem coire, neque aliâs coituros; animadversisque domesticis legibus, coram Præsidente affirmanto se dicto audientes futuros; denique propositi monumentum nomen quisque suum tabulis iis adscribunto, in quibus et ipsas leges, Professorum Administrorumque subscriptiones, testimonia scribarum, nec plura comprehensa Præses asservaturus est.

III. De his legibus, utrum pareatur necne, Comitibus Ordinariis Præsidentem referre volumus, abdicationis pœnâ, ni fecerit, propositâ; idemque tabulas ipsas, cum jussus erit, Ordini representato.

IV. Eadem conditione ceteri quoque sunt, quicunque procurationem, ministerium, domiciliumve stabile in Academiâ habuerit.

V. Magistratus omnes strenuè hortamur, ut in munere quisque suo fungendo, non solum constantes, verum etiam alacres sese præbeant; inhumanitatis vel minimam speciem reformident, quum patriæ magis conciliationem potestatis una cum optimo urbanitatis colore illorum auctoritas habeat, qui et munere vitæ præceptores, vitæque ipsius consuetudine socii sunt, comitesque perpetui: ne ulla inter Academicos dissidia patiantur, ipsique memores personæ et dignitatis eam, quæ nostræ Religionis una propria est, benignæ

II. For these reasons a Procurator is to be added to the College officers. He can either hold a separate office, or may discharge the duty of Procurator and Vice President at one and the same time, which is at present the case.

III. In either case let the Procurator be appointed by the Trustees, with the same qualifications as the Dean; let him likewise give securities.

IV. Be it the Procurator's business to arrange the expenses of the College, so that wholesome provisions may be procured, and exactly furnished according to the prescribed standard.

V. Let him direct the necessary money to be furnished him by the banker, and an acknowledgement for the receipt of this shall be signed conjointly by the President and Procurator.

VI. Let him clear off debts as soon as possible, receiving the proper acknowledgements, as the law directs.

VII. Whatever money he may have exacted in the way of fine, or as due to the College, let him either transfer the sum forthwith to the banker, or an acknowledgement of the sum, signed by the President.

VIII. Proper books being prepared, let him arrange the accounts, both of debts and of payments, with all possible care.

IX. Let him be particularly careful, that expenses may not be incurred beyond what the revenues of the College can afford, and that no valuable furniture be lost by theft or negligence.

X. If either theft or injury shall occur, through the fault or negligence of the Procurator, let him make it good at his own expense.

XI. In the meanwhile, to relieve a person whom we have subjected to conditions so strict, in order that he may discharge his office with a suitable degree of independence, let the Procurator have the entire controul over the servants, whose assistance may be required for the management of the household, and, with approbation of the President, let him hire them, discharge them, punish them when negligent; let him give them leave to go out, and keep at home whomsoever he may think fit.

XII. Let him deliver over to the œconome, to the cook, and to the other persons hired, the utensils necessary for each, as also the vessels, first numbering them, and taking a list of them, and let them promise that they will keep them safe; at the quarterly payments, let each make a return to the Procurator of the furniture consigned to them; if any thing be missing, let them suffer the price of it to be deducted from their wages.

XIII. Every year let the Procurator produce before the President, the furniture committed to his care, which shall correspond to the inventory signed by himself at his appointment, and delivered to the President.

XIV. Let him make up his accounts every month, and have them audited by the President and senior Dean, within fifteen days after the quarterly payments; let him draw up the old accounts of those months, of which the President must submit copies to the inspection of the Trustees, after they have been copied out in a fair hand from the blotters, signed by the President and Dean, together with the receipts appertaining thereto.

XV. If the Procurator offends in a remarkable manner in the discharge of his office, or is foolishly lavish, let the President and Dean accuse him before the Trustees, who, if they convict him, will discharge him from his office.

XVI. To conclude, let him not go out, unless on the business of the College, and with the consent of the President. The time for obtaining leave of absence, the conditions, the penalty for absence, are to be precisely the same as for the Professors.

CHAPTER TWELFTH:—Concerning the Officers of the College.

I. We appoint the Officers of the College in the following order; Vice President, Deans, Prefect of the Library, Procurator, Professors of Sacred Theology, according as each may be longer elected; Professor of Physics; of Logic and Metaphysics; of Rhetoric; of Greek and Latin Literature; of English Elocution; of the Irish Language; of modern Languages.

II. Let all these, each within 30 days from his appointment, deliver to the President, the testimony of a public officer, vouching that they have taken the oath of allegiance to His Royal Majesty, and likewise a declaration, written in the hand-writing of each, that they neither are concerned in any secret societies, nor will they be so at any future time; and having considered duly the laws of the house, let them avow before the President, that they will be observant of them; finally, let each, as a pledge of his purpose, enter his name in those books, in which the President is to keep the laws, the signatures of the Professors and Ministers, the testimonies of the civil officers, and nothing else.

III. Concerning these laws, whether they are obeyed or not, we desire that the President should state at the meeting of the Board, the penalty of abdication being held out, unless he shall do so; and let him likewise produce the books themselves to the Body, when he shall be directed to do so.

IV. Let all the rest likewise be subject to the same regulation, who may hold the Procuratorship, a ministry, or a permanent residence in the College.

V. We strenuously advise all the superiors to show themselves not only constant and steady, but even cheerful in the discharge of their duty, to avoid even the slightest appearance of harshness, since the authority of those who are teachers by profession, and associates and constant companions by their habits of intercourse, should possess the conciliatory qualities of paternal jurisdiction, and be rendered pleasing by urbanity; that they should not suffer any dissensions among the members of the house, and mindful of their

benignæ pacis concordiam communi alant spiritu: quos præceptionibus erudiunt, iisdem claro virtutum exemplo præluceant; hominumque invidiam et contemptum, quæ res in Academiæ forte interitum, infamiam certè redundabunt, vitæ innocentiam, famæque præstantiam deprecentur.

VI. Si quid scriptorum suorum Magistratus, alumnusve edere voluerit, id facito, Præsidente concedente, a quo Curatores jus repetituri sunt, quidquid improbè positum in istis lucubrationibus exstiterit: si Præsides intercesserit quin edatur, alteri provocationem ad Curatores habento. Judices hi dabunt in causâ non pessimâ Magistratus, Academicos a se delectos, qui si rectè fieri posse statuerint, causamque receperint, liber editor, Judicium ipsorum periculo.

VII. Neque tamen ab iis Judicibus stipulamur, ut pœnæ culpæve proximi videantur, nisi liber iste ab egregia doctrinâ sapientiâve commendatus erit, verum si quid extulerit Religioni, Moribus, Disciplinæ, Reipublicæ, Regiis honoribus contrarium.

VIII. Cubicula Administris iisdem eadem sint perpetuè. Quæ Professorum Ordini mancipata sunt, uti erit quisque a creatione major, ita prior optionem habeto. De Alumnorum cubiculis Præsides Decano consulto, statuito; gratum certe nobis fecerit, si antiquitatis ordinem potiore duxerit; propterea quod hic certâ aliqua ratione, eaque nec difficili, neque molestâ comprobetur.

CAPUT DECIMUM TERTIUM:—*De Præmiis et de Pœnis.*

I. Decanus in tabulas ad eam rem confectas rejicito, si quid memoriâ dignum adeptus erit, discipulis quotidie recensendis, ipsasque tabulas Præsidi recognoscendas tradito, mensibus exactis: porro tertio ante solemnia certamina die, Decani, Præsides, Propræsides, communi auctoritate, illorum nomina fastis Academicis adscribunto, qui morum integritate præcipuâ, officiisque religiose colendis, honorem fuerint commemorabilem assecuti.

II. Professores Classium commentariis notanto, si qui Discipulorum industriâ, profectibusque magnopere præstiterint, horumque nomina trinis mensibus deferunto ad Præsidentem, qui in fastis iisdem suo quæque loco commemoraturus est.

III. Post solemnem Quæstionem, atque priusquam docti Victores in Concilio renuntientur, ii fasti recitantur; deinde Præsides hortabuntur, ut illius quoque laudis digna ratio habeatur in præmiis adjudicandis.

IV. Iisdem fastis describitur judicii quoque sollemnis eventus; hoc titulo—**QUI DEFENSORES ANNUO CERTAMINE**; eaque scripto testata nobilitas præcipuam auctoritatem obtineto in reddendis (post absolutum studiorum cursum) alumnorum a Præsidente commendationibus, tum etiam ad præmia et honoris gradus consequendos, si præter ea quæ nunc sunt, alia novæ dignitatis insignia Patroni aut aliunde impetraverint aut ipsi constituerint.

V. **DE PœNIS** quæ hactenus a nobis dicta sunt, in iis crimina perpetuo cum Actoribus conjunximus; reliquas inviti cunctas, necessariò tamen decernimus.

VI. Fraus ea maxima est quæ exauctorationem habet. Fraude maxima tenentur **ALUMNI**.

1. Si quis malo animo publicèque Præsidi jubenti parere denegaverit.

2. Si quis Academiæ septa transierit, nec prius exorato aut ipso Præsidente, aut cui Præsides eam mittendi potestatem fecerit.

3. Si quis convivia, comessionesve domi clam in Academiâ agitaverit, aut vina, succosve meros, qui mentem ebrietate mutant, vel ipse importaverit, ejusve fraudis conscius fuerit.

4. Si quis in tantum perpotaverit, ut manifesta turpitudine appareat ebrietatis.

5. Si quis graviter per injuriam corpus percusserit.

6. Si quis libros in Academiam scriptave comportaverit, ad Religionem Catholicam Romanam maledictis violandam pertinentia, moresve labefactandos, seditionesve concitandas: etiamque si quis iis libris, quibus omni Domo a Præsidente vel Decano interdictum sit, nihilominus utatur.

7. Si quis meditatio se de comitum spatiantium frequentia subduxerit, ejusve oculis, in cujus fidem datus est.

VII. Professor si die profesto ludo abfuerit, ejusdem diei cibariis et stipendio careto, idque Decano Præsidi atque Procuratori renuntiante; hi in tabulas ad hanc notationem compositas referunto. Procurator diurni stipendii summam creditorum rationibus subjungito; solvendi tempore multam prius detrahito, reliquum dissolvito.

VIII. Quod

own character and dignity, that they cherish in common that harmony and kind feeling which is the prominent feature of our religion; that they should outshine by the bright example of their virtues, those whom they instruct by their precepts; and that by the purity of their life, and the excellence of their character, they should be exempted from the hatred and contempt of men, which may redound perhaps to the ruin, but most certainly to the disgrace of the College.

VI. If either a superior Officer or a Student be inclined to publish any of his writings, let him do so, with the consent of the President, from whom the Trustees will demand an account, for any thing immoral or incorrect that may be found in such works; if the President shall oppose the publication, let the other party have the right of appeal to the Trustees. If the case is not obviously a bad one, they will assign officers of the College selected by themselves as judges; if these shall determine that the thing can be done with propriety, and shall judge favourably of the case, let the book be published at the peril of the judges themselves.

VII. Nor do we, however, exact from the Judges that they should be deemed liable to penalty or censure if such book shall not be commended for its distinguished learning or wisdom, but only if it contain any thing contrary to religion, morals, discipline, the State, or to the honour of his Majesty the King.

VIII. Let the same Ministers constantly retain the same rooms. With regard to those assigned to the Professors, according as each shall be prior in his appointment to the professorship, so let him have priority of choice. Let the President with the Dean determine concerning the chambers of the students: he certainly will act agreeably to our wishes if he give the preference to those of longer standing, inasmuch as this can be established by a certain fixed and very easy rule.

CHAPTER THIRTEENTH:—Concerning Rewards and Punishments.

I. Let the Dean enter in a book, prepared for this special purpose, any thing he shall find worthy of notice in the daily inspection of the students conduct, and let him at the end of the month deliver the books to the President for his inspection. Besides three days before the general examinations, let the Dean, President, Vice President, by common authority, enter in the records of the College the names of those persons who may have attained distinguished honour by the especial purity of their morals and their religious observance of duty.

II. Let the Professors of the different classes note in their memorandums such of their pupils as may have distinguished themselves for their industry and progress, and let them submit the names of those persons every three months to the President, who is to note down each particular in the same records in its proper place.

III. After the yearly examination, and before the learned victors shall be declared in the Council, let these records be read out; then the President will advise that due regard be paid also to the commendation contained in his records, in the decision and distribution of the premiums.

IV. In the same records let the result also of the general examination be entered under this title, QUI DEFENSORES ANNUO CERTAMINE; and let this distinction testified in writing have peculiar weight in the President's recommendations of the students, to be given after the completion of the course, as also to obtain premiums and honourable degrees, if in addition to those which now exist, the patrons of the College shall either obtain from another source or themselves establish other literary honours.

V. In what we have hitherto said concerning penalties, we have constantly joined the crimes with the doers; such as remain we now decree from necessity, and with reluctance.

VI. The greatest crime is that which is punishable with expulsion. Let the students be deemed guilty of such offence—

- 1st. If any one shall perversely and publicly refuse to obey the orders of the President.
- 2d. If any one shall pass the boundaries of the College without having first obtained permission, either from the President himself or from a person to whom the President may have given the power of granting leave.
- 3d. If any shall indulge in banquets or revelling privately in the College, and shall either himself bring in wine or any liquors which cause drunkenness, or shall be privy to such offence.
- 4th. If any one shall have drunk to such a degree as manifestly to exhibit the turpitude of intoxication.
- 5th. If any one shall strike another severely, and for the purpose of injuring.
- 6th. If any one shall bring into the College, books or writings tending to calumniate the Roman Catholic religion, or to relax morals, or to stir up seditions, and likewise if any one shall use books forbidden to the entire community by the President or Dean.
- 7th. If any one shall designedly withdraw himself from the body of the students on the public walk, or from the eyes of the person to whose charge he may have been committed.

VII. If a Professor shall be absent from class on a lecture day, let him be deprived of the maintenance and stipend of that day, and that by the Dean's report to the President and Procurator; let them enter it in a book prepared for such purpose. Let the Procurator enter the amount of the day's stipend to the account of credit; at the time of payment let him first deduct the fine, and pay off the remainder.

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VIII. Quod si Professor id sæpius admiserit, hunc Præses Decano adstante admoneto, isque si denuo admonitus securè et obfirmato persisterit in istâ fraude, ad hunc ordinem a Præsidente deferatur. Curatores, causâ cognitâ, pertinaciæ convictum vel exauctorabunt, vel aliis remediis Academicæ saluti consultum facient.

IX. Eadem judiciorum forma Professoribus, Administrisque omnibus expectanda est, quicunque vel datâ opera, vel per insinuationem impia, invereconda, in jus domesticum seditiosa, aut in summam Regis Reique publicæ Majestatem maledica tractationi, sermonibusve admiscuerint, etiamque qui gravis cujuscunque criminis infamiam contraxerint. Ut autem hujusmodi malis, si, quod Dens avertat, aliquando sint extitura, quantocius occurratur, ac ne pravi exempli virus inficiat diutius, Præses confestim, illoque vel absente vel prævaricante, Propræses, Decani ad Concilium vocent, cui Præses, Propræses, Decani, Professores Theol. interfuturi sunt, quive horum innoxii sint, eoque reum postulent, citent, interrogent de crimine, delatione factâ, vel suspitione in oculos incurrente. Quod si Reus aut contumaciam adhibuerit, aut fecisse visus erit sententiis pluribus, huic munere interdictum esto, alio in provinciam substituto, si minus his legibus Rei absentiae provisum est. Comitibus statim insequentibus Curatores judicium recognoscent, reumque, si appareat, in crimine deprehensum, non solum munere privaturi sunt, sed etiam ab Academico domicilio perpetuâ exclusionem submoturi.

X. Si quis omnium libros scriptave evulgaverit, edentibusve conscius fuerit, Præsidente et inscio et improbante, exigitur.

XI. Si quem in ferendo suffragio judicii corruptelam de munere publico admisisse Socii Quæstionis deprehenderint, convictus abdicato.

XII. Si quis majorum levitatis subimprobæ notam meruerit, Præses admoneto; frustra monitum ad Curatores deferatur.

XIII. Si quis acerba partium studia excitaverit, huic pœnas jam ante Curatores gravissimas denuntiant.

XIV. Quod si Præses denique iis criminibus accusetur, Propræses, Decanus ad Curatorem aliquem deferunt; hoc jubente, Librarius Conventum vocato. Ordo frequens jus dicet.

XV. Nunc quoniam absentiae pœnam propositam habetis tam vehementem ac necessariam, quod delicti hujus certissima probatio indicetur, Janitorem Præses apponito portæ domesticæ literarum peritum, isque Alumnorum tam nomina quam exitus atque reditus tempora scripto libello notato. Vespere quotidie, unâ cum remissis clavibus Præsidi libellum Janitor legendum tradito; hic perlectis nominibus *Vidi* subscripto; nominis et prænominis cautionem addito.

XVI. Igitur ut ne quis sine sensu exire possit, portam Janitor obseratam custodito; clavem circumgestato: ita quicunque abfuerint, Janitore inscio, hos dolo malo abfuturos judicamus.

XVII. Portâ dextumâ, quæ veteribus monumentis adhæret, rhedæ, vehicula, equites recipiuntur: binæ ad hanc claves sunt, una Præsidi, Procuratori altera.

CAPUT DECIMUM QUARTUM:—*De veteri Jure Academico.*

Quæ in primis legibus de Religionis Studiis et Cæremoniis sancita erant, novâ rogatione referimus: ceteras leges rescindimus, abolemus.

Ultima Sanctio.

I. Experimento constat jussorum mole atque infinitâ vi hominum citius obrui mentes quem actiones dirigi: idcirco, quum ab alacritate vestra, legibus haud ita multis, justis tamen et exquisitis, potissimum spes affulgeat fore, ut recens in lacem prolata famamque hominum Academia vestra ad confirmatam virilis quasi ætatis laudem possit adolescere, pluribus jubere abstinemus, hanc quam videtis circumscriptionem arbitrati utilitatibus vestris non deesse, vestraque, quod longe maximum est, innocentiae etiam superesse.

II. Quod reliquum est, ut omnes Academici percalleant, quid quemque facere, quid vitare oporteat, ad principia anni perpetuò academici hæ leges a Præsidente in ædiculâ recitantur, aut a Magistratu, Præsidente jubente, posteaquam SANCTO SPIRITUI sacerdotes ad altare implorantes fecerint lege atque more sacrosancto.

III. Item post semestrem Quæstionem hæ leges recitantur: locum publicum ipse Præses destinato. Legum recitationi intersunt Academiae familia tota, Magistratus, Alumni, Discipuli tam ii, qui nomini Academico jure adscripti sunt, quam qui annuâ pensione nomen redimunt.

IV. Si

VIII. But if the Professor shall commit this frequently, let the President admonish him in presence of the Dean; and if he having been again admonished, shall heedlessly and obstinately persist in this offence, let him be reported to this Board by the President. The Trustees having examined the case, will, if he be convicted of obstinacy, either expel him or provide for the interest of the College by other remedies.

IX. The same form of trial is to be submitted to by the Professors and all the Ministers, whoever either directly or indirectly shall in their discourse utter expressions, impious, immodest and subversive of the regulations of the house, or expressions which may be calumniating or offensive to the Sovereign Majesty of the King and State, as also those who may have contracted the infamy of any heinous offence. But in order that such evils, if, which may God forbid, they are ever to exist, may be the more speedily obviated, and that the poison of bad example may not continue to infect the establishment, let the President forthwith, or in case of his absence or connivance, the Vice President and the Deans summon a Council, at which the President, Vice President, Deans, and Professors of Theology are to attend, or such of these as may not be implicated, and thither let them cite the accused and interrogate him with regard to the crime, information having been laid before them, or grounds of suspicion having come under their own observation. But if the accused shall either prove contumacious, or be considered guilty by the majority, let him be prohibited from his office in the house, another person being appointed in his place, if these laws have not provided for the absence of the accused. At the ensuing meeting of the Board, the Trustees shall revise the decision, and if it appear that the accused person is really guilty, they shall not only strip him of his situation but even remove him for ever from any residence in the College.

X. If any one shall publish books or any writing whatsoever, or be a party with those who may do so, without the knowledge and the approbation of the President, let him be expelled.

XI. If the Assessors shall detect any person giving a corrupt decision in his public capacity, let him, being convicted, abdicate his place.

XII. If any of the higher functionaries shall incur censures for unbecoming levity, let the President admonish him; if the admonition be in vain, let him submit the matter to the Trustees.

XIII. If any person shall excite the bitterness of party zeal, the Trustees already denounce against such person the severest penalties.

XIV. If the President shall be accused of such crimes, let the Vice-President and Dean lay the matter before some Trustee; by his direction let the Secretary call a meeting. A full assembly of the body shall decide.

XV. Now since the penalty established for absence is so severe and so necessary, in order that this offence may be most satisfactorily proved, let the President appoint a Porter on the gate, who shall know how to read and write, and let him set down in a book as well the names of the Students, as the times of going out and coming in. Every evening let the Porter, when returning the keys, deliver the book to the President; let him, having read over the names, subscribe, *Vidi, I have seen*; let him also add both name and surname.

XVI. Finally, in order that no one may go out without being perceived, let the Porter keep the gate locked; let him carry the key about with him: thus whosoever may be absent without the knowledge of the Porter, we judge such to be absent criminally and without leave.

XVII. At the right hand gate, which is near to the old buildings, let carriages, cars and horsemen be admitted; let there be two keys for this, one for the President, the other for the Procurator.

CHAPTER FOURTEENTH:—Concerning the former Statutes of the College.

The regulations enacted in the original laws concerning the Studies and Ceremonies of Religion we again re-establish, all the other regulations we rescind and abolish.

The final Sanction:

I. It is proved by experience that the minds of men are oppressed by the mass and number of commands rather than their actions directed; for this reason, whereas under these laws, not numerous to be sure but just and apposite, a hope is afforded that by your ready obedience it will come to pass that your College, which has been recently established and introduced to public notice, may attain lasting praise; we abstain from a multiplicity of laws, considering that the present limited number will be sufficient for your interests, and what is of most importance, more than sufficient for the preservation of your innocence.

II. As to what remains, that all the Collegians may thoroughly understand what it behoves each to do and what to avoid, at the commencement of the academic year let those laws be always read by the President in the chapel, or by an officer by the direction of the President, after the Priests shall have implored the Holy Ghost at the altar, according to the prescribed holy rite and custom.

III. Likewise let these laws be read out after the half yearly examination; let the President mark out the public place; let the entire household of the College be present at the recital, the Officers, Students, Pupils, as well those who have been enrolled in the College books by right, as also those who are pensioners.

Appendix, N° 4.

Statutes of the
College of
Maynooth.

IV. Si quid in his legibus obscurum abiguumve videbitur, illud de Præsidis Consiliique sententiâ, (Propræsidem dicimus, Decanos, Professores Theologicos,) definitur. Si præterea fiet, ut horum aliis alia significatio placuerit, causam ipsam reservandam esse dicimus ultimo hujus ordinis auxilio; medio tempore, ei definitioni acquiescendum, nisi pœnæ irrogationem habeat, quam Præsides attulerit.

V. Itaque Nos Curatores vestri et Patroni, quibus ea solum spes eaque ambitio insedit animo atque oculis obversatur, ut ista Domus humanitate, religione, doctrinis excolendis, disseminandis benefica sit, utque pace pacatissima, innocentia florentissima, virtutibus beatissima prædicetur; deinde certa jam nunc vestræ omnium MODESTIÆ præcipientes gaudia, Præsidis primum fide appellatâ, qui ordinis princeps, idemque Legum defensor est; postea Magistratum, ipsorumque aded alumnorum studiis, alacritate, obtemperantia, ope, quam religiose præstabunt, advocatâ; Legis denique publicæ imperio et voce jubentes hasce leges, hoc jus domesticum, disciplinam, judiciaque Academiae Manutianæ proponimus, præscribimus, declaramus, uti jure quam optimo rogatas, perlatas, indicatas Academiae Manutianæ, pœnarum scriptis sanctionibus, si quis contravenerit, dehinc adhibendis.

Datum apud Maynooth in Comitibus Generalibus ad diem VII. Kal. Jun. MDCCCXX.

Bartholomæus Crotty, Coll. Præsides.

Andreas Dunn, Curat. Secretarius.

Appendix, N° 5.

Rule of Piety
in the College of
Maynooth.

Appendix, N° 5.

REGULA PIETATIS et DISCIPLINÆ DOMESTICÆ in Collegio R. C. Sancti Patritii
Ab Alumnis Observanda.

OMNES qui ad Ecclesiastica munera obeunda destinari cupiunt, ad eam vitæ perfectionem contendant, ad quam præcipuè vocantur Ecclesiæ Ministri qui cæteros ad pietatem et sanctitatem verbo et exemplo allicere atque excitare ex munere tenentur.

Nemo proinde, qui in hoc Collegio vivit, muneri huic, suæ et divinæ vocationi, atque hominum expectationi satisfecisse se putet, nisi divinæ plusquam humanæ sapientiæ studiis, eo potissimum tempore quo degit in Collegio, vacaverit. Idcirco quæ ad pietatis disciplinam spectant, non perfunctoriè, sed prompto alacrique animo omnes Alumni adimplere studeant et peragere.

Singulis diebus, horâ statutâ, signo dato, et *Benedicamus Domino* audito, quilibet *Deo Gratias* respondeat, statimque e lectulo assurgat, ac sanctissimo Crucis signo munitus, suis induatur vestibus, et simul ac fuerit indutus, per semihoræ spatium abluendis manibus, aptando lectulo, componendoque cubiculo sedulò incumbat. Si quid supererit temporis, id ad animum orationi præparandum impendatur.

Ad campanulæ signum omnes in oratorium convenient, ibique Sancti Spiritus imprimis ope imploratâ, orationem *Domine Deus Omnipotens qui ad principium hujus diei, &c.* cum reliquis, quæ ad *Primam* in Breviario Romano reperiuntur, devotè recitent, ac insuper meditationis argumento repetito, per horæ dimidium orantes, ad splendorem æternæ lucis oculos mentis aperiant, quo veluti divino alimento accepto, et sæpius per diem repetito, spiritus saginetur. Statutâ postmodum horâ, incruento Missæ sacrificio omnes pariter religiosè intersint, cui eorundem duo Clerici, superpelliceis induti, reverentè ministrent.

Quotidie ante prandium, facto signo ordinario, in Sacellum convenientes S. Sacramentum, per octavam horæ partem, piè ac devotè adorent; deinde ad Cœnaculum rectâ in silentio pergant: ante cœnam pariter in oratorium convenientes, genuflexi, peculiari examine conscientias suas excutiant. Denique priusquam cubitum eant, in idem Oratorium iterum convenientes, vespertinæ orationis incenso Omnipotenti Deo humiliter oblato, generali examine conscientias suas scrutentur; ac præsertim inquirent quid labis totâ illâ die contraxisse videantur: necnon privatæ meditationis materiæ pro sequenti die percipiendæ incumbant, donec a Decano habito signo, per silentium rectâ ad cubacula pergant. Statutâ horâ, dato scilicet signo, *Benedicamus Domino*, extinctis lucernis, nec iterum durante nocte, ullâ ex causâ, accendendis, singuli decumbant.

In cœnaculo nemo audeat ad mensam discumbere, nisi ab eo qui præest benedictione peractâ. At vero, nisi cogente necessitate, atque annuente Decano, abesse a communi mensâ *Alumnorum nemini* liceat. Facto denique edendi fine, datoque signo ab eodem qui præest, omnes assurgant, at ad Breviarii præscriptum, Immortali et Invisibili Deo, debitas persolvant gratias, statimque ex Aulâ decorè discedant. Mensâ autem durante, perpetua lectio fiat; ac primò quidem totum ferè Sacræ Scripturæ caput legatur: Reliquum vero temporis impendatur in lectione alicujus Religiosi libri, qui simul intellectum foveat, atque dirigat voluntatem: ut, cum cibus præbetur corpori, aliquod etiam tanquam pabulum

mentis

IV. If any thing shall appear obscure or ambiguous in these laws let it be defined by the decision of the President and the Council (we mean the Vice-President, Deans, Professor of Theology). If moreover it shall happen that these shall interpret differently, we say that the interpretation is to be reserved for the Trustees; in the interim that that interpretation which the President may have given is to be acquiesced in, unless it implies the infliction of punishment.

V. Wherefore, we your Trustees and Patrons, whose sole ambition and desire it is that this establishment may be beneficial by the cultivation and dissemination of kindly feeling, religion and learning, and that it may be extolled for its peaceful conduct, its distinguished purity of morals and pre-eminent virtues: and anticipating the joy that we shall experience from your general decorum, joy we deem now as certain; calling to our assistance the co-operation which the superiors will religiously contribute, and appealing also to the zeal, alacrity and obedience of the Students themselves; finally commanding with the authority and voice of public law, we propose, prescribe, declare these laws, this domestic code, discipline and rules to the College of Maynooth, as having been duly passed, enacted and made known to the College of Maynooth, together with the written sanction of penalties hereafter to be resorted to if any one violate them.

Given at Maynooth, at a general meeting of the Board, on the 25th of May 1820.

Bartholomew Crotty, President of the College.

Andrew Dunn, Secretary to the Trustees.

The RULE of PIETY and of DOMESTIC DISCIPLINE.

ALL who destine themselves to discharge Ecclesiastical duties, should aim at that perfection of life to which the ministers of the church are particularly called, who are in duty bound to entice and excite all others to piety and sanctity by word and example. Let no one therefore, who lives in this College, consider that he has discharged his duty, that he has answered his own calling and that of God, as also the expectation of men, unless he has applied himself to the study of divine, more than of human wisdom, particularly during the time he lives in College. Wherefore let all the Students endeavour to fulfil and discharge, not superficially but promptly and cheerfully, those duties which regard the discipline of Piety.

(Translation
of N° 5.)

Every day at the hour appointed, on the signal being given, and the *Benedicamus Domino* being heard, let each person answer *Deo Gratias*, and immediately let him arise from bed and making the most holy sign of the Cross, let him put on his clothes, and as soon as he has done so, let him employ himself sedulously for the space of a half hour in washing his hands, adjusting his bed, and in making up his room. If any time shall remain, let it be spent in preparing his mind for prayer.

On the ringing of the bell let all assemble in the prayer hall, and there having implored particularly the aid of the Holy Ghost, let them devoutly recite the prayer *Domine Deus omnipotens, qui ad principium hujus diei, &c.* together with the other prayers which are found at *Prime*, in the Roman Breviary; and moreover, the subject of meditation being repeated, praying for half an hour, let them open the eyes of their mind to the splendour of eternal light, by which received as divine aliment, and repeated frequently during the day, the spirit may be nourished. Afterwards at the hour appointed, let all attend at the same time religiously at the unbloody sacrifice of the mass, at which, let two clerks from among the same body, clad in surplices, minister with reverence.

Every day before dinner, the ordinary signal being given, assembling in the chapel, let them piously and devoutly adore the Blessed Sacrament during the eighth part of an hour; then let them proceed straightway in silence to the dining-hall; in like manner assembling in the prayer-hall before supper, on bended knees let them search their consciences by a particular examination. Finally, assembling a second time in the prayer-hall before they go to bed, humbly offering the incense of night prayer to Almighty God, let them search their consciences by a general examination, and especially let them inquire what sin they may consider themselves to have contracted all that day; in like manner let them apply themselves to the subject of private meditation for the following day, until the signal being received from the Dean, they proceed straightforward in silence to their chambers. At the appointed hour, the signal *Benedicamus Domino* being given, the candles being put out, which are not to be lighted again during the night *under any pretext*, let them all retire to rest.

In the dining-hall, let no one presume to sit at table until the blessing has been given by the person who presides. Moreover, let none of the Students be allowed to absent themselves from the public table, unless from urgent necessity and with the consent of the Dean. Dinner being ended, and the signal being given by the same person presiding, let all arise and according to the direction of the Breviary, let them give due thanks to the immortal and invisible God, and let them immediately depart from the hall with due decorum. During the meal let some one read continually, and first let ordinarily an entire chapter of the Holy Scriptures be read; let the remainder of the time be spent in reading some religious book,

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mentis suppetat; quæ ut obtineant, silentium in cœnaculo semper servetur: martyrologium Romanum sub finem prandii legatur.

Sint horæ statutz ad animi relaxationem corporisque sanitatem, quæ in exercitiis extra cubicula agantur: spatiisque communibus nemini liceat abesse.

Præcipuis anni solemnitatibus, et rursus singulis quindenis diebus, ad sacrum pœnitentiæ tribunal accedant Alumni, et post missam privatam auditam, nisi aliter confessariis visum fuerit, angelorum pane se reficiant. Singulis autem dominicis, festisque diebus de præcepto, missæ solemniter cantandæ, et vespers pariter ad modum chori decantandis, in sacello intersint; veste canonica talari et superpelliceo Clerici sint induti.

Cum experiëntiâ constet ad pietatem fovendam spiritali recessu nihil pleniùs inservire, ideo statutis temporibus in hisce exercitiis toti sint Alumni; animos et sensus diligenter custodiant, corda et cogitationes sedulò perscrutentur; et sacris concionibus instituti quid in iis loquatur Dominus attentè audiant, et fideliter custodiant.

Cum summoperè cavendum sit, ne adolescentes otio se unquam dedant, omnis cura adhibenda est, ut intellectus eorum indesinenter vel pietatis vel literarum studiis occupetur, nisi cum relaxare animum, certis diei horis, unicuique eorum est permissum. Considerantes ergo cujus gratiâ, et quâ mercede, ab iis qui in sortem Domini sunt vocati, laborandum sit, indesinenter a *Patre Luminum* postulent sapientiam et ejus ad gloriam omnem laborum fructum referant. Alumni omnes, lectionibus ac studiis communibus, horis statutis, in respectivis scholis habendis, interesse debent: interim classium suarum Præfectis obtemperantes, ingenio suo nunquam nimis indulgeant, nec aliis utantur libris, quam qui a Præsidente et Professoribus fuerint approbati.

Etsi *habitus non facit Monachum*, oportet tamen Clericos vestes proprio congruentes ordini semper deferre, ut per decentiam habitûs extrinseci, morum honestatem intrinsecam ostendant. Uniformiter igitur vestibus nigri coloris utantur Alumni, diebus Dominicis, et festis in populo, tam intra quam extra Collegium; aliis vero diebus habitu fusco vel sub-nigro utantur. Præter vestes seculares, habeant singuli togam, pileumque Academicum quibus, tum intra tum extra mœnia, indui teneantur.

Silentium ad pacem pietatemque fovendam, ad nutrienda studia, et animi perturbationes sedandas avertendasque maximè conducens, sanctè omnes statutis temporibus servant. Nulla igitur colloquia studiis admisceantur; neque ante vel immediatè post orationem, missam et sanctorum Sacramentorum perceptionem, confabulationes ullæ habeantur, ne diebus quidem relaxationi assignatis, quorum horæ reliquæ de rebus utilibus, modestis sermonibus, sine clamore transigantur; et Alumnorum verba, vultus, oculi, motus denique omnes decorem teneant, redoleantque pietatem atque disciplinam. Tempore quo singuli privatis vel publicis studiis incumbere debent, caveant ne per Collegium ultrò citròque vagentur, et quando secùs necessitas postulet, teneantur licentiam impetrare. Horis studiis assignatis, altum silentium per totum Collegium obtineat.

Alumnis in *aliena* cubicula ingredi *non liceat*. Ministrorum, famulorum cubicula, coquina, promptuarium, aliaque hujusmodi loca ingredi nemo ex iis audeat; colloquia, confabulationesque cujuscunque generis cum famulis Alumni vitent. In his omnibus, si quid aliud necessitas suadeat, Decani judicio fiat. Singuli, qui a Præsidente, vel Propræsidente exundi veniam obtineant, ante exitum, et statim post reditum, coram alterutro ex Decanis sese sistere teneantur.

Et cum in omnibus nitor et mundities apparere debeant, non erit hîc alienum præscribere, ne alumnorum vitio, cubiculorum parietes seu pavimentum sordescant, neve ipsi vestibibus dilaceratis in publicum prodeant, ut agrestem fugiant negligentiam.

Tandem, in domesticis officiis et actionibus, in colloquiis inter se, vel cum externis, in eis denique omnibus quæ ad pietatis disciplinam, doctrinæ institutionem, ac recti ordinis conservationem spectabunt, omnes obedientiam Præsidi, aliisque ipsi subjectis Ministris religiosè exhibeant, eosque semper observent, ac reverenter et modeste cum iis ubique colloquantur. Ferant patientèr se ab illis admoneri vel etiam reprehendi, aut si quando opus fuerit, prævaricantes aliquâ affici pœnâ.

Fit quandoque ut animi juvenum, rerum utpote expertes, ultrò conturbentur, nec desunt aliquando turbulenti, atque factiosi, qui non solum cæteris, sed nec sibi quidem acquiescunt. Omnes ergo communem cum cæteris vitæ rationem sequantur, seque ad Collegii instituta et consuetudines accommodent: neque quicquam peculiare in mensâ, aut aliâ quâcunque re usurpent, ut omnis querelarum occasio, teterrimum illud vitæ socialis venenum, prorsus tollatur. Sint semper in arbitrio Præsidis aut Ministrorum qui ipsi subjiciuntur, vel locorum ad mensam, vel scholarum distributio, vel alia hujusmodi similia; qui communi bono cum semper debeant consulere, rectiùs quam adolescentes, quorum singuli vel nimium ingenio suo indulgere, vel sibi tantummodo consulere vellent, quid faciendum servandumque sit, in Domino judicabunt.

Omnes

which may both nourish the understanding and direct the will, that when food is given to the body, some nourishment may also be administered to the mind; to attain these objects, let silence be constantly preserved in the dining-hall; let the Roman martyrology be read towards the conclusion of dinner.

Let there be hours appointed for the relaxation of the mind and health of the body, which should be passed in exercises without their bed rooms, and let no one be permitted to absent himself from the public walks.

On the principal holydays of the year, and also every fifteen days, let the Students approach the sacred tribunal of penance, and after having heard private mass, let them, unless their confessors think otherwise, strengthen themselves with the bread of angels. Every Sunday and on holydays of obligation, let them attend the singing of high mass, and in like manner at the chaunting of vespers in choir in the chapel; let the Clerks wear a lutan and surplice.

Whereas it is proved by experience that nothing is more conducive to cherish piety than spiritual retreat, let the Students therefore devote themselves to this exercise at stated times; let them diligently guard their minds and senses; let them sedulously search their hearts and thoughts, and instructed by holy sermons, let them attentively hear what the Lord may say in them, and faithfully keep it.

Whereas there is the greatest necessity to beware lest young men may give themselves up to idleness; every care is to be used that their understanding may be unceasingly occupied in the studies either of piety or of learning, unless when it is permitted to each of them to relax their minds at certain hours of the day. Considering therefore with what object and for what hire those must labour, who are called to the work of the Lord, they should unceasingly ask for wisdom from the *Father of Lights*, and refer all the fruit of their labours to his glory. All the students are bound to attend the public lessons and studies at the stated hours, in their respective classes; in the mean while obeying the Prefects of their classes, let them never be too indulgent to their own disposition, nor use other books than those approved by the President and Professors.

Though habit does not constitute a Monk, it is necessary, however, the Clerks should wear clothes corresponding to their station, that by the decency of their exterior habit, they may shew the interior purity of their morals. Let the Students, therefore, uniformly wear black clothes on Sundays, and on holydays of obligation, as well within as without College; but on the other days, let them wear a grey or dark dress. Besides their secular garments, let them have a gown and College cap, which they are bound to wear as well within as without the walls.

Let all religiously preserve, at the stated times, silence, which is so conducive to cherish peace and piety, to promote study, and to appease and avert perturbation of mind. Let there be therefore no conversation during studies, and let there be no discourse entered into before or immediately after prayer, mass, or receiving the Holy Sacraments, not even on the days allotted to relaxation, the remaining hours of which should be passed without noise in useful occupations and modest conversations; and let the words, looks, eyes, in fine all the movements of the Students, preserve decorum, and be redolent of piety and discipline. At the time when each should be employed in private or public study, let them beware of wandering to and fro through the College, and when necessity demands otherwise, let them be bound to obtain permission. During the hours allotted to study, let profound silence prevail through the entire College.

Let not the Students *be allowed* to enter the chambers of others. Let none of them attempt to enter the bed-chambers of the attendants, servants, the kitchen, pantry, and other such places. Let the Students shun conversations of every kind with the servants. In all these cases, if necessity require differently, let it be done with the approbation of the Dean. Let each person who obtains permission to go out from the President or Vice-President, be bound to present himself before going out and after his return, before one or other of the Deans.

And whereas neatness and cleanliness should appear in all, it will not be unseasonable to direct here, that the walls of the chambers or the floors should not be disfigured by the Students, and that they should not appear in public with torn garments; that they should shun rustic negligence.

Finally, in their domestic duties and conduct, in their conversations among themselves, or with externs, in all those matters which will regard the discipline of piety, the promotion of learning, and the preservation of good order, let all scrupulously show obedience to the President, and to the other officers subject to him; let them always look up to them, and speak with them on all occasions with reverence and modesty. Let them bear with patience that they should be admonished by them, or even reprimanded; or whenever it may be necessary, that they should be punished when guilty of any offence.

It sometimes happens that the minds of young men, from inexperience of the world, are disturbed without reason; nor are there wanting on some occasions, turbulent and factious individuals, who are dissatisfied not only with others, but likewise with themselves. Let all then follow the same course of life with their fellows; let them conform to the usages and rules of the College; and let them not use any thing particular at table, or in any other circumstances, in order that all occasion of complaints, that worst bane of social life, may be entirely removed. Let the distribution of the places at table, or of the classes, or other matters of this kind, be at the discretion of the President or of the officers subject to him; who, bound as they are to consult for the common good, will judge in the Lord, what should be done or observed, more correctly than young men, who might be disposed to indulge their own caprice too much, or to consult only their own convenience.

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Omnes denique intelligant, tantò se aptiores huic futuros esse Collegio, et ad finem præscriptum consequendum magis idoneos, quantò ad pietatem comparandam alacriores, ad obtemperandum promptiores, et ad disciplinarum studia capessenda diligentiores se exhibuerint. Unusquisque igitur Apostoli vocibus obediens, quâ vocatione a Deo vocatus est, in eâ Domino pacifice, et alacriter inserviat. Mutuam omnes inter se charitatem et benevolentiam in *vinculo pacis*, nemini dantes ullam *offensionem*, diligenti studio foveant: modestiam atque humilitatem colant, contentiones et æmulationes vitent, quæ cum opera carnis sint, eodem Apostolo testante, maximorum sæpe malorum causa existunt. Æmulantes igitur *charismata meliora*, quas in aliis virtutes cernunt, eas in semetipsis exprimere contendant, et eximiæ virtutis exempla vicissim sumant: vitia autem si quæ forte in aliis conspexerint, vitare omnino studeant, et quæ sibi in aliis displicent, admittere reformident.

Declarationes Alumnorum Collegii Romano-Catholici apud Maynooth.

Ego infra scriptus polliceor et spondeo me nec ullam conjurationis latentem societatem coire, neque alias coiturum, meque diligenter et summâ fide servaturum omnia et singula Statuta et Constitutiones hujus Collegii, quamdiu in illo commorabor: nihilque ex animo facturum dicturumve quo dicta Statuta et Constitutiones quidquam detrimenti capiant, vel ad eorum violationem aut contemptum cæteri Alumni inducantur. In quorum fidem hisce subscripsi.

“Sapientiam et Disciplinam qui abjicit, infelix est; et vacua est spes illorum, et labores sine fructu, et inutilia opera eorum.”—SAP. cap. 3. v. 11.

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COMMUNICATION from the Cardinal Prefect of the Propaganda at Rome to the Trustees of the Roman Catholic College of Maynooth; dated 9th July 1796.

Communication
from Cardinal Pre-
fect of Propaganda
at Rome, to Trus-
tees of College of
Maynooth.

Cum sequens S. Congregationis de Propaganda Fide Epistola, ad Curatores Ecclesiasticos Regalis Catholici Collegii S. Patricii, Reipublicæ Ecclesiasticæ in Hibernia plurimum intersit; illam typis edendam sanxerunt Curatores prædicti, simul cum eorundem Responso.

Per illustres ac Reverendissimi D. D.

EA semper fuit firma, constansque hujus S. Congregationis in Ecclesiam Hiberniæ, avitæ Sanctitatis laude spectatissimam summa cum existimatione conjuncta dilectio, ut quemadmodum ex adversis, quæ quandocunque ipsi acciderint, magnam semper tristitiam, magnamque dolorem corde hauserit, sic nunc vicissim vestræ consors lætitiæ summopere gaudet, nec sibi minus quam Vobis de optatissimo nuntio gratulatur, quod litterarum Vestrarum significatione nuper accepit; Potentissimi nempe, Clementissimique Regis, Augustique Senatus eximia liberalitate, ac munificentia, copiam Vobis, facultatemque factam esse instituendi, erigendique per amplum Seminarium pro Adolescentibus ad Sacrum Ministerium informandis. De quo tali tamque prospero eventu, cum ante omnia immortales largitori bonorum omnium Deo. Opt. Max. gratias habere debemus, tum et istud vehementer expectandum, quod sedulo a Vobis præstitum iri non dubitamus, in hoc tam insigni accepto beneficio, omni qua par est, grati et obsequentis animi significatione dignos Vos fuisse comprobetis. Quod si nefas debito huic officio erga eos deesse, quos adversarios patimur, quid non iis debeamus, per quos dat Nobis Deus, ut horum benignitate sublevati quietam, et tranquillam vitam in omni pietate degere valeamus?

Atque id quidem eo felicius cessurum Vobis, propitiante Deo, confidimus, quo pro perspecta jamdudum, planeque cognita præstanti Vestra virtute certiores sumus, nunquam vos desituros, in hæc duo potissime Pastoralis vestræ sollicitudinis munera incumbere; primum ut Juvenes in fortem Domini vocatos curetis dignis hac sacra vocatione præceptis, et moribus imbuendos, ut quemadmodum præcipit Apostolus, proficiant in fide, et dilectione, discant sobrii esse, prudentes, pudici, modesti, non cupidi, non vinolenti, non litigiosi, nemini dantes ullam *offensionem*, solliciti servare pacem in unitate Spiritus, tum insuper sæpe seduloque admonendi principibus, et potestatibus subditos esse, ut nunquam istos poeniteat, immo sibi potius eo magis in dies plaudendum existiment de insigni hoc suo in Catholicos collato beneficio, quo certius ipsis constiterit insitum illud erga sublimiores potestates inviolatæ fidelitatis obsequium, Catholicæ Professionis maxime proprium, quod Apostolico mandato Divinitus præscriptum, probe nostis, quam sancte, quam sedulo fuerit a S. Congregatione Alumnis suis ubivis terrarum degentibus omni tempore commendatum.

Alterum

In a word, all should be sensible, that they will be the fitter for this College, and the better qualified to attain the end prescribed, in proportion as they shall exhibit themselves more willing to acquire piety, more prompt to obey, and more diligent in the prosecution of their studies. Let each therefore, obedient to the words of the Apostle, peacefully and cheerfully be subject to the Lord in that calling in which he has been called by God. Let all carefully cherish mutual charity and good will *in the bond of peace, giving offence to no man*: let them cultivate modesty and humility, let them shun contentions and disputes, which being the works of the flesh, according to the testimony of the same Apostle, are oftentimes the cause of the greatest misfortunes. Emulating, therefore, the better gifts, let them endeavour to form in themselves the virtues, which they see in others, and in their turn, let them adopt the examples of distinguished excellence; at the same time let them study to shun the vices, which they happen to see in others, and let them dread to commit what displeases them in others.

Declarations of the Students of the Roman Catholic College of Maynooth.

I, the undersigned, promise and engage, That I am neither at present concerned in any latent conspiracy, and that I will not be concerned at any other time in such, and that I will carefully and faithfully preserve all and every one of the statutes and regulations of this College, as long as I shall remain in it, and that I shall not intentionally say or do any thing, by which the said statutes and regulations may sustain any detriment, or by which the other Students may be led to their violation or contempt; to the truth of which I have here subscribed.

“For he that rejecteth wisdom and discipline is unhappy; and their hope is vain and their labours without fruit, and their works unprofitable.” Sap. chap. 3. v. 11.

I consider this Translation of the Statutes and Regula Pietatis, &c. of the Roman Catholic College of Maynooth, to be perfectly correct; and to render faithfully the sense of the original.

(signed) B. Crotty, Pres^t

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Alterum est, in quo summo semper studio cura evigilavit Pastorum Ecclesiæ, ut qui Sacris Disciplinis addicti sunt Adolescentes, bonæ, sanæque doctrinæ verbis erudiantur, quæ dein ubi opus fuerit, potentes sint, aliis, ut monet Apostolus, fideliter tradere, quæ etiam diligenti cautione, ut et omni alia ope providendum est, ne in gregem irrepant aliquando, aut serpent latius perniciosarum opinionum, seu potius errorum portenta, quæ miseris hisce præsertim temporibus insana quædam philosophandi libido in humani generis perniciem invexit, quam ea mox consecuta est flagitiorum, scelerum, impietatum generis cujusque fæda, tetraque colluvies, jam ut nemini obscurum esse queat, quin dilapsa semel ex hominum mentibus notitia Supremi Numinis, simul cum extincta religione sensus omnis humanitatis extinguatur.

Neque minus curandum, ne sint inter Vos, qui falsa zeli specie inducti, licere sibi putent Sacra Dogmata, Dogmatumve consecrata vocabula emollire, quo facilius discissas Sectas ad concordiam cum Catholicis ineundam allicere valeant, quasi non secus ac si de forensi lite ageretur, fas esset de Verbo Dei transigere, cujus depositum Ecclesiæ creditum est incorrupta fide custodiendum: Imprudentes sane, qui non advertant in mundanarum rerum omnium perpetua inconstantia, et mutabilitate, hanc plane unam Catholici Dogmatis inviolatam ab origine integritatem, non nisi una quoque Divini Sui Conditoris admirabili virtute sustentari potuisse, in qua una proinde immutabili constantia Digitus ipse Dei patentem omnium oculis, eandemque splendidissimam notam impresserit, qua una Divina Religio se sua luce a ceteris Sectarum quarumcunque variantibus commentis secerneret.

Quo majori reprehensione digni se produnt, qui Catholicos sese profitentes, dum suo nutu, et arbitratu, sprete communi Ecclesiarum auctoritate Doctores Legis esse volunt, in profana, et vaniloquia convertuntur, quibus etiam dum agnoscunt, ultroque fatentur dissensiones, jurgia, contentiones oriri, in his tamen obfirmato animo persistunt, haud satis attendentes, quo instinctu concitetur spiritus iste contentionis, cujus consuetudinem non habet Ecclesia Dei, per quem turbata Ecclesiæ pace Spiritus veritatis contristatur, Spiritus Dei, qui Deus est pacis, et non dissensionis.

Cui gliscenti malo comprimendo cum alia multa, tum et istud pro Vestra Sapientia intelligitis, quod paullo ante indicatum est, valde profuturum, si Juvenes, qui Vobis commendantur, sanæ doctrinæ pabulo enutriendi, discant in primis non altum sapere, sed sapere ad sobrietatem, ne et ipsi juvenili quodam impetu animi elati, sese cupidius illis implicant peregrinis, noviter inductis, ad exquisitoris cujusdam eruditionis fallacem speciem compositis, et adornatis opinionum commentis, quibus non paucos reprobæ, suspectæve notæ Scriptores audiant ad aliquam ut nemini certe Catholico invidendam nominis, et famæ celebritatem pervenisse. Miseri, qui sese Auctoribus temere committant, quos scire debeant et falli, et fallere potuisse: Sæpius proinde admonendi, quod præclare dictum est ab Augustino, *doctrinam veritatis positam esse a Deo in Cathedra Unitatis*; ut qui tutum se ab omni errandi periculo præstare velit, ad illius Apostolicæ Cathedræ auctoritatem se conferat,

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quam sciat sic a diebus antiquis dispositam esse, ut per Os Petri perpetuo in ea victuri audirent Gentes Verbum Evangelii, et crederent. Absit propterea, ut Catholicus quispiam satis sapiens sibimetipsi videri velit, ut eum pudeat ex ejus Sedis Magisterio pendere, a qua una maximus Doctor Hieronymus, ut sentiendi ita et loquendi normam dari sibi summis precibus efflagitabat.

Verum cum et nonnullæ ad huc supersint quæstiones, quæ in Scholarum disputationibus in utramque partem salva fide, et pace versantur, magni quoque refert statuere, quibus potissimum Ducibus, ac Magistris in earum explicatione utendum sit. Quo in delectu ne diutius hæsitandum sit, faciunt duo illa, quæ se statim omnium oculis offerunt splendissima Ecclesiæ lumina, et ornamenta Augustinus et Thomas, quorum excellenti doctrinæ Orbem prope totum Theologicæ Disciplinæ complectenti, eo tutius fidere quisque valeat, quo ampliora illis omni ætate, Sapientium omnium consensu, Summorum Pontificum notissimis Decretis tributa sunt plena laudis, et commendationis insignia.

Horum ductu nimia quorundam, nimiumque dissoluta in tradendis morum regulis facilitas ita vitabitur, ut Evangelicæ Caritatis mansuetudo, et suavitas ab ea quæ propria est Christianæ institutionis salutaris severitate nunquam disjungatur.

His tot tantisque adjumentis cum Pastoralis Vestri Ministerii viva vox accesserit plena gravitatis, et sapientiæ minime profecto dubitandum, quin ex florente ista lectissimorum Adolescentum corona, quos in spem Ecclesiæ Curæ Vestræ commendatos Sacra Congregatio amantissime complectitur, quam plures, juvante Deo idonei prodituri sint Ministri CHRISTI JESU, qui providentes bona coram Deo, et hominibus, doctrinæ veritatem Sanctitate vitæ illustrent, et comprobent: Quorum conversatio e Cœlis in terram deducta vel ipsos nostros Obtrectatores in sui admirationem rapiat, eosque ad glorificandum Deum in veritatis agnitione facilius adducat.

Interea dum Sacra Congregatio sua Vobis omnia Studia, et officia defert ex animo, Deum Opt. Max. summis precibus rogare non desinit, ut Vos Vestri semper simillimos Sibi, Ecclesiæque universæ quam diutissime servet incolumes.

A. A. V. V.

Romæ, 9 Julii, 1796.

H. Card, Gerdil Præf.

Cæsar Archiep. Visibenus, Sec.

Per Illustribus ac Reverendissimis D. D.

Archiepiscopis, et Episcopis Præfectis, seu Commissariis
REGALIS COLLEGII CATHOLICI S. PATRICII in Hibernia.

RESPONSUM.

Eminentissime et Reverendissime Domine,

POST acceptam ab Archiepiscopo Dubliniensi pergratam Eminentiaæ tuæ nobis inscriptis Regalis Collegii Catholici S. Patritii Curatoribus, ad diem 9 Mensis Julii, proximè præteriti inscriptam Epistolam, nonnisi hisce diebus una convenire potuimus. Nulla interposita mora, perlecta est in ipso præsentis nostri Conventus exordio, cum omnium nostrum lætitia et plausu singulari. In illa namque cognovimus tum consiliorum gravitatem summam, tum eximiam prudentiam doctrinæ sacræ et eloquentiæ luminibus ornatam, denique caritatem illam, qua S. Congregatio sibi semper constans et par rebus nostris studere et patrocinari non cessat.

Pro tam insigni E. E. P. P. in nos et hanc Hiberniæ Ecclesiam Studii et Amoris monumento, gratias agimus quam maximas, simulque spondemus ac pollicemur, nihil nos, opitulante Deo, pro viribus nostris non acturos, ut quæ tam sapienter et opportune ab Eminentia tua nobis commendantur, pro religionis bono, et sacri nostri Ministerii decore, ad effectum perducantur.

Hoc a nobis exigit misera, qua utimur, temporum conditio, siquidem compertum est, divinas humanasque leges ab impiis fæderatis hominibus philosophorum titulo proterve abutentibus jacere palam spretas et conculcatas, illorumque conatus et molimina eo omnia spectare, ut oblitteratis, si fieri possit, in hominum mentibus religionis principiis, quibus vel ipsa totius civilis Societatis fundamenta innituntur, corruptæ Naturæ cupiditatibus liberius indulgeant, et obsequium spiritualibus et terrenis potestatibus debitum omnino excutiant. Quæ inde secuta sint omnis generis Calamitates et Mala quis ignoret? Quis neget? Quis bonus non defleat?

Nostrum profecto est præcipue, immo cujusvis ordinis Ecclesiasticorum, hisce ingentibus malis ex novorum errorum portentis scaturientibus, agmine facto et in aciem instructo, quantum possumus, occurrere Verbo Vitæ in doctrina sana, et exemplo irreprehensibili; ut eos qui contradicunt efficaciter arguere valeamus.

Ad juvenes in sortem Domini vocatos atque sacris disciplinis in Collegio imbuendos quod attinet, maxime interest, uti sapienter monet Eminentia tua, ut sanæ doctrinæ pabulo enutrientur, atque a noxio vel suspecto arceantur: Cavendum item ab inutilibus et stultis quæstionibus quæ lites generant. In dubiis vero de quibus salva fide et pace in Scholis hinc inde disputatur cum Nobis exploratum sit quot, et quam eximiis præconiis Summi Pontifices et Ecclesia universa omni ævo exornaverint doctrinam S. Augustini, et S. Thomæ fidelissimi ejus interpretis, hos tanquam duces et Magistros in ejusmodi quæstionibus amplectendos et sequendos curabimus.

Neque minus nobis cordi erit, omni qua par est grati et obsequentis animi significatione, dignos nos comprobare insignis accepti beneficii a Serenissimi Regis nostri Augustique Senatus liberalitate et Munificentia; itemque pro tali tamque prospero eventu bonorum omnium largitori Deo. Opt. Max. immortales gratias habere.

Ingemiscimus

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from Cardinal Pre-
fect of Propaganda
at Rome, to Trus-
tees of College of
Maynooth.

Ingemiscimus profecto vel inter eos qui Catholicos se profitentur, nonnullos reperiri, qui vel falsæ pietatis specie vel ingenii luxuriantis illecebris adducti, dogmata dogmatumque ab Ecclesia Dei sancita vocabula emollire et extenuare conantur; et spreta communi Ecclesiarum omnium auctoritate, Doctores legis se exhibentes, ad vaniloquia et profana convertuntur; non satis attendentes concitari inde Spiritum Contentionis cujus consuetudinem non habet Ecclesia Dei. His constanter opponemus præclarum Augustini effatum—doctrinam Veritatis positam esse in Cathedra Unitatis—proindeque vere Catholicorum Nemini licere a Sedis Apostolicæ Magisterio se subducere, a qua una Maximus Doctor Hieronymus ut sentiendi ita et loquendi normam dari sibi summis precibus efflagitabat.

Hanc salutarem sentiendi et loquendi regulam a Majoribus nostris accepimus, quibus nulli priores unquam fuere in agnoscenda tuendaque Romani Pontificis suprema in universos Christi fideles divinitus instituta jurisdictione et auctoritate: Cujus, ut et cæterorum Catholicæ fidei dogmatum sacratissimum depositum nobis commissum, fideliter custodiemus inviolatum, Successoribus nostris tradendum.

Interim, Nos et Collegium cui præsumus S. Congregationis patrocínio enixè commendantes necnon Deum Opt. Max. indefinenter exorantes ut EMINENTIAM TUAM, ad Ecclesiæ bonum et decus, quam diutissime sospitet servetque incolumem, singulari cum obsequio ex animo subscribimur.

Eminentissime Domine,
Vestri humillimi et addictissimi in Domino Servi,
Dublinii, 17 Nov. 1796.

F. Joh. Tho. Archiep. Dubliniensis, &c.
Bos. Archiep. Tuamensis
P. J. Plunkett, Epus. Midensis.
Philippus, Derrensis Epus.
Daniel, Epus. Darensis et Leighlinien.
Thomas Hussey, Collegii Præses.

Richardus, Armacanus, &c.
Tho. Archiep. Casseliensis.
Fran. Moylan, Epus. Corcagiensis.
Gerardus Teahan, Epus. Kerriensis.
Edmundus French, Epus. Elphinensis.

Concordant cum Autographis,
F. JOH. THO. Dublinien.

Appendix, N° 8.

Minutes of Evidence taken before the Commissioners of Education Inquiry, at their Office, in Dublin.

Examination of the Very Reverend *Bartholomew Crotty*, D. D.
Thursday, 19th October 1826.

YOU hold the situation of President of the College at Maynooth?—I do.

Were you appointed President at the first institution of the College?—No; my appointment took place in November 1813.

Whom did you succeed?—I succeeded the Most Reverend Dr. Murray, the present Roman Catholic Archbishop of Dublin, who, on the resignation of Dr. Everard, consented to act as president, until a fit person could be found for the place.

Did you hold any situation in connection with Maynooth before your appointment as President?—No.

Where did you reside previously?—I resided in the county of Cork for a few years. I returned to Ireland in the year 1811 from Lisbon, where I had been educated.

Have you a general superintendence of the College at Maynooth?—Yes, as far as any President can have it; to the full extent, determined by our statutes.

What degree of control does your situation enable you to exercise?—A general inspection over all the members of the house, whether students, professors, or other officers of the College, such as the Vice-President and Deans; when the *Familia Academica* is assembled, the President is the head of all.

Is the house itself regulated by statutes that were established at its first institution?—Not immediately at the first institution; there was what the present statutes call The *Jus vetus*; it was a body of laws for the government of the house, but not so regular and comprehensive as it was made afterwards; I think it was in 1800 that the first edition of the statutes was published; there were some changes made, with the sanction of the Lord Lieutenant and the Board of Trustees, at the time that this second edition was given; which were deemed necessary for the good government of the house.

Before those statutes were finally arranged, what standard had the President to go by, in regulating the management of the house?—The present statutes were printed in 1800. During the few years that intervened between the establishment of the College and that period, the President was directed by the *Jus vetus*, which consisted of the present "*Regula Pietatis et Disciplinæ domesticæ*," together with a few additional regulations, that never were printed. They were meant to be in force only until a more regular and comprehensive code could be formed; and accordingly, when the present statutes were published the former laws were abolished, with the exception of the *Regula Pietatis*, which received a new

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sanction on that occasion, as appears from the statutes, (c. 14.) There is a copy of the old regulations in the College, though they are no longer binding.

In what manner was the law you now abide by, formed?—I believe it was formed principally by the late Roman Catholic Archbishop of Dublin, the Most Reverend Dr. Troy, and perhaps two or three other persons to assist him in drawing it up.

Did he take any former set of statutes of any other college or university as a model in forming it?—The "*Regula Pietatis et Disciplinæ domestica*," was in a great measure extracted from the laws of the Irish College at Rome, the *Collegium Ludovicinum*.

When drawn up, were they submitted to the Trustees for their decision and approbation?—The Act of Parliament requires that any regulation that is intended as a statute for the College, should be first submitted to the Trustees, or rather drawn up under their inspection. To have the force of law, it must be presented to the Lord Lieutenant, and have his approbation either expressly given, or if no answer be given to it within a month after it has been submitted to him, it is then considered to have his tacit approbation, and that is, by Act of Parliament, sufficient.

Will you be so good as to state who are the Trustees, and by what authority they are appointed?—The Trustees were originally appointed by Act of Parliament, and under the Act of Parliament there is a power given to the Trustees whenever the place of any one becomes vacant, to appoint another in his stead.

They fill up their own number?—Yes.

Is there any particular qualification necessary in order to enable a person to be a Trustee?—In the original nomination or appointment made by government, there were eleven Roman Catholic Bishops and six Noblemen and Gentlemen, and the understanding I suppose was, that the same number of each should be constantly kept up; so that we have always had eleven bishops and six laymen. Dr. Hussey, the first President of the College, was also a Trustee, though not a Bishop at the time of his appointment.

Have the goodness to name the present Trustees?—The Earl of Fingall, the Earl of Kenmare, Viscount Gormanstown, Lord French, Sir Edward Bellew, Mr. Hussey, the four Catholic Archbishops, Dr. Curtis, Dr. Kelly, Dr. Murray, and Dr. Laffan; and the following Bishops, Dr. Murphy, Dr. Plunket, Dr. Magauran, Dr. Doyle, Dr. Marum, Dr. Kelly, and Dr. M^cLoughlin.

Do particular bishops hold the office of Trustees *ex officio*, or are the respective bishops who hold the office, selected according to the pleasure of the Trustees?—They vary, with the exception of the four Roman Catholic Archbishops, who are always Trustees.

Is it a matter of right that the four Archbishops are always Trustees?—I cannot positively say; the four Archbishops were named in the original Act of Parliament, and I suppose it was understood as the wish of government that the same should be always kept up.

What other duties have the Trustees?—The Trustees are, I may say, along with the government of the country, the legislative body of the house, and have an inspection over the conduct of the President and of all the members of the College; they meet generally twice a year, in January and in June; the meeting in June is generally held at the College; they inquire into the state of the house, with regard to the discipline and studies; and particularly inspect, at both meetings, the accounts of the house.

Will you be so good as to state in what way you consider the government as forming a part of the legislative body of the house?—I mean that no law made by the Trustees is binding unless it be approved by the Lord Lieutenant, with the exception however of laws appertaining to Catholic doctrine or discipline.

Have the government any cognizance of the law, before it has actually received the sanction of the Trustees?—No; the Trustees draw it up, and present it to the Lord Lieutenant.

In point of fact, have the government ever expressed any opinion about any law of the College?—Both editions of the printed statutes had the express approbation of the Lord Lieutenant before they were printed. I saw the letter of the Right hon. Charles Grant declaring this with regard to the second edition; the other was printed long before my time. I remember on one occasion I had to refer to Mr. Grant, when he was here as Secretary to the Lord Lieutenant, and my reason for applying to him was, to endeavour to get a statute sanctioned, or re-enacted rather, which had been abrogated by the Visitors. The statute was of this nature; it had been drawn up by the Board, and approved of by the Lord Lieutenant at the time that the present Lord Maryborough was Secretary in Ireland. It was a statute to enable the President, after consulting with the council of the house, to remove from the College any young man whose longer residence in it was considered to be incompatible with the good order and discipline of the College, without assigning to him any specific reason for doing so, but merely after consulting the council of the house. That statute was in force for some time, and I had occasion to act on it in one particular case, and to remove a young man from the College in virtue of the statute; he appealed to the Visitors, and the Chief Justice, Lord Downes, was of opinion that the statute was abusive; that it was contrary to the law of the land that any subject who had a *vested right* in the College, as he said, should be removed from it without being tried, and confronted with the persons that brought charges against him; and as that was not supposed to be done when that statute was acted upon, he declared that the statute was null and void, though it had been drawn up by the Trustees, and received the sanction of the Lord Lieutenant: the consequence was, that the young man was restored to his place in the house. I however took the liberty, as I thought I was bound to do, of mentioning to the Lord Chancellor, that as the Visitors did not find fault with the removal of the young man from the house, on the

the merits of the case, but merely because the mode of proceeding that ought to have been adopted was not observed, I would proceed in the way they directed on the same day, and remove him again after the visitation was over. The Judges made no observation whatever on the remark I made, but after the visitation was over, the Lord Chancellor told me, that he not only approved of my doing what I then said I would do, but strongly recommended me to pursue that mode of acting. The young man himself, that evening, before the proceedings against him could take place, wrote me a note, and said that he had accomplished the only object he had in view, which was, to be restored to his place in the house, but did not intend to profit of it by remaining any longer, and therefore he resigned his place, and went off that evening. This is the only instance I know of a statute confirmed by the Lord Lieutenant having been declared invalid by the Judges. There was lately a statute presented which had only the tacit approval of government; it is the only one I know of.

What persons constitute what you call The Council of the House?—The council of the house, or the President's council, consists of the Vice President, the two Deans, and four Professors; that is to say, the Prefect of the Dunboyne establishment, two of divinity, and one of the sacred scriptures.

Have they a general superintendence with you of the affairs of the house?—The council does not interfere in the ordinary business of the house; they are assembled only on the appointment of Professors, and Senior, or Dunboyne scholars, and in some cases of expulsion. In other matters, the President is assisted in the government of the house by the Vice-President and Deans; they aid him in the enforcement of discipline.

In what manner is this council constituted; do those persons whom you have named belong to it *ex officio*, or are they nominated by yourself?—It is regulated that the council shall consist of those persons, by one of the statutes of the house. In page 19, of the Statutes, paragraph 5, an additional statute, lately enacted, constitutes the Prefect of the Dunboyne scholars a member of the council.

Who are the Visitors?—The Visitors are the four Chief Judges, the Lord Chancellor, the Chief Justice, Lord Norbury, and Chief Baron O'Grady, and the Chancellor of the Exchequer; there are besides three Roman Catholic Visitors, Lord Fingall, the Most Rev. Dr. Curtis, of Armagh, and the Most Rev. Dr. Murray, of Dublin.

What duties have they to perform as Visitors?—They attend with the other Visitors at every visitation, and if there be any case regarding Roman Catholic doctrine or discipline, which is made the subject of appeal, the Judges leave the matter entirely to the Roman Catholic Visitors for decision.

Is there any appeal from the Trustees to the Visitors?—Certainly.

Might there not be an inconvenience from the same persons discharging the duties of Visitors and Trustees?—I suppose it was in consequence of that inconvenience, that a change was made in the first Act, by a second Act of Parliament, by which the Chief Judges and the Chancellor of the Exchequer are no longer Trustees; they are only Visitors, and it is to them, almost entirely, that the decision of any case is left, except it regard Roman Catholic doctrine or discipline; then the Act of Parliament says they are not to interfere.

Would it be thought desirable, on any vacancy occurring, to prevent in future any persons holding the double office of Trustee and Visitor?—No, I do not think it would be convenient.

What examination is made by the Visitors at their annual visitation?—The Lord Chancellor is the person who opens the visitation, he calls upon the President to state whether since the last visitation there has been any infraction of rule, or any thing irregular in the College which will require the assistance of the Visitors to remove or suppress; he afterwards calls upon the Students to know whether they have any complaint to make against the President or other Superiors. On some occasions there may be some particular business. I remember at the visitation before the last, the Lord Chancellor thought proper to call upon us for a disclaimer of certain doctrines that he thought we might be supposed to hold, from what had taken place in the county of Kerry a short time before, where a Roman Catholic clergyman felt a difficulty in coming forward as a witness against one of his parishioners, who was in danger of being tried and hanged for murder. The Roman Catholic clergyman did not come forward, but I believe it was because he shewed very clearly to His Majesty's Attorney General that his coming forward would be rather prejudicial than serviceable to the advancement of the cause of justice, and he consequently was dispensed from it; but the Lord Chancellor thought it was necessary that we should disclaim any thing like a *right* in a parish priest to refuse to come forward whenever he was called upon, though it were his own parishioner that was accused; and we did disclaim the doctrine on this ground, that according to the rules of the Roman Catholic church, a parish priest has no such right; we never allow a Roman Catholic clergyman to offer himself as a voluntary witness in any case where blood may be shed, that is, where the person accused may have to suffer capitally; but if he is ordered by the laws of the country or the established authorities, to appear as a witness, he is bound to comply.

Was not the objection of the priest, in the case to which you refer, this? That he obtained the only information which he could give, by means of going at the risk of his life amongst a body of men to prevent their committing an outrage; and did he not state, that if he were to disclose the names of the persons, it would inevitably lead to the murder of any priest who attempted a similar interference again?—Yes, that was the case, as far as I recollect; and I recollect that the murder did not take place at that time, but that the priest

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actually prevented it and prevailed on the people to disperse, but they afterwards reassembled at some distance, and attacked the man again.

The objection therefore of the priest, was not an objection arising out of any law or discipline of the Roman Catholic church, but an objection arising out of his own sense of expediency in the particular case?—So I had the honour of explaining it to the Lord Chancellor when he referred to me upon the subject; the Lord Chancellor said he was perfectly satisfied with the explanation.

Are the duties of the Visitors prescribed in the Act of Parliament?—I believe in a very general way.

How often do those Visitations take place?—Once in three years.

What do you consider the ordinary duration of the ceremony of visitation?—A visitation properly speaking (I mean when there is no appeal) never lasts I believe more than an hour and a half; the last was concluded in a much shorter time. The Lord Chancellor proposed the questions I have mentioned; there was nothing serious that the President thought was worth giving the Judges the trouble of waiting to hear. I mentioned to the Lord Chancellor that there had been some little irregularity committed by the Students the Christmas before, in consequence of some disagreement among themselves about their places in the halls. His Lordship said it was a thing of no consequence, and he concluded the visitation, I suppose, in half an hour or forty minutes.

How many visitations do you recollect, that have exceeded half an hour's duration?—I have assisted at four visitations. That which I have just mentioned was the shortest; of the other three, one lasted an hour and a half, and the other two, from two hours and a half to three, in consequence of various appeals; the merits of which were discussed by counsel on both sides.

In what year was the College founded?—I believe the first Act of Parliament for its establishment passed in 1795.

Do you happen to know why Maynooth was pitched upon as the situation most eligible to fix it in, or why it was decided that it was better to have it in so small a town, rather than in a situation connected with a larger population, where it might perhaps be more easily supplied with what was wanting?—I believe the general reason for not wishing to have it near Dublin, for instance, was because the retirement of it was considered more favourable to the morals and to the studies of the house; that the Students were less liable to be distracted by not being in the neighbourhood of a great population; and the reason, I believe, why Maynooth was preferred, was that the Duke of Leinster was very anxious to have the College there, and gave every encouragement to its establishment on his estate.

Does it appear from experience that the situation was well chosen?—I think that in general the house is as healthy as it would be in any other situation that I could mention. It is subject in winter, more perhaps than some other parts of the country, to damps. From this circumstance, and from there being no means of airing the linen of the Students, pulmonary complaints are frequent, and often prove fatal.

The Commissioners understand that part of the buildings existed at the time the College was placed there?—Yes, the middle part of the present front existed at that time.

On what tenure is the land held?—By a lease for ever from the Duke of Leinster.

What extent of land have you?—Before the Lay College was annexed to the establishment, we had about fifty-four acres, including the ground on which the College and its Offices stand. We then acquired about twenty additional, making seventy-four acres at present.

Do you pay rent for it?—We pay a yearly rent of 72 *l.* to the Duke of Leinster, and we pay 140 *l.* a year for the other portion, which is much smaller.

On what tenure do you hold the smaller portion?—A lease for ever.

From whom do you hold it?—From a Mr. Stoyte.

What is the amount that has been expended upon the buildings, from the first institution of the College down to the year 1825?—£.41,913. 3*s.* Irish; there were considerable sums laid out in repairs, and in some changes that were made in the buildings after their first erection.

Does that sum include the expense of building a wall to inclose the College grounds?—No, the wall is not included.

Is that wall completed?—It was finished last week.

Do you consider the buildings as completed?—I think if we had a separate building for the library it would be very desirable; for the present place is rather inconvenient, and there is also danger from fire.

Is there any intention of removing it?—I believe the Trustees would, if they had the means of doing it. The chapel and refectory too, are too small for the accommodation of our present number.

You stated that the building in which the lay college was held has lately been added to the general establishment; will you have the goodness to state what was the nature of the establishment of the lay college?—The lay college was taken, and some additional building made thereto, for the purpose of educating the children of the Catholic nobility and gentry of the country; they were first established in what is now the infirmary of the College; then the establishment was connected in some way with the ecclesiastical college; but I understand from those who have been longer than I in the house, that on a visitation—I believe it was Lord Chancellor Fitzgibbon had expressed a wish, that the two establishments should be separate and independent, and they accordingly were separated. The lay college from that hour continued quite independent of the other establishment, until the Trustees, in

whom the right to it was vested, thought proper to give it up, and dispose of it to the Trustees of the ecclesiastical college, which I think was done about eight years ago.

On referring to the account of money expended on the buildings, it appears that the largest sum ever expended in one year was in 1825, 6,500*l.*; how came it that so large a portion of the expenditure was so long deferred?—It was in consequence of the previous low prices of provisions that we were enabled to lay by more for the purposes of building than we had for some time before; and those buildings, though they were paid for in 1825, had been going on, I believe, for two or three years before; but the office of Imprest Accounts will disallow money paid on account; there must be a bill for it, and therefore though we paid various parcels of that sum in the preceding years, it all came into the account of 1825.

It appears that in 1821, only 100*l.* was accounted for as having been expended in building?—Yes, I believe we suspended any further buildings for some few years about that period.

Do all the Professors live in the house?—They do.

And all the Students?—Yes.

What number of Students are there now within the walls of the house?—Three hundred and ninety-one or three hundred and ninety-two.

Is there any intention on the part of the Trustees to extend the accommodations of the College, or to increase the number of persons educated there?—I cannot say whether it has been their intention; I think it would be very inconvenient to extend it more than it is.

Do you think that the College is sufficient to supply Ireland with Roman Catholic clergy?—No, I do not think it is sufficient by any means to supply Ireland with the number of Roman Catholic clergy that is necessary; but I think it would be inconvenient to have a greater number in one establishment.

How many young men are admitted into holy orders, in the course of one year, from the College?—The first of the holy orders is Sub-deaconship. I suppose the number admitted into Sub-deacon's orders in a year may vary from forty-five to fifty-five, or perhaps sixty; our number has been increasing; the number of students this year and the last is greater than ever it had been before, in consequence of the additional accommodation afforded by the new buildings; formerly the number was not near so considerable, and the number ordained was less of course than it is at present; but I suppose that on a fair average at present, and for the time to come, if the total number continues the same, we may state it at fifty admitted to holy orders every year.

Before that extension of the buildings, what number might have been ordained?—I should think that thirty-five would have been a fair average about five years ago, and for a good many years preceding.

Assuming that the buildings could now hold about 400 Students, and that the Students continue there five years, about a fifth part would be supplied annually to the church?—I think we may state on an average, that two thirds of the Students make a course of six years, and many of them seven. There must be an allowance made too, for deaths and removals, voluntary or otherwise, from College.

Have you the means of knowing the number that is annually required for the supply of the Roman Catholic priesthood in Ireland?—I think that not fewer than from eighty to ninety will be sufficient annually.

What total number do you calculate that the parish priests and the secular clergy amount to?—The curates and others, not parish priests, I should think may be taken to average double the parish priests, because there are many of the parish priests that have two curates, and some three. Some few have none I believe; something more than doubling would be necessary, because there are very few parts of Ireland where the great bulk of the priests have not one curate; if the parish priests be 900, I think the curates might be taken at about 1,800. On further consideration, I recollect that the parishes in all the large towns have three curates besides assisting priests; and I think, therefore, that the total number must be greater than what I have mentioned.

If you have any document to refer to, that can enable you to state this more accurately, will you have the goodness to furnish such corrected statement to the Commissioners?—

The most certain way of ascertaining the exact number would be by applying to the four Roman Catholic Archbishops, who would furnish the lists of their own clergy and of those of their suffragans.

Have you any means of knowing where the young persons are educated who are admitted into the Roman Catholic priesthood, who are not educated at Maynooth?—I believe the greater part of those that are educated in Ireland study in Carlow; there are other smaller seminaries, such as Kilkenny, Waterford, Tuam, and Wexford.

Can you state how many persons are admitted into holy orders in the Roman Catholic church in Ireland, who receive their education abroad?—I have not exactly the means of ascertaining, but I should think it would be a fair average to say that there are about 140 Students on the Continent in different parts, preparing themselves for the Roman Catholic ministry of this country; I think that is the lowest amount; the number is probably greater.

Do you know in what country they are receiving their education?—I believe they are principally in Paris, Rome, and Salamanca.

Have you any means of knowing the proportions at those different places?—In the Irish college in Paris, the number of Students at present is about seventy; in Rome there are very few, perhaps not more than a dozen altogether, and about the same number in Salamanca; the number at Salamanca never was great; before the invasion of Spain by the French armies in 1807, they had never more than thirty; we had in Lisbon not more than

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twelve on the establishment of the house; there were from the commencement of the French revolution up to 1807, between twenty and thirty externs. Besides the seventy I have mentioned, who belong to the Irish community in Paris, there are at least forty more who live as pensioners in French seminaries; some of these latter are ordained priests before leaving this country.

Are those included in the seventy you have mentioned?—No, I should think that all the Students on the Continent might be estimated fairly enough at about as many more as study in Ireland in the seminaries here; that is, I should think there are 120 in Ireland, independently of Maynooth, and 140 more on the Continent; I know there are a good many that go abroad without any certain destination.

Can you say out of what funds the expense of their education is defrayed?—In Paris there is a considerable fund, which however was curtailed a good deal in Buonaparte's time, or rather I believe before Buonaparte's time; it consisted principally of foundations made by Irishmen, who either sent money from this country, or when in France, funded sums of money there for the support of young men for the ministry of the Roman Catholic church in Ireland; Burses we call them; most of those burses belonged to particular families, and they have the nomination or appointment to them still; in some instances the nomination is vested in the Bishop of the diocese for which the fund was originally established.

Do you know the present amount of those funds?—I cannot say exactly, but I should think that they may be probably sufficient to support about sixty students, allowing about 800 francs a year for each. I mean to say that the entire income, were it all applied to the support of Students, would suffice for the number mentioned. The actual number is about seventy, half of them bursers and half pensioners.

Is there any such fund at Salamanca or in Portugal?—The Salamanca funds, and the funds that belonged to the house in Lisbon, were derived entirely from those countries, not from Irishmen resident in them, but from native Spaniards or Portuguese; or from the Spanish or Portuguese government, with the exception that at Salamanca they had a portion of their property from a person that was styled the Count Beerhaven; he was of an Irish family, and was born I believe in Spain.

Was the contribution made by the government specifically for the education of persons coming from Ireland, or was it generally for all persons admitted into those colleges?—It was specifically for persons going from Ireland for the purpose of becoming ecclesiastics.

Is there any similar contribution made by the government of France?—The government of France I believe did give something formerly to one or two of the Irish colleges; that of Bourdeaux, I believe, had something from the government, but nothing of any consequence. I suppose not more than 100*l*.

Has there been any increase of the contribution lately in consequence of the diminution of the funds from other sources?—I am not aware that there has.

Will you have the goodness to state from what sources the funds at Rome are derived?—In Rome there was formerly an Irish college which had some funds of its own, sufficient probably to support a dozen Students, and as that establishment was entirely destroyed, even before the French invaded Italy; the government at present supports a certain number of young men in the College of the Propaganda. I suppose there may be about six or eight.

Can you state what is the expense which a young man is put to who receives his education either in Salamanca or in Paris, if he pays for it himself, and does not receive any benefit from any of those burses or funds you describe?—I think the pension there is higher than it is in this country. I suppose a young man could not be supported in Salamanca for less than thirty guineas a year at the lowest. To this sum must be added his travelling expenses out and home, and about fifteen pounds a year for necessaries not supplied by the college.

What would be the expense of a young person educated at Carlow, supposing he paid the whole expense of his education?—At Carlow the charge is twenty-five guineas a year, besides the extra expenses just mentioned; with the exception of those incurred by travelling.

Are all the young men who are received into the College at Maynooth, educated gratuitously?—They are; they pay nothing for their education.

Do they pay for their maintenance?—Those that are on the establishment, and are supported by the Parliamentary grant, pay nothing directly for their maintenance, so far as their diet is concerned; but their clothing and washing, and other expenses they are obliged to defray themselves.

What proportion of the whole number of Students are maintained by the Parliamentary grant?—Two hundred and fifty. There is besides an allowance for 20 senior scholars on the Dunboyne establishment of 60*l*. a year for each, 30*l*. of which they receive, and the other 30*l*. is for their maintenance. The total amount is 1,200*l*. per annum, of which 700*l*. is supplied by the Parliamentary grant, the remaining 500*l*. comes from the Dunboyne estate.

On what footing are the remainder of the Students?—The other Students are supported either on burses, that is, the interest of money deposited in the public funds for the purpose, or they support themselves as pensioners.

How many burses are there?—The number of burses, I think, is 19 or 20.

By whom were they founded?—There were six of them founded by a Doctor O'Sullivan, a physician, who died some years ago, I think in Halifax, North America.

Was the money by means of which they were founded, bequeathed to the College?—He sent a part of it during his life time, and the remainder was left by his will.

Into

Into what portions is his bequest distributed?—There are six Students supported on it, and each of them, besides his commons, is allowed 12*l.* a year to supply himself with clothing and books, or other necessaries.

Is that according to the directions of the will?—I never saw the will.

Has that application of the money been directed by the Trustees?—I suspect that the application of the 12*l.* a year was made by the Trustees, in concurrence with the Roman Catholic Bishop of Kerry. The burses were supposed, originally, to be 30*l.* a year, or something very near it; but in consequence of the change in the funds from five to four per cent, they are now so much less of course; there is one-fifth taken off.

Can you state what number of pensioners there are who receive no aid, either from the government fund or from the burses?—I think there are about 110.

Do these 110 pensioners provide the whole of the expense of their education, or is there any contribution made to them from any other source?—They provide entirely for themselves; they receive their education free; but they are obliged to provide themselves with every thing else, except their education and rooms in the College.

Is the money that is distributed from those burses invariably given in equal portions to each individual, or is there any division or participation amongst them?—It is given in equal portions to all, with the exception of the Kerry bursers; they receive no money, but are all supported by the College.

In what way is the government money applied to the maintenance of the 250 persons who are stated to be on the establishment; is it in portions alike to all?—Alike to all certainly; they receive none of that money of course, it is given them in the diet they receive, and in the other accommodations provided for them by the College.

Is there not a certain class of the Students whom you denominate Half Pensioners, that is, who are partly maintained at the public expense, and who also contribute a certain portion of the expense of their maintenance?—Certainly.

Will you state what number there may be of those in the institution?—Thirty-four, two more or less.

In what cases does the division take place?—The division takes place in cases where the bishops give to young men belonging to their respective dioceses an half place; we do not refuse them that accommodation when they call for it; if they know that two young men are able to pay an half pension each, and that their merits are equal, instead of giving an entire place to one, they send two of them, and tell them to pay each his half pension.

And the government allowance is divided between these two?—Yes, they pay one pension between them; they have one place between them free.

What is the amount of the annual Parliamentary grant?—That has varied in different years; since 1813 it has been 9,673*l.* Irish, but in 1808 it was 12,000*l.*

What was the cause of the increase of the grant that took place in the year 1813?—The only addition that I recollect was, when our Trustees appropriated the produce of the Dunboyne estate, which was 500*l.* a year, towards the Dunboyne establishment; the government made an additional grant of 700*l.* a year in order to make up the sum of 1,200*l.*, which would be sufficient to support *twenty Students at 60*l.* a year each*, allowing them 30*l.* besides their commons.

It appears from the account before the Commissioners, that in the year 1808 the grant was increased from 7,000*l.* to 12,000*l.*; was that on account of any particular sum being wanted for building?—I believe it was in consequence of the change of the ministry at that time. The administration of the Duke of Bedford, I believe, was very favourable to the establishment, and I believe it was for the purpose of building that the additional sum was granted. I do not know whether they intended to keep it up to the same sum afterwards; but when Mr. Perceval was applied to in the year following, instead of granting them the sum that had been granted the year before, he lowered it to what it had been.

Will you be so good as to state what bequests and donations have been made to the College since its first establishment?—Those which are mentioned in the statement before the Commissioners, are not properly donations to the College; they are foundations for particular dioceses, and the funds arising from them are not applicable to the general purposes of the College, but are exclusively for the support of young men from those dioceses. I will direct that a list of donations and bequests be made out for the Commissioners.

What is the Dunboyne fund?—The Dunboyne fund consists of 500*l.* a year, arising from the rent of a portion of the Dunboyne estate, and 700*l.* a year given by government.

By whom was the Dunboyne estate left?—By Lord Dunboyne; he was Roman Catholic Bishop of Cork; he had conformed to the established religion, and when he was dying, he left that property to the College. There was a law-suit about it; it was contested by the heirs at law; and by the recommendation of the judges who tried the cause, the College compounded with the heirs at law, and took half the property, leaving the other to them.

Has the application of the funds from the Dunboyne estate been directed by the Trustees?—There was an understanding between the Trustees and His Majesty's government at the time, that it should be applied exclusively for the Dunboyne establishment, and they gave the 700*l.* additional, in order to make up the necessary sum for having twenty students on that establishment.

That was not appointed by Lord Dunboyne himself, in his will?—No; Lord Dunboyne left it to the establishment, to be disposed of as they the Trustees thought best.

What is it that you call the Dunboyne establishment in the College?—The Dunboyne establishment should consist of twenty students, who are supposed to have finished and actually have finished the ordinary course of studies in the house; and in consequence of

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having exhibited more than ordinary talent and good conduct during their time in the house, are allowed to remain three years additional, in order to qualify themselves better for the duties of parish priests and masters of conference, or to be professors in the College, if they should be chosen for that purpose.

What additional annual payment do they receive when they are elected to that establishment?—£.30 a year, besides their commons.

What additional privileges have they?—They are in general bound by the same laws and statutes as the rest of the Students; their studies are conducted in somewhat a different way; they have only four lectures to attend in the course of a week, two in Divinity, one in Church History or Canon Law, and one on the Hebrew language.

What examination do they undergo previously to their being admitted to the establishment?—Their merits are ascertained by the previous examinations they have made during their ordinary course, by the distinctions and premiums they may have got, but more particularly by their getting three distinctions, that is, either premiums or *accessits*, in the last year of their divinity.

May any Student of a certain standing, become a candidate for the Dunboyne class, if he pleases?—No; a list is made out by the President, of those that he thinks may become candidates; he can take in none but those that have got the distinctions before mentioned, and also have the approbation of the administration of the house as to their conduct.

After this list is formed by the President, what examination do the young men undergo?—The proceedings afterwards are regulated by the statute; the council of the house meet, the President proposes his list, and he and the council conjointly make choice of those on the list, that they think most deserving of being advanced to the vacant places.

Without any future examination after the list has been formed?—There is no future examination; it is entirely decided by the previous examinations that have taken place.

Do they dine at the same table with the common Students?—They dine in the refectory with the other Students; but they have a separate table or tables to themselves.

Do they lodge in the same part of the institution?—They have a portion of one of the wings allotted for their lodging.

Are they distinguished by their dress?—There is a distinction in dress.

Are they allowed more liberty as to their studies?—They are; as they are not obliged to attend so many lectures as the ordinary Students; they have more of their time to themselves, and consequently can apply themselves to other studies, that are not perhaps immediately connected with their profession.

Will you be so good as to state, whether they are at liberty to pursue their studies according to their own discretion, or whether there is a strict restriction over the books they read?—They are under the instruction of a Professor of their own, who is obliged to give them lectures three times a week on Divinity, Ecclesiastical History, and Canon Law.

Is he called the Dunboyne Professor?—Yes.

Does he lecture to them only?—He does; and besides, they are obliged to attend the Hebrew lectures of the Professor of Sacred Scripture.

Are there any other distinctions that apply to the Dunboyne class?—There is one regarding their diet, which is, that they are allowed to have tea for breakfast, but at their own expense; they are also allowed to walk out twice a week in a body; the other Students go out only once a week.

Outside the walls of the College?—Yes, to walk about the country.

Are they under any particular control or superintendence during their walks?—No, they are not; except that among their own body there is a Prefect or Monitor, who is answerable for their conduct while abroad.

Are they limited either as to distance or as to hours?—They are limited with regard to the hours, but not as to distance; they can go out at twelve o'clock, and they must be at home at three for dinner.

Are all the other Students allowed to go out once a week?—Yes.

Under what superintendence do the other Students go?—One of the Deans always accompanies them.

It appears that the sum of 21 £. a year is paid to the College for what is called Cormack's Farm; how did that come into the possession of the College?—It was a portion of the land annexed to the former Lay College, and being cut off by the canal from the rest of the ground, it was not so convenient to hold it in our own hands; we let it to a yearly tenant.

Do the same observations apply to what is called Smith's Farm?—Yes.

It appears that 42 £. a year are applied to the foundation of an Irish Professor; from what source does that money arise?—It arises from a legacy of 1,000 £., which was left a good many years ago, but was for some time litigated. The interest, by the will of the founder, goes towards paying the salary of a Professor of Irish.

Was there a Professor of Irish previously to that bequest?—There was.

What is the Ivory fund?—The Ivory fund consists of the interest of 1,000 £. which was left by a physician of that name, for the support of two Students, who are appointed by the representatives of Doctor Ivory, with the concurrence of the Roman Catholic Bishop of Armagh or Meath. I believe they are sometimes taken from Meath.

Are those two Students now regularly appointed?—Yes.

From whence is the O'Reilly fund derived, which amounts to 22 £. 8s. a year?—It is the interest of a bequest made by the late Roman Catholic Archbishop of Armagh, Doctor O'Reilly, for supporting a Student from that diocese.

What was the origin of the Sawey fund?—It results from the interest of 1,000 £., that was

was left by Patrick Sawey, of Downpatrick; the money at the time of his death was in the hands of Colonel Leslie, whose bond he held; and his wife was to have the benefit of the interest during her life-time; after her death it devolved to the College, and the College is bound to support one Student on it.

What are the Clogher and Raphoe funds?—The Clogher fund was established by the late Bishop of Clogher, the Right Rev. Doctor Murphy, who has five places in the house, for which a pension is paid from the interest of money left by him; and the Raphoe fund in like manner has been founded by the present Roman Catholic Bishop of that diocese; but neither the one nor the other has been transferred to the Trustees of the house. The representatives of the late Bishop of Clogher hold the funds in their own possession, and pay the College so much a year.

Ought the money to be transferred to the Trustees?—The Trustees cannot require it, I believe.

Will you be so good as to state, why the number of persons at present upon the Dunboyne establishment only amounts to eleven?—One reason is, and a principal one, that from the scarcity of priests in many of the dioceses, the bishops cannot leave their subjects for the three years that they ought to leave them; another is, that we do not find at the close of each academical year, a sufficient number of young men who come up to the standard that we require, to make them eligible on the score of distinction in studies.

Then it does not arise from want of funds?—No, we receive the funds regularly for them; and as we do not keep up the entire number, a portion of the fund is applied to the general purposes of the house.

The Commissioners understand, that a specific sum was granted by government as an aid to the Dunboyne establishment; seeing that the establishment is not kept up to the full number, in what way do you apply the money granted by the government for the maintenance of that establishment?—The portion of the money that has not been required for that establishment, has gone principally towards erecting the buildings got up in the College of late, a large portion of which was necessary for the accommodation of the Dunboyne Students.

Is that with the knowledge of the Trustees and Visitors?—Certainly, with the knowledge of the Trustees.

Is the sum which is voted by Parliament one gross sum to the College generally?—It is.

Without specifying any particular purposes?—Yes, it is voted generally for the use of the Roman Catholic Seminary in Ireland.

Is not that grant founded every year upon a detailed estimate of the manner in which the College intend to apply it?—It is; the expenses of the Dunboyne establishment, even when the number of Students happens to be low, as it is at present, always exceeds the 700*l.* granted by Parliament.

Have you copies of those estimates?—I have not here, but there certainly is a copy.

Did not the College last year furnish to the government a detailed statement of the sums that would be wanting for the College, and the application they intended to make of those sums?—It does every year.

Does the estimate distinguish the sum that it is proposed to expend in building from other sums?—No, there has been no account for building; there is regularly an item for repairs every year, but no item for building.

Does the estimate consist of a single item, or does it divide the gross amount under different classes of expenditure?—It divides it under different classes of expenditure.

Under what class of expenditure does it rank that proportion of the grant which is in fact afterwards expended in building?—It comes partly under the item of the establishment for twenty Dunboyne students at 60*l.* a year each, and it comes partly under the provisions for the Students, which are estimated at 25*l.* a year each. There may be some saving on that in cheap years, and it is from the savings on those heads, and likewise in consequence of our having but a small number of Students in the College during the time of vacation, that we have been able to save so much for building.

But it follows, that the money, which, in point of fact has been expended in building, has been submitted to Parliament in the estimate under the head of provisions and the maintenance of Students?—Partly so, and partly from the Dunboyne establishment, or rather from the Dunboyne estate.

Could you state from recollection, or from any document you have, what is the annual distribution of the Parliamentary grant; what portion of it goes to the Students, and what portion to the Professors?—I could not do it without referring to the accounts; I can furnish the Commissioners with the parchments that are returned by the Imprest Office to us.

What do you estimate to be the expense of each Student?—I should think the expense of each Student, including every expense that the College goes to on their account, will be very nearly 25*l.*, which is the sum that Parliament allows.

Are the Commissioners to understand, that in the distribution of the fund, Parliament is allowing 25*l.* a year for 250 Students?—Yes.

In the discharge you have carried in before the Commissioners of Imprest Accounts, have you taken credit for the sums expended in building, as sums expended in building, or as sums expended in the support of the Students?—As sums expended in building every year; we always mention the particular purpose for which the sum is expended.

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It appears that 2,420*l.* was the amount which arose in the last year from pensions and deposits paid by the Students; will you state in what way that fund arose?—Each pensioner on entering the College is obliged to pay us an annual pension of twenty guineas, and to continue the same per annum as long as he remains a pensioner.

Does every pensioner alike, whether upon the government establishment or not, pay that sum?—I do not call those pensioners that are upon the government establishment; besides that, he pays an half deposit.

Have the goodness to state, what is the amount of the deposit and the object of it?—The whole deposit is eight guineas for Students who are received on the establishment or on the Parliamentary grant; each pays as entrance eight guineas; the half of this sum only is paid by pensioners at entrance, but when they get a free place, that is, when they are put on the establishment, they are obliged to pay the remaining half, four guineas more. The object is to supply the deficiency of the Parliamentary grant, which is always much short of the actual expenditure.

Of the total number admitted to the establishment, are the greater number admitted in the first instance as pensioners, or do they come in at once to the government establishment?—I conceive that about half the number that are admitted enter as pensioners, and continue so, one, two, or three years, some few during their entire course.

Is there any particular application of the sum of money that is derived from deposits and pensions?—It goes into the general fund, for the support of the establishment.

Applicable alike to all its purposes?—Yes, and is accounted for in the office of Imprest Accounts as the other funds of the College are.

At what age can a young man be admitted?—The usual age for admittance is seventeen, but there are occasional instances of their admission at sixteen, or even fifteen.

Will you state, why the rule has been broken in those cases?—There is no statute or bye-law of the house to determine it; it is merely usage, and in some instances, the Superiors conceive that they are justified by peculiar circumstances in receiving Students under the age of seventeen.

Will you state, what have been the peculiar circumstances that have induced the Trustees to decide upon admitting particular individuals at as early an age as fifteen?—It is generally done at the instance of the bishop who sends such young persons to the College.

In making the application, does it appear that the bishops have generally been influenced by motives of charity, or by the particular talents of the individual?—I believe that the motives for sending persons under seventeen are generally founded on the superior talent of the persons so sent, because in many dioceses of Ireland the Roman Catholic bishops hold a *concursus*, or competition for places, in Maynooth, and it sometimes happens that the youngest of the candidates are those that display the most talent, in which cases the Superiors of the College conceive themselves justified in acceding to the wish of the Bishop.

Must not those persons who come to the College at the age of fifteen remain a longer period in the College than those that come at the age of seventeen?—Yes.

They do not leave the College, it is presumed, in any case, till they are fit for taking orders?—No; the youngest are put into the lowest classes, and by that means make a more protracted course of studies.

Is there any regulation as to the exact time they should stay in the College?—No, the course may be either five, six, or seven years, according to the proficiency of the Students in classical knowledge at the time of their entrance.

Do they not generally remain till they are upon the point of receiving orders?—Certainly.

At what age can they receive the order of deacon in the Roman Catholic church?—They can receive the order of sub-deacon at twenty-one, and the order of deacon at twenty-two.

Are any persons employed in the ministry of the Roman Catholic church in Ireland who are only sub-deacons or deacons?—No; we allow deacons to preach, which is done in Catholic countries, in some instances, but it seldom or never happens in this country.

Are not the several orders of Sub-deacon, Deacon, and Priest, generally conferred upon the same person within a few days of each other?—No; the general rule is to give the order of Sub-deacon to Students who have finished the first year of their divinity; Deaconship to those who have finished the second; and the order of Priesthood, when they have finished the entire course.

Do young men remain in the College after they become Sub-deacons?—Generally.

Do they after they become Deacons?—And after they become Deacons, but not after they become Priests. The Dunboyne Students, however, are allowed to take Priesthood at the end of their second year, and to remain a year after in College.

Do they generally remain in the College till they are Priests?—If a young man were to finish his studies before he was twenty-three years of age, and were not fit to be appointed to the Dunboyne establishment, he should leave the College, unless his bishop might request that he may be allowed to make a fourth year in divinity; which is not unfrequently done, by the direction of the Trustees.

Will you state, what examination the young men undergo upon their admission?—The examination is determined by the Trustees; the books in which they are to be examined are

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stated in the cards that have been printed by the direction of the Trustees, one of which I now hand in.

[The same was delivered in and read, as follows:]

“ AT a Meeting of the Trustees of the Roman Catholic College, held in said College, on the 26th June 1821, it was unanimously resolved,—“ That after the expiration of two years from this date, no Scholar shall be admitted upon the establishment of the Royal College of Maynooth, who shall not be found capable of answering in the Latin and Greek authors set down in the following entrance course :

For admission to the Second Class of Humanity :

- | | | |
|-------------|---|---|
| Latin - - - | { | Cæsar's Com. 1st and 2d books De Bello Gallico.
Sallust.
Virgil's Eclogues, 1st, 2d, 3d and 4th books of Æneid.
Horace's Epistles.
Cicero's four Orations against Catiline. |
| Greek - - - | { | Greek Grammar.
Gospel of St. John.
Lucian's Dialogues, 1st book (either Murphy's or Walker's.)
Xenophon's Cyropædia, 1st, 2d and 3d books. |

For admission to the first Class of Humanity and Rhetoric, besides the foregoing authors :

- | | | |
|-------------|---|--|
| Latin - - - | { | Cicero's Orations on the Manilian Law, for Archias, Milo, Marcellus, and Ligarius.
Livy, 1st, 2d and 3d books.
Horace, Odes and Satires.
Virgil, 5th, 6th, 7th and 8th books of Æneid.
Juvenal, 1st, 3d, 4th and 10th Satires. |
| Greek - - - | { | Enchiridion of Epictetus.
Xenophon's Anabasis, 1st and 2d books.
Homer's Iliad, 1st, 2d, 3d and 4th books. |

For admission to Logic, besides the authors contained in the two foregoing lists :

- | | | |
|-------------|---|--|
| Latin - - - | { | Tacitus, 1st, 2d, 3d, 4th and 5th books of the Annals.
Livy, 4th and 5th books.
Cicero's Offices.
Virgil's Georgics, and four last books of the Æneid.
Horace's Art of Poetry. |
| Greek - - - | { | Homer's Iliad, 5th, 6th, 7th and 8th books.
Demosthenes's four Philippicks and De Coronâ.
Longinus De Sublimi." |

It appears that certain books are set down as necessary to be known by any young man, who is a candidate for admission to the second class of Humanity ; will you state whether a young man may be admitted into any of the classes, or whether he must of necessity begin at the lowest class of the Institution?—It is not required that he should begin at the lowest class when he is found qualified to examine for the upper classes of rhetoric or logic.

It appears that, in order to be admitted into the lowest class, which is the second class of Humanity, a young man must be able to construe Cæsar's Commentaries, the works of Sallust, Virgil's Eclogues, and the first four books of the Æneid, Horace's Epistles, and Cicero's Orations against Catiline. He must also be conversant with the Greek Grammar, and he must be able to read the Gospel of St. John, the first book of Lucian's Dialogues, and the first three books of Xenophon's Cyropædia?—He is liable to be examined in all those books.

Can you state what would be the probable expense that a young man must have incurred in his education, previous to his admission into that class?—I should think they are generally three years at a Latin and Greek school.

What is the general price of instruction at such a school as they must attend?—The general price of instruction in such schools at present, is a guinea a quarter ; but as the schools are not numerous in this country, the young men that go to school, or rather their parents, are obliged, in many instances, not only to defray the expenses incurred with the schoolmaster, but likewise to pay for their diet and lodging, very frequently at a considerable distance from the residence of their parents.

Is the expense of the education which it is necessary to obtain, previously to a young man's being admitted to Maynooth, so great as to make it impossible for persons of a very low order in society to be admitted into the College at Maynooth?—I think it is ; and more particularly the expenses they are subjected to on entering, and after entering the College.

What expenses do you allude to?—The expenses of a pensioner entering the College, including his outfit, with all the articles of clothing necessary for him ; the furniture of his room in College ; the providing his college dress ; paying half deposit, and paying for the text books that he has to read during his course, together with the pension of one year, cannot, I think, be less than 70*l.* ; that is the estimate I have made of his expenses for the

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first year. During the succeeding years, I think that the expenses of a pensioner are about 34*l.* a year, as long as he continues a pensioner.

Is the expense as great as you have stated, if the young man is admitted at once to the establishment?—If the young man be admitted at once to the establishment, we must deduct from the above sum 20 guineas a year, which the pensioner pays, but which he who has a free place does not pay to the College.

That reduces the expense to about 50*l.* for the first year?—Yes.

What is the expense afterwards?—He cannot continue in the College for less than 12*l.* a year. He has to provide his clothes and washing, and any books besides those read in the college course, which he may wish to procure, and which they always do procure.

Do any of the persons who are upon the establishment receive any advantage from the burserships which you have described?—None on the establishment derive the least advantage from burses; and of the bursers, only the six from Kerry receive any thing in money; the others only get their commons.

Will you be so good as to particularize in what manner you conceive the sum of 70*l.* you have mentioned as the expense of a pensioner for the first year, is made up?—I estimate his outfit in clothes, with the average of his expense of coming to college, at 17*l.*; the furniture of his room and college-dress at 10*l.*; his deposit, which I suppose to be paid entire, though it may happen that only half is paid at entrance, at 9*l.*; for though the deposit is only eight guineas, there are 15*s.* additional paid by each Student for making themselves more comfortable in the refectory, and there are twenty guineas for a year's pension; then there is 12*l.* allowed him for the expenses of the year, with which the College has nothing to do, his washing and repairing his clothes; and he has besides to pay something more than 4*l.* for books furnished him by the College, at entrance.

Does it not sometimes happen that the Students admitted at Maynooth have been educated as what are called poor scholars; that they have had their education supplied to them purely from sources of charity?—I believe there is hardly an instance of it at present. I remember the time when there were poor scholars in almost every Greek and Latin school through the country.

Are there not schools in Cork, Limerick, Kerry, and elsewhere, where Greek and Latin are taught to day-scholars, and in a very sufficient manner for so low a rate as 2*s.* a quarter?—I do not know; I never heard of any. I recollect when only 5*s.* a quarter was paid in some good schools; that is forty or fifty years ago.

From what class of life, in point of fact, do you find that the persons admitted to Maynooth are actually taken?—Our Students are generally the sons of farmers, who must be comfortable in order to meet the expenses I have already mentioned; of tradesmen, shopkeepers; and not a very small proportion of them are the children of opulent merchants, and rich farmers and graziers.

Have you any instances of the sons of what you would call Roman Catholic gentry?—We have a good many from time to time.

Do you think that any change has been made in the class of persons from whom the priests have been taken, since the establishment of Maynooth; or do they arise pretty nearly from the same class as they used to arise from before the establishment of that Institution?—I think the description of Students we have been getting these few years past is better than what they were for some years before the establishment of the College.

The question refers rather to the time when the education was foreign?—I think there is a general improvement in the state of the Catholics of Ireland with regard to property; that consequently the children that are destined for the ecclesiastical state may be supposed to partake of the improvement that has taken place in the population at large.

Upon the whole, do you think that the course of education now is less expensive than it was when it was foreign?—No, I do not think that it is less expensive now than it used to be formerly.

Do you think that the present expenses of resorting to Maynooth are on the whole greater or less than the old expenses of resorting to the Continent?—The circumstances of the individuals are very different now from what they were formerly; in Maynooth the great bulk of students, that is, 250 of them, are supported on the government fund. Of those that went abroad formerly, a portion were destined for regular Catholic colleges, where many of them were supported by foundations, and those that were not, and could not get appointments to burses, were generally ordained before they went abroad, and the circumstance of their being ordained, supplied them with means which they would not have otherwise.

It appears by the list of the Students who are at present in the College, that eleven persons are upon the establishment, who appear to have come from the diocese of Armagh, and that there are three bursers from Armagh, and ten pensioners from Armagh; will you be so good as to describe in what way they have any connection with that particular diocese?—The three bursers are supported on the foundations of Ivory and O'Reilly; the pensioners of course pay for themselves, as I mentioned before.

That being the case, in what way are they described as connected with Armagh?—They are connected with Armagh by having been sent to the College by the Roman Catholic Archbishop of Armagh, and being destined for the ministry in that diocese.

Does the same observation apply to the eleven young persons who are stated in the list to be upon the establishment, and connected with Armagh?—Yes.

Can you explain in what way the Archbishop selects persons whom he recommends?—There generally is a meeting in each diocese once a year of the young men intended for the ecclesiastical state; the Bishop appoints examiners to inquire into their respective literary merits, and a preference is given to those that are found best qualified to enter College.

Does a recommendation from the Bishop, and a certificate, accompany each person upon his admission?—Certainly; we cannot receive them without a recommendation from the Bishop.

In what way does a Bishop know the number that he is entitled to recommend in each year?—The number on the establishment has been fixed for many years. With regard to pensioners, we have no certain rule for the number to be received from each diocese; we take those that come first, so that the number from different dioceses is very different. Our time of receiving Students is from the 25th of August to the 1st of September.

Do not the pensioners bring a recommendation from some Bishop, in the same manner as those admitted upon the establishment?—They must; precisely the same.

Can a pensioner be ordained, and connect himself with any other diocese than that from which he has been originally recommended?—He cannot, without permission from the Bishop of his nativity.

Does it frequently happen that they do so?—Not frequently; it is rather uncommon in Dublin; it has happened more frequently elsewhere.

It appears that there are now eleven on the establishment for Armagh; if one vacancy happened out of that eleven, would it be filled up from Armagh?—Certainly.

Would the same observation apply to the ten pensioners from Armagh?—No; if a vacancy happened on the establishment, it would naturally be filled by one of the senior pensioners already in the house, and a new pensioner would be sent in his place the following year; the same may be said with respect to two or three, if so many vacancies occurred.

Is there any particular reason why so large a number as eight are on the establishment from the diocese of Clogher, and five bursers, and fifteen pensioners?—It arises from the great want of clergymen in that particular diocese of Clogher, owing, I believe, in a great measure to the mortality of young priests, who have died there in a greater number than in any other part of Ireland of late years.

To what do you attribute that remarkable mortality in the diocese of Clogher?—There was a very considerable deficit occasioned in the year 1817, by the typhus fever, which caused the death of the greater part of 13 or 14 priests that died that year in that diocese.

Did that arise from their being so much exposed to contagion in their attendance upon the sick?—I have always understood that it did.

Has any thing of the like nature happened in any other part of Ireland?—More or less in other dioceses, but Clogher and Kerry were the two where the greatest number died. I think there were 14 died in Kerry in one year.

Does it ever happen that a young man, after having received his education at Maynooth, is unable to get ordained?—It does occasionally happen.

From what cause does that arise?—When the Superiors of the house have reason not to be satisfied with his general conduct during the course of his studies, or when in consequence of any particular violation of rule they find themselves under the necessity of removing him from the College.

Does it ever arise from the want of a situation to which to appoint him?—Never; it has sometimes happened that the services of a young clergyman were not immediately required in his own diocese, but he is always sure to be received in some other, if his Bishop will either allow him to go for a time, or to transfer his obedience altogether to another diocese.

Is any person admitted into the establishment excepting he avows an intention of becoming a Priest?—No; it is always supposed that they enter with that intention.

Do they ever change their minds?—It does happen, not unfrequently, that they do change their minds, and of course leave the College; we never think the worse of them for doing so.

Can you state in what number of instances that has occurred in the course of the last few years?—I suppose on an average for the last eight or ten years there might be six each year.

Do you know what has become of the individuals to whom that has happened?—I cannot just now point out any individual, but I believe numbers of them become very worthy members of society, as they may be very good men, and yet not think themselves called to the ecclesiastical state.

Do any of them become regulars?—I do not think they do, when they leave the house voluntarily; there may be a few instances of such.

Have you any book that contains an entry of the names of all the Students, and the particulars of how they are disposed of finally?—Not of how they are disposed of; we have a book containing an entry of all the Students, and we know which of them persevere to the end and receive orders in the house; but we do not keep any thing like a regular biography, if I may so call it, of those that leave the house without receiving orders; we do not keep any note of how they dispose of themselves.

Do you keep any book that contains entries of any thing remarkable that happens with respect to the life or character of each individual, so long as he continues in the Institution?—No, that has not been done; but some of the Bishops have lately expressed a wish that such a book were regularly kept, and I think we shall very soon endeavour to get a person to do it.

Have you any book for instance, that would show the number and the names of the persons whom you have found it necessary at various times to remove from the Institution?—

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We give in to the Trustees every year an account of the persons and the names of the persons that are removed from the Institution; and we can, by referring to our documents in the College, find out the names of those persons.

Do you specify the causes for which they are removed?—We generally do; not in writing to the Trustees, but we give an account verbally.

Are there any documents in the possession of the Institution, that would show the causes for which any particular individuals were removed?—I do not think there are; they are sometimes removed, because they are found at the close of their years studies deficient in talents; at other times for the violation of particular rules. It has happened in my own time, in I believe three instances, that they were removed for introducing spirits into the College.

Can you state what is your general impression as to what the total number may have been of those that have been removed from the College since you became President?—I should think, on an average, they do not exceed three in the year; sometimes the number is greater and sometimes less. I think three would be the fair average; then there may be four, or five, or six, that go off voluntarily, and decline the ecclesiastical state.

Is any young man at liberty to leave the College if he pleases?—Perfectly so.

He enters into no engagement?—No; the only persons that are bound to stay, are those on the Dunboyne establishment; the rule is, that they should remain for three years, but it does not appear in half the instances of persons appointed to that establishment, that they do finish that entire course.

Are the Commissioners to collect, that few or none of the present regular clergy in Ireland, have been educated at Maynooth?—I do not know any scarcely, I know of one man that was there before my time, who though he was called a regular, was a very irregular clergyman; he was educated partly at Maynooth, expelled from it, and received into a regular order, for which they who received him had afterwards cause to repent.

Where do you conceive that the present regular clergy of Ireland have in general been educated?—They are educated generally in Spain, Portugal, and Italy; that is, a proportion of them, but I believe there are some that never left Ireland.

Where are such persons educated before they are received into the regular orders?—The regulars have a few establishments of their own; there is one near New Ross in the county of Wexford, another in the town of Wexford; the former belongs to the Augustinian order, and the other to the Franciscan.

By whom are such persons ordained?—By the Bishops of the different dioceses, to whom they get testimonial letters from their immediate superiors.

Do they become enrolled in the order before they are ordained?—Certainly; they make their religious profession before they are ordained.

According to the practice of the Roman Catholic church in this country, does the Bishop ordain, as a matter of course, any person who brings him such a certificate from the superior of a regular order?—The Bishop has a right to insist upon the person being examined before him, and I suppose in some instances it has been done; because I have known Bishops to refuse ordaining persons in that way.

Are the Commissioners to understand that a great majority, amounting nearly to the whole of the present regular clergy who are in Ireland, have been ordained by Irish Bishops?—No; by far the greater part were ordained on some part of the Continent.

It has been stated in a pamphlet, published by Mr. Keogh, that between the period of the foundation of Maynooth College, and the year 1810, not fewer than ninety Students had been expelled from the Institution; do you consider that to be true?—I cannot say, not having been in the house nor in the kingdom at the time.

Are there any records in the house which will show how that fact may be?—I do not think we keep those things as regularly as ought to be done; we every year give an account to the Trustees of the number that has been removed.

Is there any minute made when a person is expelled?—None; except for the purpose I mention of letting the Trustees know at the end of the year.

Is not there a book in which a minute is made for that purpose?—No.

Who would be the proper officer from whom to inquire more particularly on that subject?—The Vice-President keeps a list of those that are ordained, and I should not be surprised if he could make out from the papers of the house, a list of those that have been removed.

Suppose it were to happen that a young man who had been expelled, should present himself again for admission, would there be no means of detecting him?—Yes; we would know that he had been there before and was sent away; we always acquaint his Bishop with his removal from the College. There is no danger of his being sent back.

Are the Ecclesiastical Students ordained at the College?—Yes; there is an annual ordination held by the Roman Catholic Archbishop of Dublin.

Will you state, as nearly as you can, what number you think have been expelled since you have been President?—I have been President now nearly thirteen years, and I think on an average, that the number expelled might amount to three or four each year.

For what reasons chiefly have they been expelled?—For violations of the College rules.

What rules were generally those which were violated?—The violation of rule took place in various ways; first, introducing spirits into the house, contrary to the statute; two or three were removed for disobedience to Superiors; an equal number probably for having been outside the College bounds without permission; and two for introducing improper books.

Have

Have you any objection to mention what the books were?—Roderick Random I believe was one of them, and another still more objectionable, was the Emile of Rousseau; but I believe neither one nor the other of the two persons concerned in it well knew, unless in a general way, what the book was. We could not however let it pass.

Have any persons been expelled since you were appointed President, on account of their political principles?—Not one.

Or for any political cause?—None whatever.

If you were to find that any of the Students in the College were active in diffusing political opinions through the College, should you deem it your duty to expel them?—If those political opinions were against His Majesty's person, or His Government, I certainly should.

By the Government, do you mean the established order of things in the United Empire, or do you mean the Executive Government?—If there was any thing bordering upon treason, or disaffection to government.

Are newspapers admitted into the College?—The Superiors and Professors are allowed to receive newspapers.

Are the Students allowed to receive them?—No; it is strictly prohibited.

Is there any statute upon the subject?—We consider the 6th section of the 13th chapter to apply to that case; it is as follows; "Si quis libros in Academiam scriptave comportaverit, ad Religionem Catholicam Romanam maledictis violandam pertinentia, moresve labefactandos, seditioesve concitandas: etiamque si quis iis libris, quibus omni Domo a Præsidente vel Decano interdictum sit, nihilominus utatur."

Do you understand that as prohibiting newspapers?—We do not understand that as directly prohibiting newspapers, but it gives the President a power to prohibit any books that he thinks ought to be prohibited; and as newspapers are prohibited, the person that brings them in, subjects himself to expulsion.

In what manner are newspapers prohibited by the President?—Every year, when we read the statutes, there are a few bye-laws which have not been printed, but are sanctioned by the Trustees, and which are read for the Students; the prohibition of newspapers and periodical works is the object of one of those bye-laws; the Students are informed twice a year that they shall not be introduced without particular leave, which for newspapers is never granted.

Are those bye-laws in writing?—The few I have mentioned are; but our bye-laws are principally contained in the printed book, intitled, "*Regula Pietatis et Disciplinæ domesticæ*."

Can you furnish the Commissioners with a copy of those bye-laws which are in writing?—Certainly; they are very few, and in general relate to things of no particular moment, directing the Students when they are to be in their rooms, and when they may go to the pump to supply themselves with water; that no letter shall be received into the College or sent out of it without going through the Deans hands, &c.

Will you be so good as to state how any boy that brought in Roderick Random or the Emile of Rousseau, not knowing what they were, was to be conscious that he was doing that for which he was liable to expulsion?—One of the persons declared, that he did not know what the book was, and the other did not make any such declaration; but we did not conceive that we were bound to receive the mere assertion of either one or the other. We believed they must have known the character of the books, though they should never have read them.

Seeing that he never could have read any part of the books, and probably never could have heard any part of them read, how was he to know that they were prohibited?—He must have heard of Rousseau, because there is no one of our young men that has not heard of Rousseau and Voltaire, as authors with whose works he should have nothing to do.

Have you, in point of fact, a list of prohibited books?—We have in the College Library a list of prohibited books, which was printed in Rome; but we do not consider ourselves bound by it in this country; the President is supposed to have the right of prohibiting any books that are immoral, or against the Christian religion.

Has the President prohibited any books by name?—We have; Gibbon's History of the Decline and Fall of the Roman Empire, for instance; no Student can read that without leave of the President, which is seldom given, except to those who are near the end of their studies.

Is any list of the books they are forbidden to read, furnished to them when they come in?—No list is shown to them, but they get a knowledge of the few books that we insist upon not being introduced; there is a general order that they shall introduce no books without letting the Dean know what they are; if they show the book to the Dean, they will be told, that is not a proper book for them to have, if it happen to be a work of that description.

Are the books that each Student brings in, examined by the Dean?—Yes.

You spoke of letters to the Students passing through the Dean's hands, of course they are never opened by him?—They are not, though it is understood in most Roman Catholic Colleges, that the Superiors have a right to inspect, if they please, the letters of the Students, or the letters they receive, but it is a right never exercised at Maynooth; I never knew an instance of a sealed letter being opened, and, in point of fact, though the letters that are sent out of the College all go through the Dean's hands, those that are brought to the College by the postman are given immediately to the Students themselves by the postman.

By that means, might not the Students, if they chose to disobey the regulation, receive newspapers without the Dean's knowledge?—Certainly they might; any law that could be

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made on the subject might be eluded, and I will not say that this is not in some instances; the most that we can expect is to keep down the thing as far as diligence will enable us to do; the Students too, in general, observe the regulation from motives of conscience.

Is it your belief that within the last week there has been no newspaper within the walls of the College of Maynooth in the hands of any Student?—I can hardly form a belief; I should not be surprised if such had been the case; indeed I heard of an instance, where a Dunboyne Student had a newspaper; but they conceive, that as they have finished the usual course of studies, they should be allowed a greater range in their reading; and I heard lately of one or two instances where it was strongly suspected that other Students had got newspapers from Dublin.

Will you state to the Commissioners any regulation that may exist with respect to the communications of the town's people of Maynooth, or other strangers, with the Students?—The town's people of Maynooth, that have communication with the Students, are generally tradesmen, such as tailors and shoemakers, who are allowed to come to the gate at certain hours; the Students go down to the gate to meet them; but with regard to others, any decent person may come into the College, if he please.

When the friends or relatives of any particular Student have a desire to see him, are there any regulations with respect to the opportunities or mode of their intercourse?—There is no restriction whatever in that respect; except this, that if it be an hour of study, or of any other College duty, he must apply to the Dean for leave to absent himself from that duty to see his friends; but if they go at an hour when the Student is at liberty, the intercourse is quite free.

What is the form of expulsion?—The President calls the community together; they are assembled by a bell, and he always makes known to the person expelled, the crime or violation of rule for which he is expelled, and orders him to leave the house within a certain time, generally on the same day, allowing him a few hours to prepare for departure; in some cases the Student is called to the President's room, and directed to leave the house; if he refuse to go, the thing is then done publicly.

Is any communication made to the Bishop of the diocese from which the individual originally came?—We are not bound to consult the Bishop previously to the removal of the Student; but it sometimes happens, that though a Student be not guilty of any breach of rule, which shall authorize us to send him away, still we think he is an unfit person for the house; we are dissatisfied with his general disposition, and in that case we write to the Bishop and request of him to withdraw the young man.

Who writes that letter?—The President generally.

Is there any copy of that letter kept in the house?—No, the statutes do not require that such copy be kept.

When a Student is expelled, do you in all cases give notice of the expulsion to the Bishop?—Yes, in all cases.

Does it ever happen that you remove an individual, or recommend an individual to remove himself, on account of his want of proficiency?—It does; in that case if he has acquitted himself at the public examination unsatisfactorily, we always give him a private examination; he is then told that unless he give a better account of himself, at the next public examination, he cannot expect to be continued longer in the house.

Is that a case which has frequently occurred?—Not very frequently; it does not occur so frequently perhaps as might be wished; the reason is, that in some dioceses priests are so much wanted, that we must in many cases let young men go forward whom we know to be but poorly qualified for the ministry; we therefore do sometimes allow persons to remain in the house that are not as talented as might be desirable, but it is generally because we find that the person is peculiarly well conducted, and that he may supply the deficiency of talent by edifying behaviour.

Is inattention as frequent a cause of removal as the want of sufficient talent?—It sometimes proceeds from the one and sometimes from the other; an evident want, either of ability or of application, renders the person liable to be removed. In page 9 is the statute which enables the President to send away a person by recurring to the Bishop, or if the Bishop should not think proper, to call him away without his intervention.

What minor punishments are you forced to have recourse to?—By the statutes we are authorized to inflict fines, but it very rarely happens that we do; reprehension by the President is considered rather a severe punishment; the Dean gives me an account of any person guilty of a serious offence; such person is ordered to attend in my room where the other Superiors are assembled, and receives a reprehension from me; if he repeat the same fault, or be guilty of any other grievous one, he gets a second reprehension, and is told, that if he do not amend his conduct, and avoid a third, the next step must be to remove him from the house.

Have you recourse to confinements in any cases?—No, nothing of the sort; in Roman Catholic colleges on the Continent, it is the practice to inflict a sort of punishment that we have never had in use here, that is, obliging an irregular Student to kneel during dinner, and allowing him only bread and water, but we never have recourse to it.

Are there any written memoranda or entries of the several visitations that have been held at the College?—There are.

And of what has been done at each?—Yes, but most of them very imperfect.

Will you be so good as to state what is the nature of the College books, either account books, or registers of any kinds?—We have an account of the expenditure of the College, which is shown every year to the Trustees, and audited by them; and besides that, we show them the general abstracts of expenditure that are sent into the Imprest Office; one
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of the Trustees, generally the Roman Catholic Archbishop of Dublin, and the President, the Vice President, and the Bursar, attend at the Imprest Office to swear to the accounts once a year; we have also books in which we have an account of the Students that are received from each diocese; the name of each is taken down, his age, and the class he is admitted for; these books are kept by the Vice President. There is also a book in which are entered the names of the Students who take the Oath of Allegiance every year, for on this point we do not exactly adhere to the statute. By the statute it is supposed that no Student is received into the College, until he first produce a certificate of his having taken the Oath of Allegiance, but the practice for many years has been different; instead of having taken the oath before they come, all the Students received in the preceding September, go in January to the quarter sessions, and take the oath in the presence of the assistant barrister; there is another book, in which we enter the ordinations and examinations of each year.

What salary and emolument do you receive for your situation as President?—Three hundred guineas a year is the salary; a change was made by the board before my time, from two hundred to three hundred guineas. The addition was made in consequence of the President being exposed to considerable expense; there is no wine or spirits allowed by the College to the President or any of the Superiors; but in lieu of that, an allowance was made of a hundred guineas a year to enable the President to provide whatever wine is necessary on public occasions, such as visitations, meetings of the board, for Visitors, or persons that come from abroad; the Masters are allowed 30*l.* a year each to provide themselves with wine and groceries. This allowance is included under the head *Salaries* in the college accounts, sent in annually to the Imprest Office. I am allowed besides the sum mentioned, stabling and forage for two horses, and groceries to the amount of 20*l.* a year, together with my washing and postage of letters.

Have you any duty immediately connected with the education of the young men of the College?—No, nothing more than a general superintendence of the classes; I am obliged to attend at their examinations; we have literary exercises every month, half yearly examinations of all the Students, and *Theses* defended by the Dunboyne Students once a year.

Are you required to reside the whole of the year at the College?—Yes, with the exception of six weeks during the general vacation of the house, which lasts for two months, July and August; if I require to leave the house at any other season of the year for any considerable time, I must apply to the board of Trustees for permission.

Do the Students take advantage of the vacation that is allowed them?—A considerable number have been allowed for some years past to go home during the vacation, but it would be desirable that the leave should not be so frequently given as it is; in many instances, however, it could not be refused, because a number of them get very much broken down in health towards the end of the academical year, by too close application to their studies; our discipline too is rather strict.

What hours do the young men keep?—They rise at five o'clock from about the 1st of March till the 1st of November, and are allowed half an hour to make up their rooms; they then go to chapel to morning prayer, which continues half an hour more; they have study then until eight o'clock, and at eight they go to the chapel, a second time to hear mass; after mass they have breakfast and recreation until half past nine, and then study until half past ten, lecture from half past ten to half past eleven, recreation for half an hour until twelve, study from twelve till two, lecture from two till three, dinner and recreation from three till five, from five till eight either study or attending the evening classes, at eight o'clock supper and recreation till nine, at nine night prayer and meditation till half past nine, they then retire to their rooms, and are all obliged to be in bed by ten o'clock, or a few minutes after.

What hours do they keep during the winter half year?—It is just the same routine of business, except that during the winter months there is one hour less for study before the morning lecture: they rise at six from the 1st of November till March.

Do you mean that they go to bed half an hour later?—No, the bed time is the same, and so is the supper time. There is no change in the division of time from half past ten in the morning; the morning lecture commences at that hour the whole year round; mass and breakfast are half an hour later during the winter months.

Then in winter they have two or three hours by candle light?—They have.

Are they locked into the building?—All the outer doors and gates of course are locked, but they are not locked into the rooms.

Is it understood that during the hours of recreation any of the Students may go outside the walls of the Institution?—Not at all, or even through all the College fields; there is a certain portion marked out for recreation.

What space is allowed for recreation?—They have the large square at the rear of the house, the avenue which extends up to the canal with a gravel walk on each side of about a quarter of a mile in length, and they have generally one or two fields besides, along the avenue.

Can you mention any particular mode of recreation besides mere walking, that they have recourse to?—They are allowed to play at ball; we have ball courts for the purpose.

Do they do it?—Yes, certainly, when the weather is favourable, but the number that can play is very limited, not more than eighteen at a time.

Is there any other mode of recreation resorted to by them?—The junior Students play prison bars among themselves; they were formerly allowed to play at foot-ball, but that

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was considered dangerous and not very decorous; they have a ball court likewise, but not so regular as those for the seniors.

Do they generally enjoy good health?—They do; at some seasons we have perhaps from a dozen to a score in the infirmary; pulmonary affections are the most common. Besides the recreation mentioned, we allow them also to play at certain hours (but not in the rooms) backgammon and chess. Cards are strictly prohibited.

As they are not allowed to play in the rooms, where do they play at those games?—In the corridor; they sit generally in the windows, but we insist as much as possible upon their being out during the hours of recreation, for the purpose of exercise when the state of the weather will allow it; we consider it much better for their health than any sedentary amusement.

In extremely bad weather how are the hours of recreation spent, and where?—They walk in the corridors when the weather is very bad; our corridors are very long, and there is plenty of accommodation for all the Students in the ecclesiastical college. In the former lay college they are rather badly off in that respect.

Will you state the regulations that prevail with respect to the silence of the Students at any and what hours?—There is a general law of silence in the time of spiritual retreat, which takes place twice in the year, and continues for five days.

Does that law bind the Superiors as well as the young men?—At one of the retreats it does; the Superiors are obliged to make only one retreat in the year, and that takes place early in September, at the beginning of the academical year; the other is a preparation for receiving orders, and as the Superiors are already ordained, they are dispensed with; but the retreat at the commencement of the year is common to all, and then the Superiors do keep silence, except so far as the discharge of the duties requires them to speak.

Does that regulation, with respect to the observance of silence at those periods, apply to all the Students?—It is for all the Students, but it is meant more particularly for those that intend to receive ordination.

Will you state what are the regulations with respect to silence at other periods of the year not included in the two retreats?—During the hours of study silence is always enjoined, and in class, as far as it is necessary for preserving good order, nobody speaks but he that is called upon by the Professor to give an account of his business; at meals they are all silent; in chapel they are silent necessarily of course; and on Sunday mornings the entire time before they go to communion.

Are those the only periods of the twenty-four hours in which silence is enjoined?—There is silence for five minutes before study in the evening, and five minutes that they spend in the chapel before dinner; they make a short prayer before dinner in the chapel.

Is that all the time during which they are obliged to maintain silence?—That is all; they are always silent, in fact, except at the hours of recreation.

Is not silence enjoined during the whole period that elapses between the evening prayer and the morning prayer?—There is but half an hour of that time during which they can be supposed to have any occasion to speak, as they are all in bed at ten o'clock.

Is not silence enjoined during that time?—It is implied, because after night prayer each person goes off to his room, and of course they do not meet again till the next morning.

There are several rooms in which there are two or three beds?—In those rooms they are supposed to be silent, or at least not to speak so loud as to be heard in the adjoining rooms or corridor.

Is not there a regulation to that effect?—There is.

What is the greatest number that sleep in any one room?—I believe at present we have not more than three in any one room; we used to have four and five, but in consequence of the accommodation being enlarged latterly, I think we have no more than three.

Is not there one room in which there are fourteen?—There may be that number in the long dormitory of the lay college, where the freshmen are; it is not a room properly, it is a dormitory; I dare say there are fourteen beds there.

Is not silence enjoined and enforced in that room; for instance, during the interval between the evening prayer and the morning prayer?—Certainly.

On the whole, then, in how many hours of the twenty-four is silence not enjoined?—We enjoin silence during the hours of study; during the hours of lecture; during the hours of meals, for the preservation of good order in the College, but that obligation of silence is not supposed to be a silence of a religious nature; it is enjoined for the purpose of preserving order, of obliging the Students to attend seriously to their own duties, and of preventing them from disturbing their fellow students. Where there is a reasonable cause for speaking they are never prohibited, provided they speak in such a tone as not to incommode their neighbours: it is not given to contemplation or meditation, or any thing of that sort. The hours at which the Students are at full liberty to speak, consequently, are those of recreation, and that may be about four hours in the day. On Wednesdays and Saturdays, and other occasional vacant days, the liberty of speaking is much more extensive.

Is the silence that is observed in the interval between evening prayer and the following morning prayer, a silence connected with religious consideration?—No; it is for the preservation of good order in the house. They are supposed to have complied with their religious duties in the chapel, to have finished their night prayer there; then they go to their rooms and make arrangements for retiring to rest, which is supposed to be done in silence; they are not bound to any prayer or meditation during that time.

The silence during the five days of spiritual retreat, is of a religious nature?—Entirely.

With

With reference to the rule of silence after the boys retire to their rooms, would you consider it a breach of the rule if any boy having occasion to speak to another, were to do so?—No, unless there was any thing like noise in the house; even in class, a boy may require to ask questions of the person next to him; we never consider any thing of that sort. When order is not violated, and the general discipline of the house is not interfered with, we do not consider it sinful or immoral.

During the period allotted to vacation, do the same rules with respect to silence prevail as relating to the young men who continue in the house?—No, they do not.

What degree of relaxation do they receive upon those occasions?—During vacation the hours of study are fewer. There is neither high mass nor sermon on Sundays; there are but few lectures, and consequently more time for talking if they feel disposed. Many of the Students spend a considerable portion of their time in the library. The rhetoricians and logicians of the preceding year are obliged to attend lectures in logic and mathematics once a day during about six weeks of the vacation.

Is the meaning of enjoining silence in short this, that when they are employed in any duty with the performance of which conversation might interfere, they are to be silent?—Unquestionably, that is the motive and reason of it.

Or when they retire to rest?—Or when they retire to rest.

Under what penalties is the silence enjoined?—The penalties are not specified by the rules of the College.

What penalties are inflicted in case of any breach of the rule?—No penalty, properly speaking, but a reprehension from the Dean or the President.

Which reprehension is given where the breach of silence takes place?—If a breach of silence takes place in the presence of either of the Deans, and tends to disturb the public order of the house, the Dean reprimands the Student; or if the Prefect of a hall reports any Student as habitually irregular, the Dean summons the guilty party to appear before the President, who reproves him, and points out the consequences of his persevering in his bad conduct. If the breach of silence be a slight one, it is frequently overlooked altogether. Nor do the superiors consider it necessary to inquire particularly into every trifling breach of rule in this respect. It is quite sufficient that the rule be generally observed; mere occasional violations of it do not disturb the general regularity of the house, unless in particular circumstances, then of course they must be animadverted on by the superiors.

What officer in the establishment is next in order to yourself?—The Vice-President.

Who holds that office?—The Reverend Michael Montague.

What is the salary of the Vice-President?—It was 121 *l.* Irish.

Will you be so good as to state generally what are the duties of the Vice-President?—The Vice-President has also the general inspection of the Students, under the direction of the President; he is obliged to report to the President from time to time, any observations he may have made on the conduct of the Students. When the President is absent, or unable by illness to discharge his duties, the Vice-President acts as his substitute, and has the same powers.

Has he any immediate superintendence of the education of the young men?—He has none that is a matter of obligation; but he does instruct the younger Students in the Catechism, or Christian Doctrine, and gives them moreover an insight into the Sacred Scripture, suited to their age and capacity.

Does he reside within the building?—He does.

What privileges or advantages does he enjoy in addition to his salary?—He has no other advantage whatever, no emolument but what is allowed him as Vice-President.

At whose expense is the table kept at which yourself and the Vice-President dine?—That is kept at the expense of the Parliamentary grant; there is an item every year in the Estimate presented to Parliament, for the commons of the President, Vice-President, Deans and other officers and Professors. That allowance furnishes the table, with the exception of the articles I mentioned before, which the College does not supply them with, but gives them an allowance for. I mean wine, spirits and groceries.

Are the apartments furnished which are inhabited by the President and Vice-President?—They are furnished at the expense of the College, as are likewise those of all the other superiors and professors.

Are they all found with coals and candles?—They are at the expense of the College.

What officer is next in authority to the Vice-President?—The next to the Vice-President are the Senior and Junior Deans.

Will you describe their situations and duties?—The Deans are employed altogether in enforcing the discipline of the house, and in giving the Students moral and religious instruction. The Spiritual Retreat twice a year, is generally given by the Dean; they are obliged also to accompany the Students on the public walks, to attend them at Morning and Evening Prayer, and at all their other religious exercises, to visit the rooms of the Students, and see that cleanliness and good order be properly attended to. The situation of Dean is a very laborious one, he rises at the same hour as the Students, and is later up at night.

What salary do they receive?—The Senior Dean has the same as the Vice-President 121 *l.* and the Junior I believe has 80 *l.* including the allowance of 30 *l.* It is a part of their business likewise to consult with the President and Vice-President, about the qualifications and dispositions of persons to be admitted to Holy Orders.

Who is the Librarian?—The Librarian is the Reverend Nicholas Slevin.

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Does he hold any other situation than that of Librarian?—He is also the Professor of the Dunboyne or Senior Students.

With the two together, what is the amount of his salary?—I believe it is 121 *l.* Irish.

Be so good as to state generally what are his duties?—His duties, as Librarian, are to attend in the library during certain hours in the day, and if he cannot conveniently discharge that duty himself, to take care that it is done by one of his two substitutes, who are likewise Senior Scholars; to take care that the books be kept in proper order, and the library regularly cleaned; in a word, to do every duty prescribed for the Librarian by the College statutes.

What are his duties as Professor of the senior scholars?—He is bound to give them three lectures every week, to assist at their literary exercises, some of which are monthly, and others half-yearly examinations, and at the close of each academical year to preside at the Theses, supported by the Senior Students. He is likewise bound to attend to the general conduct of the young men immediately under his care, and to report to the President those that are distinguished either for remarkably good conduct, or for more than ordinary proficiency in their studies, as well as those who may be inattentive to their literary duties, or guilty of any serious violation of rule.

Who holds the office of Bursar?—The Bursar, *ex officio*, is the Reverend John Cummins; the delicate state of his health has prevented him for a considerable time from attending much to the out-door business of the College, such as purchasing provisions and making payments in Dublin or elsewhere; this part of his duty has been done, since his health became delicate, by the Vice-President, the writing part is done entirely by Mr. Cummins.

What are considered the duties of the Bursar?—The duties of the Bursar are to pay all debts contracted on the College account, to keep the annual accounts of receipt and expenditure, and prepare copies of those accounts, with the necessary vouchers for the Trustees at the end of each year; likewise to make out the account presented to the Imprest Office.

What salary does he receive for the discharge of those duties?—His salary is 121 *l.* a year, Irish.

There appears in the list of the officers connected with the establishment, an Agent; what matters fall under his cognizance, and what duties does he perform?—I do not know; during the few years that the Irish Parliament existed, after the establishment of the College, there was a person appointed as Parliamentary Agent, and on his death Mr. Knox was named his successor. I do not know the gentleman, he is a very respectable character, but I believe he has nothing to do for the College. I never saw him; he resides in Dublin; he has been once or twice at the College, but I had not the pleasure of meeting him.

Where does he live?—I do not know; his salary is paid in at Mr. Latouche's bank.

His salary appears to be 300 *l.* a year?—Yes.

What do you conceive is the meaning of the term Agent as applied to his office?—It meant originally a Parliamentary agent to carry on the business of the College with Parliament, as long as we had a Parliament in Ireland; and I suppose it was thought that cases might occur where his interference with government in England might be useful or necessary.

Will you be so good as to state what number of professors are connected with the Institution?—The professors, I think are ten; there is the Reverend Nicholas Slevin, Professor of Divinity, in the Dunboyne establishment; the Reverend Doctor William Higgins, Professor of Dogmatic Divinity; the Reverend Lewis Delahogue, Doctor of Divinity, superannuated and emeritus; the Reverend Francis Anglade, Professor of Moral Theology; the Reverend James Browne, Professor of Sacred Scripture and Hebrew; the Reverend Nicholas Callan, of Natural Philosophy; the Reverend Charles M'Nally, of Logic, Metaphysics and Ethics; the Reverend Jeremiah Donovan, of Rhetoric and Belles Lettres; the Reverend Patrick Carew, of Greek and Latin; the Reverend Christopher Boylan, of English Elocution and French; the chair of the Irish Language is at present vacant.

What is the distinction between dogmatic theology and moral theology?—Dogmatic theology, is the theology in which is taught whatever appertains to faith, and in the other is taught whatever appertains to morals; the one regards the *credenda*, the other, the *agenda*.

Are all those gentlemen in orders?—They are.

Are all their salaries alike?—No, there is a difference in the salaries.

Will you name the other officers of the College?—There is the Reverend Matthew Flanagan, Secretary to the Board of Trustees.

What salary has he?—£. 73. 10s. British.

Does he reside within the building?—No; he resides in Dublin.

Is the money paid into his hands as Treasurer?—He receives the Parliamentary grant, and lodges it in the bank, generally.

Does he give any security?—I do not think he does.

Has he any balances remaining in his hands from time to time?—He never has any balance in his hands; he gives a check occasionally on the bank for payment.

What duties does he perform as Secretary?—He is obliged to attend every meeting of the Trustees, to take down the transactions of the board during the time they remain together, and to transact any temporal business of the College in Dublin, such as recovering money at the Treasury, lodging it, and writing occasionally to those persons who owe debts to the College. The College also, or rather the Trustees in all law transactions, sue, or are sued, through the Secretary.

Who

Who is the Physician of the College?—The Physician is Doctor Thomas Lee.

In what way is he paid?—His salary is fifty guineas a year.

Is he paid for his attendance?—No; he is obliged for that salary to pay a monthly visit to the College, and to go whenever he is called on by the apothecary of the College.

Does he attend frequently?—Indeed he does; whenever he is sent for, he never fails to go; but it so happens that we do not call upon him very frequently; our apothecary is a physician also, and very intelligent; he knows the constitutions of the Students so well, that unless in dangerous cases, it is not necessary to trouble Doctor Lee. The visits of Doctor Lee (exclusive of the stated one every month) are, I think, one year with another, from fifteen to twenty each year.

Who is the Apothecary?—Doctor Edward Talbot Kelly.

Does he reside in Maynooth?—In the town of Maynooth.

Is he paid any specific sum?—He has half a guinea a year for every Student in the house, for medicine and attendance.

Who is the Surgeon?—The Surgeon is Mr. Cusack Roney.

In what way is he remunerated?—He gets three guineas for every visit he makes to the College; and receives no extra fee for the Students who come to consult him in Dublin.

Does he reside at Maynooth?—No, he resides in Dublin. He is an assistant, and has, I think, been President of the Royal College of Surgeons.

What office does Mr. Renehan hold under the establishment?—He is Junior Dean, at present.

What persons have you in the establishment for conducting the general business of it, as to the preparing food and taking care of the apartments of the house?—We have a Cook, with two assistant boys, and I believe about five who attend the refectory, and keep every thing in order there for the other department; for the professors and superiors, four servants; and one exclusively for the President; one is allowed the Dunboyne students; there are other persons employed as sweepers, and in different other departments about the house. I should think there are about 28 in all, including a carpenter, a baker, and his apprentice, and two women who attend in the infirmary.

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Further Examination of the Very Reverend *Bartholomew Crotty*, D. D.

Friday, 20th October 1826.

IN your examination yesterday, you stated, that it was necessary for any young man who was a candidate for admission into the second class of Humanity, to undergo an examination in certain books, Cæsar's Commentaries, Sallust, and some others that you named; will you be so good as to describe what is the course of instruction in the second class of Humanity?—In the second class of Humanity, the choice of the books is sometimes left to the discretion of the Professor himself; he generally teaches his pupils in Latin portions of Virgil, Horace, Livy, and some select Orations of Cicero; they read likewise in Greek, commonly the Anabasis, or some books of the Cyropædia of Xenophon, and a portion of Homer; and although they do not *ex professo* learn the rudiments of the Greek language, care is always taken by the Professors in both classes to preserve and to improve the knowledge the Students have already acquired of the rudiments of Grammar and Prosody in both Greek and Latin, before they enter College. It sometimes happens that they are not very perfect in the prosody of either language, but all possible care is taken by the Professors that they shall learn it in College, if they have not learnt it before.

Are those books varied from time to time?—They do vary. The books for instance which the Professor of Rhetoric teaches, are not exactly those that are mentioned for the examination on entering the College. In the second class of Humanity also, the books that are mentioned for examination on entrance into the class, are not supposed to be necessarily read; the Professor has it in his power to make such changes as he thinks most conducive to the improvement of the class; but generally speaking, the rule is to read at least a considerable portion of the books that are mentioned as necessary for admittance.

The Commissioners see from the card in which the books are stated, which are required to be understood upon a boy's first admission, that the first four books of the *Æneid* are named; is the whole of the *Æneid* read in this class?—No, it is not. They generally begin with the fifth book, assuming that they have read the four first books before they enter the College.

Does the same rule apply to the four Orations of Cicero against Catiline, are they not read in class upon the ground of it being supposed that they have been previously studied?

—There are three orations generally read; I am not certain whether they are always the same; I believe they vary in different years. I would beg leave to mention, that besides those books that are prescribed to be read in the classes for examination, the Professor of Humanity instructs his pupils in the composition of Latin verse, hexameter and pentameter, and the different measures of Horace; there are besides, compositions in Latin prose, and translations from Latin into Greek, and vice versa.

Do they compose at all in English?—Yes, but in another class; in the class of English elocution,

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Do they commit to memory any portion of what they read?—They do, in Latin particularly.

Do you happen to know whether they commit any work composed in English to memory?—Yes; they are obliged in the English class to deliver portions either of their own composition, or extracts from English writers, such as the Speaker, and other works of that nature.

Do they compose what are called Themes?—They do.

Have the young men any instructors in the nature of tutors?—None, but their Professors.

They receive no instruction, except from the Professor of the class in which they happen to be?—Never, unless that Professor happen to be absent, and then one of the Senior Scholars is substituted in his place.

Beginning at Monday morning, can you go through what may be called the daily business of the week of this class?—I must observe that Wednesday is always a vacant day with us; it is a day on which the Students are allowed to take their walk through the country in a body, and on that day there is no class, except for the Professor of Sacred Scripture; we could find no other day in the week to give to his class but Wednesdays and Saturdays; half Saturday is vacant too.

Beginning at Monday morning, and confining yourself to the second class of Humanity, what is the course of their literary duties through the week?—They are obliged to attend two lectures each day in Greek and Latin; they read the Latin at the morning, and the Greek at the afternoon lecture; there is a Latin lecture of an hour's duration in the morning, from half-past ten to half-past eleven.

Can you state in what book they are now lecturing?—They are reading at present in Greek the Anabasis; and in Latin Cicero's Orations.

Are the Commissioners to understand that they have only one book in Latin and one book in Greek at one time, and that they finish that before they read another?—They do.

Having disposed of the Anabasis and the Orations of Cicero, they then take something else?—They sometimes read the Cyropædia in place of the Anabasis. After they have finished the Anabasis this year, they will take up the fifth book of Homer for Greek; and the 5th, 6th, 7th and 8th books of the Æneid of Virgil, with some of the Odes of Horace will be their business in the Latin.

Do they read them through without exception?—The editions of Horace which we use, do not generally contain the odes of immoral tendency; the Students would not be allowed to keep them.

In the card before the Commissioners, they see that among the Greek books which are read, the Gospel of St. John is included; does that form in succession a part of their studies?—It does generally, before they come to College; the card supposes it to have been read before.

Is it necessary for a boy to have gone through all the books that are studied in this class, before he is removed from it?—It is not; they go through as much as the time will allow, sometimes they do not take in the entire, and sometimes they take in portions of other works that are not mentioned there. At the Christmas examination, besides the Anabasis, Cicero, and Virgil, they will be examined in Nelson's Greek Exercises, and must produce a portion of the Greek and Roman Histories translated respectively into Greek and Latin from English.

In what way is it decided that a young man is fit to be removed from that class to the next in succession?—He passes, as a matter of course, into the next class, when he finishes his year in the class of Humanity, unless it be found that he is still so backward that a second year in the same class will be more for his improvement; but that very seldom is the case; it is very seldom allowed. We generally refuse admittance to those who are not likely to be fit for Rhetoric after their year of Humanity. If a boy is not able to give an account of the business he has been at during that year, he is generally supposed to want abilities; and we advise such persons to withdraw from the house.

About how many are there in that lowest class of Humanity at present?—Twenty-five; it is always the least numerous class in the house.

What is the name of the Professor who teaches them?—Mr. Carew.

Is that lowest class which is now taught by Mr. Carew, learning from any other person at Maynooth at the same time?—They are obliged to attend the English Elocution class every evening except Wednesdays and Saturdays.

Who is the teacher of the English class?—The Rev. Mr. Boylan.

Are those young men in that class under the literary instruction in any way of any other person except Mr. Carew and Mr. Boylan at present?—The young men, both of the Humanity and Rhetoric classes, are obliged to attend twice a week an instruction in the catechism, or the Christian doctrine given by the Vice-President.

Does that duty attach to him as Vice-President, or by virtue of some other Professorship which he may hold?—It is a duty which he voluntarily took up some years ago, and has continued to discharge up to the present time. It was necessary that somebody should do it, and there was no person particularly appointed by the Board for it; the Vice-President having some time to spare, does it himself; they generally account for a certain portion of christian doctrine, and besides that, they read Reeves's History of the Bible, and account for it.

In what way do they account for it?—They are interrogated, and answer from memory; having previously studied the matter appointed for the lecture.

Is

Is this catechetical instruction confined to this class, or does it extend to the higher classes?—It comprehends only the two classes of Humanity and Rhetoric.

Is not that the work of three years?—No, two years; the lowest class of Humanity one year, and the Rhetoric class another.

Are the Commissioners right in supposing that the several classes of Maynooth are as follows; the first and lowest being the Humanity class?—Yes.

The next in order above it being the Rhetoric class?—Yes.

The next in order above that, the Logic class?—Yes.

What is the next above that?—The Mathematics and Natural Philosophy; and then comes the Divinity.

And there are three classes of Divinity?—Each Student remains three years in Divinity, and therefore there are some first, some second, and some third year's Divines.

Altogether constituting seven classes, occupying seven years?—Those are what are called the principal classes; but we have a French Language and an English Elocution class, and a class of the Irish Language for the Students from a certain portion of the country.

Those last-mentioned classes constitute no addition of time, but they are merely incidental to certain periods of the other classes:—Yes.

Then the whole perfect course of education at Maynooth, putting the Dunboyne Students out of consideration, consists of seven years, the first year being given to Humanity, the second to Rhetoric, the third to Logic, the fourth to Mathematics and Natural Philosophy, and the three last to Divinity?—That is precisely the case.

In addition to which there are three years for the Dunboyne Students for extra studies in Divinity?—Yes, it sometimes happens that young men come from Carlow who have made their Logic there, and perhaps their Natural Philosophy; we receive these into Divinity, but they must have made their entire course either in Maynooth or in some other College.

Do you ever allow a remarkably clever young man to pass through one of those classes in a less period than a year?—No, never.

Does it ever happen that a young man who is rather remarkable for want of ability is detained more than a year in one class?—Very rarely; there have been a few instances of persons reading their Logic a second time, and others where they remained two years in the Humanity class; but very rarely does this happen.

Have the goodness to state what is the course of study in the Rhetoric class?—In the Rhetoric class they generally read a portion of the authors that are mentioned in the list for admittance; they read occasionally, and rather generally, two or three books of Tacitus. In other years they read a portion of Livy. Cicero's Offices, though mentioned in the card, is not commonly read in the class. Virgil's Georgics are read, and Horace's Art of Poetry, but neither of them regularly every year, but one, one year, and one, another: then in Greek, Demosthenes and Longinus are always read; and in addition to the Latin works mentioned, they always read a considerable portion of Quintilian, though it is not mentioned in the list. The Professor in this class, after Christmas, generally about the month of February or March, explains to them, either from English works which he chuses for the purpose, such as Blair's Rhetoric, or from Dictates compiled by himself, the principles of rhetoric, and obliges them to compose in Latin and in English. He gives them also instructions in Elocution and delivery, though this is more properly the business of the Professor of English Elocution, who does it likewise.

Are any of the Students in this class ever in the habit of composing Latin?—No, they have not hitherto; they do it in the Humanity class.

Do they compose in Latin at all in this class?—They do, Latin prose. It is more frequently translation from English than original composition.

Are they in the habit at all of composing in Greek, either in verse or prose?—Not, as far as I am aware, in the Rhetoric class; but I have got in my possession a good many compositions from the Humanity class in Greek verse; Greek odes principally.

Is that part of the regular college system, or was it some accidental occurrence that drew forth those Greek odes?—It was at my suggestion that the present Professor Mr. Carew, first introduced it. It is not a matter of obligation for the entire class, and is required only of such of the students as have most taste and talent.

Was Cicero's treatise *de Officiis*, formerly read in this class?—No, it never was made a regular class book in the College.

Is it occasionally read in either of the classes?—Not in the classes; I dare say many of the Students read it privately for their improvement.

Are the books in this class read in succession in the same manner as in the preceding class?—They are.

Will you be so good as to state in what way the young men prepare themselves for the lectures; do they study in their own rooms, or are they collected together in a public room?—During the winter months they study in the public halls; because at that time of the year, there are fires in the halls and they have none in their rooms; during the remainder of the year after the month of March, they are all allowed to study in their rooms.

What theological instruction is given to the young men in those classes?—None, but what I have mentioned; they are obliged to account for the catechism twice a week, and likewise to stand examinations on those same days, in Reeves's History of the Bible; the Deans also frequently in the course of the year, perhaps once a fortnight, give them moral instructions on their conduct and the dispositions necessary for the ecclesiastical state.

It appears that the Gospel of St. John forms a part of the study in the preceding class; does any part of the New or the Old Testament form a part of the study in this class?—No.

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Neither in Greek nor in English?—No; because it is supposed that the Gospels of St. John and St. Luke are pure Greek, but too easy for the more advanced classes. It is more for the sake of the language than because they are the sacred writings, that they are read.

With respect to those two classes, is the study of the Scriptures in their translated form, by the young men of this standing, encouraged or discouraged?—It is encouraged regularly. They have all Bibles or Testaments.

Do they study them privately?—They do, but under the inspection of the Vice-President.

And under his direction?—Yes; they are not obliged to account for them to him in the very extensive way they do afterwards, under the Professor of Sacred Scripture; but they are constantly going over some portions of the sacred writings twice a week with the Vice-President, which he explains to them as far as their capacity and age will allow.

Is it upon the occasions of catechetical instruction, that they read those portions of Scripture with the Vice-President?—It is during the same lectures; but the objects of course are distinct, when one is finished the other is taken up.

Do they upon any other days of the week read any other portions, such as they may select themselves?—There is a chapter read every day in the refectory, at the beginning of dinner, by one of the Students.

Has any Student so long as he continues in the Humanity class and in the Rhetoric class, full permission to read the Scriptures in English, at his own private hours and apart from observation?—We never forbid him to read them whenever he pleases, if it does not interfere with his other duties.

Is he permitted to do it?—Certainly he is permitted; he can have the Testament in his room and read it whenever he pleases. During the hours of study, there are certain books pointed out for the Students, which they are obliged to read during those hours; but at other times of the day they can take up any book they please; and if they have a mind to read the Testament, nobody will ever interfere with them; they are even encouraged to do it.

Then in point of fact there never has been any dissatisfaction expressed to any young man in the Institution, on the part of any of the Superiors, on the ground of his reading the Scriptures in his own private room?—Quite the contrary; as far as I have ever been able to learn.

At any period of the course, however early?—At any period of the course, however early; on the contrary, we require that they shall have Bibles, every one of them.

The entire Bible?—Yes.

In English?—Yes.

Where is that Bible to be kept?—The Bibles are kept at the library until purchased by the Students; they pay for them with their other books at entrance, and keep them themselves.

Of the twenty-five persons that constitute the lowest class of Humanity, how many do you suppose possess Bibles and have them among their books?—I dare say nearly every one.

And they have purchased them from the library?—They have.

And they keep their Bibles not in the library, but in their own private rooms?—In their own private rooms. We never prevent any Student that pleases, from having a Bible either in Latin or English; the divinity students generally make use of the Latin Vulgate, because the commentator they study, quotes the Latin text.

If it has been said then that any superior at Maynooth, has ever forbidden any young man, however young, to read the Scriptures, the Commissioners collect from you that that is untrue?—Certainly; either it is untrue or he acted contrary to the general sense of the house*.

By the Scriptures, you understand those versions and copies, that are authorized by the Roman Catholic church?—Yes.

What edition is used?—The Donay, is the translation we use; the Vulgate and the Greek Testament are common among the Students; very few of them have the Greek Bible, it is expensive; but they have the Latin Vulgate complete.

Is the Version of the Testament in English, which is used, that which was published lately by Coyne?—Many of the Students had copies of the former editions before Mr. Coyne's was printed. The College has purchased from Coyne 300 copies of that edition, for the use of the Students.

Of the Testament or of the Bible?—Of the Bible.

About how many pupils may there be in the Rhetoric class at present?—Between forty and fifty.

Who is the Professor of Rhetoric?—Mr. Donovan.

Are those forty or fifty persons at present under the literary instruction of any other person than Mr. Donovan?—They are obliged to attend also the English Elocution class.

Do the young men change their class in a body, or successively?—They change in a body, because when they have finished their year, they all next year advance to a higher class.

At what period of the year does that change take place?—The academical year ends at the end of June; the following commences on the first of September; the two months of vacation intervening.

Is

[Subsequently added by the Witness.]

* We have not the same reason for restricting the use of the Bible in College, that holds good through the country; we apprehend danger, not from the Bible itself, but from the numberless commentators, who offer their services to explain, but frequently pervert its meaning.

Is there any particular examination as to the qualifications of each individual at the period of the change?—There is a public examination of every class in the house at the end of the academical year, and one also after Christmas, at the commencement of the year.

Are those public examinations numerous attended by persons, not immediately connected with the establishment?—No, there is very seldom any body from abroad. The Professors of the house are generally the only persons that attend, with occasionally some clergymen from the neighbourhood.

Would you admit any body that expressed a wish to attend?—Certainly, any gentleman that would give his name. We have had occasionally gentlemen from Dublin; but the examinations do not seem to attract much public attention. But the Theses of the Dunboyne Students seem to excite more interest.

When is the next public examination?—We generally begin them about the end of May, they continue commonly three weeks.

Will you have the goodness to describe the course of study in the Logic class?—In the Logic class the course is printed for the use of the College; the Professor uses this course as a text or class book, without being bound to adhere religiously to all the opinions that are contained in it; our logic, besides the purely logical questions, comprehends a good deal of metaphysics regarding ideas, motives of judgment, &c.; on some of those questions one may hold indifferently either side.

Who is the author of the book of logic in question?—The work was compiled originally in France, and was a portion of the course of philosophy called the *Philosophia Lugdunensis*. It was reprinted for the use of the College, and some changes made in it by Mr. Anglade, the present Professor of Moral Divinity. He had been, some years before the work was printed, Professor of Logic.

Who was understood to be the author of the Lyons work?—I do not know; it was compiled, together with a course of divinity, for the use of the Archbishop's seminary. The divinity is not considered perfectly orthodox; we make no use of it.

Does it consist chiefly of the ancient logic, that is, of such books as Aristotle and Burgersdicius?—It is better adapted for the use of schools than the works mentioned, and contains the substance of whatever is deemed useful in them.

Does it include within it, in its present form, the opinions of more recent logicians, such as Locke, or Reid, or Stewart?—It is principally taken, as almost all the courses of logic on the Continent, at least in the south of Europe, are, from a French work called the "*Ars Cogitandi*," or *L'Art de penser*, by Nicole, which we consider a very excellent treatise of logic.

Do you consider the work, in its present form, as perfectly unobjectionable?—I do.

Does it contain any opinions which the College of Maynooth would not adopt as its own at present?—I am not aware that it does. I think the work is perfectly orthodox. It contains nothing contrary or dangerous to religion or morality.

Is this the only book of logic that is taught in the logic class?—It is the only book that is used as a class book; but the Students have access to Mr. Locke's Essay on the Human Understanding, and any other good book on the subject which they may wish to procure.

What opportunities of access have the Students of the logic class to Locke's Essay on the Human Understanding?—They can buy, if they please, either the large work, or the abridgement.

They are not supplied to them by the College?—They are not.

In point of fact, are they bought frequently by the Students?—They are.

How many of the sixty or seventy Students in that class do you suppose may possess Locke's Essay?—I cannot say how many have it of their own, but they hand it about from one to another. A great many read it that have not purchased it. I must observe at the same time, that the Professor is not bound to adopt, in every instance, the opinions of Mr. Locke. There are some things in them that we consider erroneous, and we consequently hold the contrary doctrine. Whenever the Professor finds it necessary to touch upon those parts, he remarks, that Mr. Locke's doctrine is not considered quite sound.

Still you do not object to the Students of that class promiscuously reading Locke's Essay?—No; those two or three points that I allude to are so well known to them, that there is no danger of their being injured by reading it. I principally allude to Locke's opinion upon human testimony, as to its losing its certainty according as it is more remote from the facts to which it refers, and we do not think him quite so sound as he ought to be upon the spirituality of the human soul.

Or upon the resurrection of the body, perhaps?—I do not recollect what opinion he holds with regard to the identity of the body.

The Commissioners understand that no books are supplied by the College?—No. The Trustees have ordered different works to be printed at the expense of the College; but as the Students pay for them, the College is indemnified.

Is not the Latin work on logic you have mentioned, supplied to them?—They pay for it.

They are obliged to purchase it?—They are obliged to purchase the entire course.

Is there any book which the Students in the logic class are obliged to purchase, except the volume of Latin logic you have mentioned?—There is, besides, a volume of metaphysics, and another of ethics, and those form the studies of the logic year.

Will you be so good as to mention all the books that the Students in Maynooth College are obliged to purchase, from the time of their entering the College?—All the books that are taught in the different classes, from the time they enter until the end of their course.

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Of these, some have been printed by the College, or purchased by it for their accommodation, such as the courses of philosophy (the first year) and divinity, the Sacred Scriptures, and the Commentaries of Menochius, with some books of piety; others, their classics, for example, and the works on mathematics and natural philosophy, they either bring with them from home, or buy in Dublin, or at the College after they enter. I shall supply the Commissioners with accurate lists of these different works.

Is the volume which is now handed to you, which is intitled "*Institutiones Philosophicæ, Pars Tertia*," the volume of ethics you have spoken of?—It is.

By whom is it composed?—By Mr. Anglade, a Professor in the College. It was part of the *Philosophia Lugdunensis*. It was revised by him, and some little changes made, but none of any great importance.

Do the Students go through that volume in the course of the logic year?—Not entirely. The want of time obliges the Professor to omit portions of it which are not considered necessary, or which the Students will have an opportunity of seeing again in the course of moral divinity.

Does the study of the book of metaphysics precede that of the work on ethics?—It does.

Is the volume now shown to you, intitled "*Institutiones Philosophicæ, Pars Secunda*," the volume on metaphysics to which you have alluded?—It is.

Is the book now shown to you, intitled "*Institutiones Philosophicæ, Pars Prima*," the book of logic to which you have referred?—It is.

Will you describe in what manner the volume on metaphysics was compiled?—It was compiled by the same Professor, the Reverend Mr. Anglade, and principally taken, like the others, from the Lyons course.

It is hardly necessary to ask, whether the three volumes, in their present form, are fully approved by the College at Maynooth?—We approve of them, and consider them as containing sound doctrine.

From what authors were the compilers of the Lyonesse course generally understood to have taken the subject matter of this book?—It is very difficult to say. In every university in France, the Professors of Philosophy were at liberty to compile, if they wished, a course of philosophy for their pupils; and a great number of such courses exist, such as the philosophy of Seguiz, Mazeas, Drouas, and a variety of others. They generally agree in substance, and as there is nothing very peculiar in the opinions which they inculcate, it is to be presumed that each Professor found the matter of his treatise in his general reading, or took it from courses written before his time. In the leading questions of metaphysics and ethics, such as the existence of God, his attributes, the spirituality, eternity, (*ex parte post*, as the schoolmen say) and liberty of the human soul, the existence of a future state, &c. they all agree. There are minor questions open to free discussion, on which a Professor may take whatever side he considers more probable. His pupils, of course, may agree with or dissent from his doctrine.

Were the three works in question all compiled and revised by Mr. Anglade?—They were.

Is he the person that teaches all the three books?—No; he was formerly Professor of Logic, but for the last eighteen or twenty years he has taught Moral Theology.

But the Professor of Logic, now Mr. M'Nally, does teach all the three books?—He does.

How long has he held that Professorship?—I think about thirteen or fourteen years.

Did Mr. Anglade precede him in that situation?—Not immediately.

Will you describe the manner in which the Professor lectures upon the subject of these books?—The Professor appoints for each lecture a certain portion of the author; he explains any thing in it that may be obscure to the Students, and they, at the following lecture or class, with the books closed, give an account from memory, and their intermediate study, of that portion which the Professor prescribed for the matter of the lecture.

The explanation which he gives to them in the lecture, is in Latin, is it not?—In Latin generally; they occasionally give it in English; there is no prohibition against their speaking English in the Logic class or in the Divinity class, when they find that they can do it with more ease and with more profit to the Students; though Latin is said to be the language of the schools, we do not adhere invariably to it.

Is the explanation given in the form of an extempore address, or is it read from written notes by the Professor?—It is given as an extempore address.

Is it understood that he is bound to conform himself to the opinions expressed in the text, whatever they may be; or does he suggest occasionally his own opinions as differing from those in the book?—He can whenever he thinks proper suggest his own opinion as differing from that of the book.

Do you conceive that he does so?—Not very frequently in the instance I am speaking of, because it is considered that the philosophical opinions contained in the treatises in question are generally sound, and we therefore adhere to them; there may be some particular opinions in the book, from which the Professor differs; he may for instance think that a certain proof regarding the spirituality of the soul, or the existence of God, was not so conclusive as the authority would seem to consider it; and he may in that case either amend the proof by explaining it more largely, or he may say that there are stronger and better proofs, and that that might have been omitted.

Is it the habit of the Students to take written notes of the Latin oral explanation given by the Professor?—No, they attend to the explanation given by the Professor, and retain of

of course as much as they can of it, merely by hearing the explanation given. I would beg to state, that there are certain things omitted in this logic, such as certain artificial rules for the construction of syllogisms which the Professor supplies.

He explains them though they are omitted in the treatise?—He does.

Are the answers of the young men required to be in Latin?—They generally are; if the Professor thinks that a young man's not answering well proceeds from his not having a sufficient facility of speaking Latin, he will then allow him to explain himself in English; a tolerable Latin scholar will, after a little practice, find the Latin as easy as English.

Do you know what works are used in the College of Carlow?—I believe they are the same works that we use in Maynooth for philosophy.

Do you mean identically the same?—Yes.

Do these differ in any material respect from those works that were in use in the college in which you yourself were educated at Lisbon?—No; the work I read when I was a student, was the Philosophy of Seguy, which is much on the same plan with those that are before the Commissioners.

Not differing much in doctrine?—No.

Where was the "approbatur" of those works originally given?—In France; we never got any approbatus for them, except the permission of the Board of Trustees to have them printed for the use of the college. They may not be as perfect works as might be written on the subject; but they contain nothing that church or state can fairly object to.

Was the Lyonesse course of philosophy approved by the Sorbonne?—I do not think it was usual to refer books of that sort to the Sorbonne for approbation, unless perhaps when composed by a member of that body.

Did not the Sorbonne use books of this sort?—No; the Sorbonne had nothing to do with treatises of philosophy; they interfered only with theological works, or works containing erroneous opinions on religion, such as those of Voltaire, Raynal, &c. and I believe the *theology* of Lyons did not escape their censure. I do not recollect whether the faculty of Sorbonne, as a body, censured the work; but I am sure that some individual divines did write against it.

Do you mean as being too much or too little Jansenistical?—Too much of course; too little Jansenistical, means, in my mind, not sufficiently erroneous.

Was the Lyonesse course adopted in the University of Paris, or in that Institution, whatever it may be, which you consider in form most analogous to the College of Maynooth?—The philosophy was read in France, not only in the Bishop's seminary at Lyons, but in many others; they have I suppose fifty courses of this sort; every Professor in any of the Universities of France that had the means of writing a course of philosophy, consisting either of Logic, Metaphysics, or Ethics, or comprizing moreover matter of the second year of philosophy, that is, Natural Philosophy, was at liberty to do so; they are works that are generally considered as merely elementary, and the Sorbonne as far as they were purely philosophical, never troubled themselves about them; they were not within their province.

What number of young men are in the Logic class?—About seventy-five.

During the time they are in the Logic class, do they pursue any other study?—They learn French also.

Do all learn French who are in the Logic class?—They do; they are all obliged to attend the French lectures. Mr. Boylan, the Professor of English elocution, teaches French also.

The Commissioners observed that several young men appeared to be in possession of Italian books; what opportunities have they of learning Italian?—By their private studies.

Is there any teacher of Italian?—There are gentlemen in the house that know the language and that occasionally give them, without any obligation, however, instruction in the Italian; some of them also make a study of the Spanish language.

Do the Students in that class receive catechetical instruction from the Vice-President?—No, they are not obliged to attend his instructions.

Do they pursue any instruction in divinity at all?—No.

Having finished their studies in the Logic class, to what class do they proceed next?—They pass into the class of Mathematics and Natural Philosophy the following year.

Who is the Professor of that class?—The present Professor is Dr. Callan; the person who was Professor of it last year has left the College.

Will you describe the course of study in that class?—They commence their mathematics at the beginning of the accademical year, which is about the 10th of September, and continue to learn pure mathematics generally till the end of February.

Pray explain what you mean by pure mathematics?—By pure mathematics I mean mathematics not applied to the different branches of natural science; mere speculative mathematics.

Both geometry and algebra?—Yes; the course they learn in that time consists of arithmetic, algebra, geometry, trigonometry, both plain and spherical, and conic sections; under the late Professor, such of the Students as had more talent for this sort of study used to be occasionally instructed in fluxions.

Do you mean that the whole class were conducted through conic sections, or only some individuals of more talent than the rest?—They all read conic sections.

And all spherical trigonometry?—Yes; the instruction I have mentioned in fluxions was given privately by the Professor in his room.

That was given to individuals, but it was was not required from the class to learn that?—Exactly so.

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Will you state how far in algebra the whole class proceeded?—The whole class proceeded in algebra to the end of quadratic equations, and they sometimes read cubic equations; individual students in the way above stated have even gone further, but the entire class never did.

Are you speaking of the present practice in this respect?—We expect that the present Professor will continue the same plan; after the course of pure mathematics was finished, they spent the remainder of the year at natural philosophy, but the time being so short, it was impossible to go through all its branches; they read the laws of motion, mechanics, astronomy always, and generally something of either hydrostatics or optics.

What book of astronomy did they read?—They read as far as they can, for all, the Cambridge course of Vince and Wood.

Are they supplied with the works of Vince and Wood by the College?—They purchase them at their own expense.

Are they obliged to purchase them?—I got from Cambridge on one occasion fifty, and on another sixty sets of the Cambridge Course of Natural Philosophy, which were sold to the Students at the price they cost.

Are those the works that are used as text or class books analogous to the books of ethics and morals that you have been speaking of?—They are.

Is there any other text book that has been employed for astronomy or natural philosophy, except the Cambridge one of which you speak?—No; but there has always been for the use of the class of natural philosophy a collection of works, consisting of perhaps 150 to 200 volumes by different authors, kept in their hall, and given out by the Professor to such of the Students as he thought might profit by the study of them.

Which books they read in their own private apartments?—Yes.

Has the differential calculus ever become a subject of study with this class?—In the way I have already mentioned; that is, that a few of the more advanced or riper Students have been privately taught fluxions by the Professor, but not every year.

Where was the Professor himself educated?—The late Professor, the Rev. Mr. Denvir, was educated in the College of Maynooth; so was the present one also.

Have you a collection of apparatus for the exhibition of experiments in mechanics and natural philosophy?—We have.

Is it actually made use of in the lectures?—Not at this moment, because the time has not yet come.

In the course of the year is it used?—Yes, constantly; there are not only experiments in the branches mentioned, but also in chemistry, as far as the time will allow.

Exhibited by the same Professor?—Yes.

Is there any course of chemistry taught?—The Professor gave lectures on the days on which he exhibited the experiments; but the Students were not obliged to account for them afterwards.

In what manner did the Institution supply itself with this apparatus?—The Trustees purchased a considerable portion of it from a person of the name of Barclay, who formerly went through this country as a lecturer in experimental philosophy; he sold his apparatus to the College for I think 250*l*.

Was it worth much more according to the usual selling prices?—I believe it was; various articles have been added since that time at the expense of the College, and many were either originally constructed or improved by the Professor himself, who had a turn for mechanics.

Do you find that it is possible to conduct the major part of the mathematical class in the course of a year, through so extensive a course of study as that you have described?—The time is so short, that a large portion of the class cannot be expected to be very profound in this department of science, but many who have witnessed the progress they have made, at their examinations at the close of the year, have been surprized to find that one third, and often one-half of the class, have given astonishing proofs of industry and talent for those studies.

To particularize for instance, do you conceive that every individual of that third, or of that half, could solve a quadratic equation?—Certainly; the equation being given, I have no doubt but the full proportion I have mentioned could solve it; though they may not in all cases be able to put a problem involving such equation into, what I may call, algebraic language; but even that, if a fair time were given them, they would generally do.

And as to Geometry, do you mean that that third, or that that half comprehend perfectly the sixth book of Euclid?—We do not make use of Euclid as a class book; the geometry is a compendium, compiled many years ago by a French clergyman, the Abbé Darré, for the use of the College.

Is Newton's Principia, or any part of it read?—No.

But the truths which are contained in Newton's Principia, of course are comprised in the books of which you speak?—There must be a certain portion of them of course; it would be too extensive and difficult a work for our purposes.

During the time the young men are in the mathematical class, do they prosecute any other studies than those you have described?—Formerly; until within the last two years they learned French, at present they have no other literary duty to attend to but that of their own class, and the time is considered much too short even for that.

Do they demonstrate the propositions in Geometry as they proceed, according to the system you have described?—They are obliged to demonstrate every proposition they go through;

through; they are not all called upon to demonstrate every proposition, it could not be done, but a certain number are called upon every day to account for the business of that day.

If at the end of the year's study a young man in this class was found not to have reached that degree of attainment which you think necessary or desirable, what course would be pursued with regard to him; would he be kept back, or would he be as in the earlier classes obliged to go away?—The study of mathematics we attend to more for its tendency to introduce correct habits of reasoning upon other subjects, than for any immediate value or necessity of mathematical knowledge to a clergyman. We consider that regularity of method, and correctness in proving other matters that may be more strictly within their province, will be gained by the study of the exact sciences; and we also consider that as clergymen cannot be constantly occupied with the more abstruse studies of their profession, a knowledge of mathematics affords them a rational mode of amusement, and of spending their time when their clerical duties will allow them to have recourse to it. If therefore a young man at the end of his course of mathematics and natural philosophy, show that he is tolerably well versed in the spirit of mathematical demonstration, the want of an extensive or profound knowledge of the subject is no bar to his advancing to his theological studies; but if he be absolutely deficient either from want of talent or want of application to the study, he is then liable to be sent away from the College, as he would be for inattention or want of talent in any other department.

Having completed the studies in this class, to what class are they next transferred?—Into the Divinity class, which consists of three years.

Does it consist of three parts also?—There is a certain course of divinity to be read in the house; and as this course consists of three years, the Students commence with whatever treatise happens to be read in the class at the time of their admission, and they continue till they finish the entire.

Does this class, comprehending three years, assemble in one body?—It does.

Of what number does it consist at this time?—The Divinity class of this year is about 170, perhaps a few more.

From whom does it receive instruction?—From the two Professors of Dogmatic and Moral Divinity, and from the Professor of Scripture.

Will you have the goodness to state how their time is apportioned to these three branches?—The Dogmatic and Moral Divinity Professors give, during alternate weeks, the morning and evening lectures. I mean that the Professor who this week lectures in the morning will next week lecture in the afternoon, an hour each.

Does each take the whole class of 170?—Yes; the Students have a certain time previous to each class, for studying the matter which has been pointed out, and explained, if necessary, by the Professor of the preceding class. They give an account of the matter of their lecture, as called on by the Professor; generally in Latin, but not unfrequently in English. They are obliged also to attend lectures on sacred Scripture twice a week, on Wednesdays and Saturdays. The lecture is for an hour, and we generally require that, in addition to their explanation of the text of Scripture, two or three of them shall on each day give a short explanation of the Epistle or Gospel of the following Sunday, which may last from a quarter of an hour to twenty-five minutes. Many of the Divinity Students from the south and west of Ireland, Munster and Connaught, and some from the other provinces, attend the Irish Professor from five till six in the evening, as it is known that without a knowledge of the Irish language, they cannot discharge the duties of Clergymen in many parts of those Provinces. The Hebrew class is open to all the Divinity Students; but as the other matter they have to study is very weighty, few attend the Hebrew class, and none are obliged to do so; besides attending the lectures above-mentioned, each of the Senior Divines in succession is obliged to preach a sermon on Sundays and holidays; the number of days not being sufficient for all, this duty seldom extends to the first year's divines.

What is the annual average number that enters into the Divinity class?—At present the number ranges between fifty and sixty.

Then does it not necessarily follow, that the whole number in the Divinity class is nearly threefold the average number that annually enters into it?—Yes, that certainly must be the case.

Suppose that in the present year, sixty new Students enter into the Divinity class, and they find themselves associated with sixty others, who have been in it a year before them, and with another set of sixty, who have been there two years before them, how can the whole 180 attend the same lectures?—The matter of the Divinity class is so arranged, that the same treatises recur every third year; it therefore makes no difference at what part of the course a Student commences his class, for he must in the course of three years go through the entire matter.

Then your answer assumes, that of the treatises of which you speak, one is not considered as leading to another?—No.

And in order to study one of them, it is not necessary to have a previous knowledge of the other as an elementary work?—No; there is no such necessary dependence of one treatise on another as that the Student may not understand, with the explanations of his Professor, any one of them without having seen the others.

Will you now be so good as to state all the treatises that are read in the three years?—I cannot from memory state them in the order in which they are read.

Is it immaterial what part of the course a divinity Student, entering into the divinity course, begins at?—Quite so.

Can you state what books the course consists of?—The course consists of ten volumes,

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five of dogmatic, and five of moral divinity; the dogmatic treatises are those on religion; on the church; on the trinity and incarnation; on the sacraments in general, the eucharist, and on penance: the moral volumes consist of treatises on human acts, laws and sins; a treatise on justice, restitution, and contracts; a treatise on the Decalogue, on the sacraments, &c.

Are the Students obliged to furnish themselves with all those text books?—They are, at entering the College; they are obliged to pay a certain sum for all the books that are supplied them by the College, amounting to about 4*l.* 10*s.*

Then the College furnishes to each divinity Student the whole of the works to which you have referred?—It does, at the expense of the Students.

By whom were the works you have mentioned prepared?—The five volumes of dogmatic divinity were written by Dr. Delahogue, formerly Professor in the College in that department, and for some years past made Emeritus.

How many years was Dr. Delahogue a Professor in the Institution?—He was Professor of scripture for two or three years at the commencement of the establishment, and was afterwards appointed to the chair of dogmatic divinity, which I think he held about twenty-two years.

Is he a native of Ireland?—He is a native of Paris, a doctor of the faculty of Sorbonne.

At what age did he retire from the active duties of the Professorship?—At about seventy-eight years of age.

You stated, that the five volumes you have named were written by him; had he any hand in the preparation of the other books?—I am not aware that he had.

By whom were they prepared?—They are a course of moral divinity first printed in France, and compiled by M. Bailly, a French ecclesiastic.

Are they in use at the college in Paris?—I cannot say exactly in Paris, but I believe they are rather generally read in different parts of France.

Are the works written by Dr. Delahogue original compositions of his own, or were they compiled?—They are original works. I should state, however, that there is no work yet written upon matters of that sort of which a large portion has not been taken from other previous works. A Catholic divine, who writes on matters of faith or morals, can write substantially only what has been written by hundreds before him. The arrangement and composition of his works, however, and the selection of the materials are entirely his own. They may therefore be fairly called original works. I will take the liberty of mentioning that some of those tracts of Dr. Delahogue have been reprinted in France, within the last few years for the use of seminaries, and as I understand at Frankfort in Germany.

Are the moral works you have mentioned, original works?—They are the original works of Bailly.

You are of course generally aware of the contents of Dr. Delahogue's works on Dogmatic Theology?—I have never read them entirely through, but I have occasionally read portions of each of the volumes.

So far as you are acquainted with them, do they generally inculcate the doctrine of the Sorbonne?—They do, as decidedly as if they had been written by him while Professor in Paris.

Are you aware whether, at the time when Dr. Delahogue graduated at the Sorbonne, it was necessary for him, as a graduate, to sign the celebrated declaration of the French clergy?—I believe the signing of that declaration was required of the Professors of the Sorbonne at that time.

By that declaration the French clergy recognized the Pope as the spiritual head of the Catholic church?—They did, of course; they would cease to be Catholics if they denied it.

At the same time they denied that he had any right to interfere, directly or indirectly, with the civil or temporal rights of sovereigns?—Certainly.

They also denied that it was an article of the Catholic faith that the Pope, speaking of himself and separate from a general council, was infallible?—They did.

Are those three principles, so far as you can speak to the subject, inculcated in the works of Dr. Delahogue?—I am quite sure they are.

Have they been inculcated by his successors in the chair of Dogmatic Theology at Maynooth?—Certainly.

Do you consider it their duty to inculcate them?—I do.

By the Act under which the College of Maynooth was originally established, the Professors and Students are required to take the oath of allegiance appointed for the Roman Catholics of Ireland, by the 13th and 14th of the late King?—They are.

By that oath the Roman Catholics deny that the Pope has any right to interfere, directly or indirectly, in any matter of a civil and temporal nature in the dominions of his Britannic Majesty?—They do.

They also deny that he has a right to depose his Majesty?—Certainly.

By the oath appointed for the Roman Catholics by the 33d of the late King, they declare that it is no article of the Catholic faith, neither are they thereby required to believe that the Pope is infallible?—They do.

The statutes under which the College of Maynooth is established, do not require that the Professors should take the latter oath; would there be any objection on their part to making it imperative upon the several Professors of the College of Maynooth to take the oath of 1793, which expresses the principle above stated, namely, that it is no article of the Catholic faith

faith that the Pope is infallible?—There would be no objection whatever; a Catholic has no more right to make an article of faith for himself than to deny those proposed by the church. I think we do disclaim on oath the Pope's infallibility as an article of faith.

Is that oath taken in addition to the oath prescribed by the Act of the 13th and 14th of the late King?—I suppose they are both taken; I know that the oath in which we disclaim the infallibility of the Pope as an article of our faith is taken, and that we also reject on oath the deposing power.

Was there not a declaration published by the Archbishops and Bishops of the Roman Catholic church of Ireland, dated the 25th of January 1826, explanatory of the faith of Roman Catholics?—There was.

Is the paper now shown to you a correct copy of it? [*a paper being handed to the witness,*]—I believe it is.

Have you read that declaration?—I read it at the time it appeared.

Did you concur in the principles which it sets forth?—I did perfectly.

In that declaration is contained the following passage: "The Catholics of Ireland swear, that they will be faithful and bear true allegiance to our most gracious Sovereign Lord King George the Fourth; that they will maintain, support, and defend to the utmost of their power, the succession of the Crown in His Majesty's family against any person or persons whatsoever, utterly renouncing and abjuring any obedience or allegiance to any other person claiming or pretending a right to the crown of these realms; that they renounce, reject, and abjure the opinion, that princes excommunicated by the Pope and council, or by any authority of the See of Rome, or by any authority whatsoever, may be deposed and murdered by their subjects or by any person whatsoever; and that they do not believe that the Pope of Rome, or any other foreign prince, prelate, state, or potentate hath, or ought to have, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm. They further solemnly, in the presence of God, profess, testify, and declare, that they make this declaration, and every part thereof, in the plain and ordinary sense of the words of their oath, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted by the Pope or any authority of the See of Rome, or any person whatever, and without thinking that they are or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any persons or authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning;" Are the principles set forth in the passage of the declaration, which has now been read to you, so far as your knowledge goes, inculcated by the Professor of dogmatic Theology at Maynooth?—They are, most certainly.

Would you consider it your duty to censure or reprove him, if he did not maintain and inculcate those principles?—I should certainly consider it my duty to censure him, if he taught any thing contrary to those principles, and to denounce him to the Board of Trustees.

In the same declaration the following passage is contained, "The Catholics of Ireland not only do not believe, but they declare upon oath, That they detest as unchristian and impious the belief, that it is lawful to murder or destroy any person or persons whatsoever for or under the pretence of their being heretics; and also the principle, that no faith is to be kept with heretics. They further declare on oath their belief, that no act, in itself unjust, immoral or wicked, can ever be justified or excused by or under pretence or colour that it was done either for the good of the church, or in obedience to any ecclesiastical power whatsoever. That it is not an article of the Catholic faith, neither are they thereby required to believe, that the Pope is infallible; and that they do not hold themselves bound to obey any order in its own nature immoral, though the Pope or any ecclesiastical power should issue or direct such an order; but on the contrary, that it would be sinful in them to pay any respect or obedience thereto;" Is the principle contained in that passage also inculcated at Maynooth?—The doctrines referred to in the former part of that passage are so monstrous, and so contrary to every duty of a Catholic, not only as a Christian but as a man, that I never knew a Catholic who had taken the oath, who did not consider it a cruel insult to be called on to abjure such doctrines. The supposition that we consider ourselves entitled to break faith with, and even to murder any person on the ground of his dissenting from us in faith, is degrading to any individual or body to whom it is imputed; and to attempt to prove the contrary, we should consider as a sort of recognition of the justice of the imputation.

Is it inculcated that it is not an article of the Catholic faith, nor are Catholics thereby required to believe, that the Pope is infallible?—Certainly, it is expressly taught in our theological tracts.

Has not the contrary been taught by some Catholic divines?—Many have held that the Pope is infallible, but they have held it merely as a theological opinion; some have gone so far as to say, that it is not indeed an article of faith, but is nearly so; this absurd opinion, however, is evidently false, from the fact that the great body of divines, and of the Christian laity in every part of Europe deny it to be of faith, and generally reject it even as an opinion.

Has it not also been maintained by some divines of the Roman Catholic church, that the Pope had a right to interfere directly in matters of a civil and temporal nature; and has it not been taught by others, particularly by Bellarmine, that though he has not a right to interfere directly, he has a right to interfere indirectly in matters of a civil and temporal nature?—Such was and is the doctrine of Bellarmine, but the contrary opinion is held almost

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almost universally, even in those countries that are most inclined to favour the Pope's pretensions, with the exception perhaps of his own immediate States.

Do you consider that it is willingly, and *ex corde*, renounced and disclaimed by the Roman Catholic church in Ireland?—Most undoubtedly.

And with it the assumed right of the Pope to depose Sovereigns as belonging to him *de jure Divino*?—We swear that such are our tenets; we can give no stronger proof before God or man of our renouncing such doctrines.

Is it an opinion of the Roman Catholic church, that if the Pope expresses his opinion and his decision upon a matter of faith, and that is not afterwards dissented from by a majority of the Roman Catholic bishops, that then in that particular the doctrine of the Pope is infallible?—It is the opinion of Catholic divines, that if the Pope issue a decree appertaining to Catholic faith, which decree is received by the whole church, that it then has the same force as if it proceeded from a General Council; not precisely because it is a decree of the Pope, but because it has the sanction of the whole church including the Pope.

That is, that it is infallibly true?—Certainly.

What is the test of its being received by the Catholic church?—The test of its being received by the Catholic church is the Bishops of the Catholic church having given their assent to the decision of the Pope.

Is it not equally assumed as a proof of its being received, if they do not express their dissent?—It is, provided that the fact of such doctrine having been proposed by the Pope can be sufficiently known without any acknowledgment on the part of the Bishops; but I should consider that a mere tacit assent can hardly be supposed to be given in such cases, if it be a matter regarding the faith of Catholics; to be binding on them, as an article of faith, it must be proposed to them by the church. They must therefore know the fact, that the Bishops have received such decree, and that they acquiesce in it, which they cannot well know if the Bishops are totally silent.

Is it not a principle of the Roman Catholic religion, or of the Roman Catholic discipline, that every Bishop not expressing his dissent from a decision of the Pope, is assumed to assent to it?—It is, nor do I require the expression of their assent as necessary for giving to the decree the force of an infallible doctrinal decision; but merely that the faithful may know the fact, that such a decree has been duly promulgated. The assent of the majority of Catholic Bishops is, I believe, *de facto* expressed in most cases.

You conceive then, that the actual expression of assent upon the part of a majority of the Roman Catholic Bishops, is necessary to give to the Pope's decision the authority of a General Council?—I should think that it is, or rather may be, in certain cases, in the sense already mentioned, that is, not to give validity to the decree but to make it *formally* binding on the faithful as an article of Catholic faith. If they can by other means ascertain the fact of the decree having been issued, and even *tacitly* received by the Bishops, they are bound to receive it as a decree of the whole church.

Are you aware, whether a difference of opinion upon that point exists among Roman Catholic divines?—It is a principle among Roman Catholic divines, that the church can neither sanction by its positive approbation, nor even by its silence, error against faith.

What is to determine whether it is error against faith, or not?—The acceptance (*even tacit*) or opposition of the church. If the Bishops adopt it, even tacitly, it is of faith; if they oppose it, it is no article of faith.

If the present, or any future Pope, were to think proper to disapprove of the present oath of allegiance, of which you have been speaking, would you, as a Roman Catholic, feel at liberty to take that oath afterwards?—I would feel perfectly at liberty to take it, because I know that the principles of the oath are already recognised as true by the Catholic church.

Have you ever understood, whether when the terms of that oath were under consideration by the Legislature, there was, in point of fact, a good deal of negotiation between the Irish Catholic bishops and the Pope, as to whether they might take it or not?—I have heard there were consultations with Rome on the propriety, or on the licitness of taking the oath.

Have you heard further, that it was after some difficulty on the part of the Court of Rome, that the assent was given?—I do not doubt that there might have been difficulties raised by the Court of Rome; nor am I perfectly aware whether the oath of allegiance, as taken by the Catholics of Ireland, is, or is not, expressly sanctioned by the Court of Rome; but I do not conceive such sanction necessary for the reason I before mentioned, that the doctrines disclaimed in that oath, are disclaimed in general by the Catholic church. If the Court of Rome acknowledge even with some difficulty, that the oath might be taken, it is an evident proof that it was not considered in any way contrary to faith.

Supposing that the Pope should have an objection to that oath, not on account of the disclaimer of those doctrines, but for some other reason undefined by him, would you, after an expression of his disapprobation of your taking the oath, feel at liberty nevertheless to take it?—Perfectly so; not on my own judgment merely, but on the well-known and express sanction of a great, probably the greater portion of the Catholic church.

Do you conceive that to be the opinion of the majority of the Irish Roman Catholic Bishops at present?—Undoubtedly so, though the Pope should even say what I think it certain he never will, that they ought not to take it, because I conceive myself warranted by the authority of the church to take the oath in the plain and obvious meaning, as it is now taken. If the Pope were to object to its being taken for some reason undefined by him,

him, I should suppose that he gave it a meaning different from that in which it is proposed and taken, and which consequently I would not be bound to attend to.

What do you mean by the authority of the church?—The authority of the church dispersed through Europe; as long as the church is evidently divided on any point of belief every Catholic may safely take either side: the thing is not defined, and is consequently matter of free discussion.

Reference has been made in a preceding question, to the Gallican liberties, and you have stated the assent that is given to them in the College of Maynooth by the Professors?—As far as they relate to the points contained in the oaths taken by Catholics, the propositions contain other matter with which as Catholics we are not concerned.

Do you consider that the three first articles are *ex-animo* and *ex-corde* assented to at Maynooth?—Yes, and the fourth too, in the sense already mentioned; there is in the second a question implied on the superiority of a council over the Pope, on which, as well as on the privileges or liberties of the Gallican church, we hold no decided opinion.

By all the Professors?—By all the Professors, and by the Students who have read upon the subject.

Do you conceive that the same is the feeling of the Irish Roman Catholic Bishops?—I do, certainly.

In a pamphlet published by the late Dr. Milner, in the year 1809, there is the following passage: "The Ex-curé Blanchard insists, in the strongest terms, on revolutionizing our English theology, no less than our church government, by obliging us to adopt the four French articles, though there is not a single prelate in England or Ireland who is not firmly resolved to the contrary. We are very far from finding fault with the partisans of these articles; still we think we see in them the germ of all the present mischief; and, to be brief, we are determined neither to have Blanchard for our theologian, nor to subscribe to the articles;" are the Commissioners to collect from you, that you are quite clear that Dr. Milner was mistaken in that opinion which he expresses of the sentiments of the Irish Bishops?—I do believe that Dr. Milner might have an objection, and a reasonable one, to subscribe to the articles, if by so subscribing he were to pledge himself to the truth or propriety of *every thing* contained in them; but I believe he could have no objection, or ought to have none, to Catholics subscribing to them as far as they contain the contradiction of those doctrines which the government of this country considers obnoxious, and requires its Catholic subjects to disclaim.

The question is, not as to what passed in Dr. Milner's mind, but whether he was right in his assumption of the fact, that it was the unanimous opinion of the Irish Roman Catholic Bishops not to subscribe to those articles?—I have not seen Dr. Milner's pamphlet; I believe that Dr. Milner did not know the sentiments of the Irish Bishops on the subject, if he thought that our Bishops would refuse to subscribe them in the way I have mentioned.

And that you do?—Yes, I think I do from their own declarations.

And you think that they are prepared to subscribe to those articles?—As far as is necessary; they are not obliged nor called on to decide what may be the extent of French liberties, nor to settle the question whether the Pope is above or subject to a general council; as Catholics, we are only bound to hold that the church, comprising both Pope and Bishops, is the body to which the promises of Christ were made.

You mean, that they are prepared to subscribe to the principle of the articles, as to the deposing power and infallibility of the Pope, and as to his right to interfere directly or indirectly in matters of a civil or temporal nature?—Exactly.

You were educated in the university of Lisbon?—There was no university; I was educated in the Irish college at Lisbon.

Will you state what was the view that was taken of the Gallican articles in that college?—Our course of Theology was one compiled by a French clergyman (Collet) who held the same principles that are now held in the College of Maynooth, and consequently in substance as above mentioned, the articles of the French declaration; we studied that treatise, and held those principles as our decided opinion.

Then the sense of the College of Lisbon was decidedly against the Ultra-Montane opinions?—It was.

Have you any means to know what were the sentiments of the university of Coimbra upon this subject?—The university of Coimbra, as far as I could ascertain, were hostile to the pretensions of the Pope, as far as they regard the temporal rights of Kings. They held the same doctrine in his infallibility generally that is held in France and in Maynooth; that is, the greater part denied that he was infallible, and all agreed that it was no article of faith that he was.

Do you know what was the state of opinion at Salamanca upon that subject?—As far as I have been able to learn from those that were there, for I never was myself, it was the same in the Irish college at Salamanca.

You have taken a distinction between the authority of the Pope in temporal and in spiritual matters; can you define wherein you conceive precisely the distinction lies between them?—I am not aware of having yet made any distinction between the temporal and spiritual powers of the Pope. I mentioned his interference in temporal matters and disclaimed his right to interfere.

The question is, what is meant by temporal matters precisely, as contradistinguished from spiritual matters?—Spiritual matters are those that appertain to faith and morals, to preaching the word of God, to the administration of the sacraments, &c. Temporal matters, I conceive to include all the rights and prerogatives either of the King, or of whatever civil

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government may be established in any country, and I hold that the Pope has nothing to do in the management of such matters. That every prince and every government is competent, and exclusively competent to govern and direct the civil affairs of their subjects.

Do you conceive that the rights flowing out of the relation of marriage are of a temporal or of a spiritual nature?—I conceive that both are often included in questions regarding marriage, both temporal and spiritual considerations.

Do you conceive that there is no such thing as confounding the two together; or in other words, do you conceive it perfectly easy to draw a line, marking out wherein the distinction consists?—The line of distinction in some cases may not be so easily traced, but I hold that in all cases the civil effects of the contract of marriage are to be regulated by the laws of the State, though in some cases a marriage *quoad vinculum*, may in the eyes of the church be invalid, that will not affect the civil rights of either party.

Suppose the case of a marriage being dissolved by Act of Parliament, and the parties divorced marrying again with other persons, and having issue, do you consider that issue legitimate or illegitimate?—If the question regards parties both of whom are Protestants, I of course consider that I have no right to interfere either as to the spiritual or temporal effects of the relation of marriage. If both parties or either party be Roman Catholic, I would consider that such a marriage having been *ab initio* a good and valid one, if dissolved by Parliament, is dissolved as to the civil effects, but not as to the *vinculum*, or bond of marriage, and that whatever the law may ordain regarding the disposal of property depending on such a case, it is my business and my duty to abide by the decision of the law, though I may consider the divorce so given as not valid *coram Deo*.

Would these views in the case put, induce you to recognize the issue as legitimate?—I should recognise the issue as legitimate, as far as civil effects are concerned.

What are the spiritual consequences attendant on the illegitimacy which you would in the case put, consider as still attaching to the issue of the second marriage?—The children of such a marriage being considered illegitimate by the Catholic church, would be irregular; that is, not allowed to receive holy orders, if they were Catholics. I should consider the issue however, in conscience, warranted to inherit and hold whatever property the law awards to them, as the issue of such second marriage, though I should consider the parents not to have been in the eyes of the church warranted to enter into such marriage, they, or either of them being Catholics.

Would there be any impediment in the way of your baptizing the issue of such second marriage?—We can never refuse to baptize the issue of any marriage, even of persons who are notoriously not married, either legally or ecclesiastically.

Would you feel at liberty to celebrate such second marriage at the desire of the parties?—No.

Could the issue of the marriage in the case just put, be received into orders as a priest in the Roman Catholic church?—He could not agreeably to the laws of the Roman Catholic church.

Do you happen to be acquainted with the opinions expressed by a late very eminent prelate of the Established church, Doctor Horsley the Bishop of St. Asaph, as to a marriage entered into with a woman who is divorced from her husband by Act of Parliament, on account of adultery in that woman?—I cannot say that I know the particular opinion of Doctor Horsley; but I believe that the Established church never grants such divorce, and that they consequently apprehend that though such divorce may be legally granted, the church, for motives which it must itself know, refuses to interfere in the dissolution of such marriage.

Are you aware that Doctor Horsley distinctly maintained in his place in Parliament, that a woman so married was married contrary to the law of God, as expressly declared by our Saviour, and that he would hold and consider the parties co-habiting under such marriage as living in a state of adultery; and maintained that that was the law and doctrines of the Church of England?—I do not recollect to have seen Doctor Horsley's declaration on the subject.

Are there not temporal and civil consequences of considerable importance, that attach practically to the sentence of the greater excommunication?—There are.

Will you enumerate them?—I believe they are nearly the same, though perhaps legally considered, not so serious in the Catholic as in the Protestant church. The direct effect of excommunication we consider to be a deprivation on the part of the person excommunicated, of the spiritual advantages accruing to him as a member of the Catholic church, of which by excommunication he ceases to be a member; he is likewise deprived in many cases of communication in civil matters with the faithful; but these effects as to civil matters are not in many cases incurred.

Is it not a practical consequence that such a person, if a shopkeeper, loses all his Roman Catholic customers?—This would be equally the case in either communion, whenever sentence of excommunication is pronounced.

That is a consequence however in the Roman Catholic communion, is it not?—It might be; and I believe, sometimes is the consequence.

Are not the consequences summed up in the class books of Maynooth, in this line, *os. orare. vale. communicio. mensa*?—Yes; these are the various ways in which a man may hold communion with a person excommunicated; and thereby incur an *excommunicatio minor*, himself.

Will you describe the consequence that is there intended by the word "*os*"?—"os" means conversation; that it is not allowed us to hold oral communication with such persons.

What

What are the consequences intended by the second word, "orare"?—That it is unlawful to join him in the participation of the sacraments; or in public or private prayer.

What are the consequences alluded to by the word "Vale"?—It means that we are prohibited from saluting such persons.

What is meant by "communio"?—It implies a prohibition of civil intercourse, such as buying and selling, or entering into other contracts without necessity.

What is meant by the word, "mensâ"?—That it is not lawful to eat with him, or to board with him.

Is there any authority in the Pope to inflict the sentence of excommunication in Ireland?—Catholics do recognise such an authority in the Pope and in Bishops; but I believe, there is no instance of its being inflicted on any individual in Ireland; at least I do not recollect an instance of it.

You mean by the Pope?—By the Pope.

Will you define the words, "fidelis," and "infidelis," as they are used in the Theological text Books of Maynooth?—The word "fidelis," is generally amongst us, synonymous with Catholic.

What is meant by "infidelis"?—"Infidelis," strictly speaking, is a Pagan; a person that has never been baptized.

Are the Commissioners to understand then, that "infidelis," is not the contrary of "fidelis"?—Not exactly the contrary.

Does "infidelis," include the Christian Dissenters from the church of Rome?—No, it does not; we distinguish those persons who are not Catholics, into Infidels or Pagans, Mahometans, Jews, and Heretics, or those who dissent from the Catholic church on certain particular points of doctrine.

You stated, that you believed the doctrine of the Roman Catholic church with respect to excommunication, agreed with that of the Established church; have the goodness to attend to the doctrine of the Established church, as it is now read to you from Burn's Ecclesiastical Law; "Excommunication is an ecclesiastical censure, whereby the person against whom it is pronounced, is for the time cast out of the communion of the church; and it is of two kinds, the lesser and the greater. The lesser excommunication is the depriving the offender of the use of the sacraments and divine worship, and this sentence is passed by judges ecclesiastical, on such persons as are guilty of obstinacy or disobedience, in not appearing upon a citation, or not submitting to penance or other injunctions of the court. The greater excommunication is that, whereby men are deprived not only of the sacraments and the benefit of divine offices, but of the society and conversation of the faithful;" do you conceive that the doctrine of the Established church, so far as it is now read to you from this work, is substantially the same as that of the Roman Catholic church?—I think it is, evidently.

In the same work it is further stated, "By a constitution of Archbishop Stratford, Excommunicate persons shall be inhibited the commerce and communion of the faithful; and they who communicate with them shall be punished by ecclesiastical censure;" and the comment upon the word commerce is, "That is, buying or selling, or other interchange of wares or merchandize;" do you conceive that the doctrine of the Roman Catholic church also agrees with that of the Established church in the last part, as to those civil effects?—I believe it does.

Is there any qualification of the rule, that is, are there any cases in which it may be lawful for a person to deal or hold communication with an excommunicated person?—There are many; for instance, persons who by the situation they hold are dependent on others, are not obliged to forego rendering to the persons excommunicated the services which they were previously bound to do them; thus a wife is not bound to abstain from conversation and intercourse with her husband, or a servant with his master, when it is done with a view to reclaim the person excommunicated, or when the interests of the other party require it; thus it is lawful to consult a lawyer or physician, though excommunicated. There are other cases mentioned in every Catholic work on the subject, but which do not occur to me at this moment.

Is a subject released from his duties to his sovereign?—If a servant with regard to a master be an exception, a subject with regard to his sovereign must be, *a fortiori*.

In the Thirty-third Article of the Church of England, excommunication is thus referred to:—"That person which by open denunciation of the church, is rightly cut off from the unity of the church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an heathen and publican until he be openly reconciled by penance, and received into the church by a judge that hath authority thereunto;" is that the doctrine do you conceive also of the Roman Catholic church?—I believe in substance it is the same, and I recollect to have read some time ago the canons and constitutions of the Established church, and I think that by them excommunication is inflicted *ipso facto* in a great variety of cases there mentioned. I believe from the first of the constitutions up to the twelfth or thirteenth, there are excommunications denounced *ipso facto* against a variety of persons, such as those who deny the supremacy of the King, those who have the hardihood to assert that there is any thing erroneous or superstitious in the Thirty-nine Articles, or in the public worship received by the Established church, and in many other cases which will be found in the canons referred to.

Then both the Established church and the Roman Catholic church, as churches, and speaking as spiritual corporations only, and explaining the powers committed to them respectively by God, exclude persons excommunicated, from all intercourse with the faithful without having regard either of them to the civil consequences that ensue? They do;

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and I believe that both churches consider excommunication as a medicinal penance imposed on the person excommunicated, for the purpose of reclaiming him to a sense of his duty, because in every case where satisfaction is given by such person, the excommunication is immediately removed, and the person restored to the communion of the faithful.

Is the punishment of excommunication frequently inflicted in this country?—Very rarely I believe, and only for very grievous and scandalous crimes.

By whom can it be inflicted?—By a Bishop only, or a person authorised by a Bishop, for that particular purpose.

Is it in the nature of a judicial sentence?—It is always in the nature of a judicial sentence, and must be preceded by three admonitions to the person concerned, before the sentence can be inflicted.

It may be declared generally, that a person doing a particular act, will incur the punishment of excommunication, but must there not be afterwards a declaratory sentence that the particular individual has incurred it, in order to fix the consequences of excommunication as relating to the world, upon him?—Such is the case when it is *sententiæ ferendæ*, but where the words *ipso facto*, or words tantamount are mentioned, the sentence is incurred without any new declaration. The prohibition against speaking to such persons, however, regards only those that are *vitandi*, or *nominatim denunciati*.

Do you recollect any particular instance of the sentence of excommunication being pronounced?—I recollect a general one of the nature just now mentioned, that is, where the sentence was generally inflicted, and *ipso facto* incurred, after the expiration of a certain period by the persons whom it regarded, and that was by Doctor Troy, the late Roman Catholic Archbishop of Dublin, against the persons called the United Irishmen.

Did Doctor Troy excommunicate the United Irishmen?—I understand he did, unless they returned to their duty within a certain period.

Do you understand that all churches claim the power of excommunication as derived from Almighty God, and not from any civil authority?—I believe they do.

Has any class of Roman Catholic divines maintained that the Pope was infallible, otherwise than when he was declaring *ex cathedra*, certain matters as matters of faith *credenda ac tenenda*?—I never heard of a Roman Catholic who asserted that he was infallible in any other circumstances.

Does that mean when the Pope is propounding certain matters as constituting part of the necessary creed of a Christian?—Or things appertaining to principles of Christian morality.

Has any class of divines in the Roman Catholic church ever maintained, that the Pope could not err in matters relating to temporal concerns?—No class; nor any individual divine that ever I heard of; all Catholics hold the church to be infallible, but they do not extend this infallibility to temporal matters or matters of fact.

Or in making laws which partake of a political nature or tendency, such as the means by which what is considered heresy in the Roman Catholic church should be resisted, as by temporal punishments and so forth?—The Pope, and even General Councils, are held by Catholics not to be infallible in such matters, they are matters of prudence, where faith is not concerned, and in such they may go wrong.

Is a Roman Catholic bound to consider as matter of faith any decree of a general council with the Pope at its head, which decree does not propound a certain article as matter of faith *credenda ac tenenda*?—No.

If the Pope and the general council were to make a law directing that a sovereign should be deposed, would Roman Catholics be bound to consider it as a matter of faith that he had a right so to do?—They would not.

You are aware of the objections which have occasionally been made to the principles of Roman Catholics in consequence of the Acts of the Third and Fourth Councils of Lateran?—I am.

By those councils it was enacted to the effect, that sovereigns who protected the persons who maintained the heresies mentioned in those councils, should be deposed; are the acts of those councils by which those sovereigns were deposed, considered by you or by the Professors of Maynooth, merely as laws applied to the particular circumstances of the moment, or are they considered as decrees of faith?—Many writers, and amongst them some Protestant writers, such as Collier, deny altogether the authenticity of the canon that is supposed generally to have been made by the Fourth Council of Lateran on this head; but supposing the canon to be genuine, Catholics hold that it is not to be attributed to the council as merely an ecclesiastical assembly, but as one composed of the representatives of the different Catholic sovereigns of Europe at that time, and that the canon was a mere political enactment for the suppression of heresies, the leading doctrines of which were considered incompatible with the peace of those countries, and with the rights of the sovereigns. Catholic divines therefore generally hold that no point of doctrine was proposed by the said canon as a matter of faith to be believed by Catholics at large, but that it was a practical measure adopted by the concurrent approbation of Church and State; and intended to effect purposes connected with the peace and tranquillity of both. Neither therefore the College of Maynooth, nor any Catholic divine with whose works I am acquainted, ever considered it as a matter of belief that Catholics are bound by the said canon, to acknowledge in the Pope or in a general council the deposing power.

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Further Examination of the Very Reverend *Bartholomew Crotty*, D. D.

Saturday, 21st October 1826.

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THE Fourth Council of Lateran is understood to have decreed this canon: "*Si Dominus temporalis requisitus et monitus ab Ecclesia, terram suam purgare neglexerit ab hæretica fæditate, per Metropolitanos et cæteros provinciales Episcopos vinculo excommunicationis innodetur; et si satisfacere contempserit infra annum, significetur hoc S. Pontifici, ut extunc ipse vassallos ab ejus fidelitate denunciaret absolutos, et terram exponat Catholicis occupandam, qui eam hæreticis exterminatis (id est ex vi vocis *expulsis*) sine ulla contradictione possideant, salvo jure Domini principalis, dummodo super hoc ipse nullum præstet obstaculum, eâdem nihilominus lege servatâ circa eos qui non habent Dominos principales;*" Do you consider that canon to be a canon of universal and permanent force in the Roman Catholic church?—I do not; that was the canon to which I alluded in my answer to the last question proposed to me yesterday, and I consider it to express the practical means which a council, as I said before, composed both of the temporal and ecclesiastical authorities, thought it necessary to adopt for the suppression of a sect whose tenets and practice were not only anti-catholic, but anti-christian, and ruinous to the countries in which they appeared, and not as a declaration of the Church, proposing to us an article of its belief. I beg leave to add, that the Church, as far as I have been able to ascertain, never at any period considered it in this latter point of view; that is, as composing an article of faith. No such tenet has ever been introduced into any profession of Catholic faith.

In the tract *De Ecclesia*, which you presented to the Commissioners yesterday, as one of the class books used in the course of Dogmatic Theology at Maynooth, there is this passage: "*Circa decreta Conciliorum generalium de fide; Argumentum istud exordiemur his Bossuetii verbis: Non docent Catholici, quæcumque gesta sunt in Conciliis, ea ad Ecclesiæ fidem pertinere; sed eo loco habenda sunt tantum illa quæ decreto edito, fidelibus omnibus credenda ac tenenda proponuntur. Quod et Melchior Canus passim docet, et Catholici omnes uno ore fatentur. Cujus rei ratio est, quod id sufficiat ut verba Christi firma sint de æterna ecclesiasticorum dogmatum firmitate. Nec proinde labat fides, si quæ extra fidem haud pari autoritate consistunt. Atque certum omnino est, multa in Conciliis, sine expressa deliberatione ac determinatione, esse dicta, gestaque, quibus adstringi se Catholici omnes uno ore negant. Multa etiam sunt decreta, quæ non pertinent ad invariabilem fidei regulam, sed sunt accommodata temporibus atque negotiis.*" Do you agree in the explanation of the rule with respect to the decrees of General Councils of Faith there laid down?—Decidedly.

You will observe the latter words of the rule: "*Multa etiam sunt decreta, quæ non pertinent ad invariabilem fidei regulam, sed sunt accommodata temporibus atque negotiis.*" Are the Commissioners to understand from your former answer, that the canon of the Council of Lateran, which has been cited to you, is a canon of the latter description, "*accommodata temporibus atque negotiis*?"—Yes.

Are the Commissioners to understand from you, that it was a canon which derived authority, as an English Act of Parliament does, from the estates spiritual and temporal in that council assembled, as to its civil effects?—Unquestionably it derived its authority from the whole council; for though we do not acknowledge that a temporal power has any right to pronounce upon matters strictly of faith, still we acknowledge that in a council composed of the bishops of the Roman Catholic church, and of the princes of Europe, whether actually present in the council, or represented by their procurators, the latter had a right to interfere in such matters as the preceding questions relate to.

Is it understood that the temporal powers of Christendom, or any of them, were represented in that council, as well as the ecclesiastical?—It is well known, from the history of the times, that they were.

In the continuation of Fleury's Ecclesiastical History, the Commissioners understand it is stated, that there were present at the fourth General Council of Lateran, either in person or by their ambassadors, the two Emperors of the East and the West, the Kings of England, France, Hungary, Arragon, Sicily, Jerusalem, Cyprus, with a great number of inferior potentates; do you understand that to be the case?—I do.

Did the Council of Lateran make any decrees as to articles of faith?—To the best of my recollection, they did. I do not remember the precise import of them all, but some were condemnatory of the doctrines of the *Albigenses* and *Valdenses*, to whom the canon so often alluded, had reference. Others related to an expedition to the Holy Land, and many regarded the reformation of morals and discipline among the clergy and laity.

When the Council of Lateran sat for the purpose of making decrees with respect to articles of faith, is it understood that the temporal powers were represented in the council?—The temporal powers were, even then, represented in the council; but in the Catholic church they never interfere, when there is a question of faith, unless through those divines whom the different powers send to the council, and who have the right of speaking and explaining, but not of voting, when a decision on faith is to be given. This is exclusively the right of Bishops.

Supposing that part of the canon which has been alluded to in your former answer, to have been, as has been expressed, merely "*accommodata temporibus atque negotiis*;" did it not, however, express a principle then adopted by the Roman Catholic church?—When

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a council, or any other body, adopt a certain proceeding, we may presume they conceive they have a right to do so. In this sense it may be said, that the words mentioned express by implication a principle which seemed to be practically adopted by the persons then sitting in the council, but not one that they proposed to the Catholic church to be believed, in the manner in which the decrees of councils regarding faith are and should be proposed.

Was not the Roman Catholic church represented fully in that council?—Certainly*.

Did not that council adopt that principle, at least for that time?—In practice it did.

Did it not acknowledge the principle by its practice?—Merely acknowledging a principle by acting on it, is not sufficient to make it an article of Catholic faith. It must be proposed by the council to the church, dispersed as an article of faith, and necessarily to be believed by all Catholic Christians.

The present question is, whether the principle was not admitted and adopted by that council for some purposes?—In practice it would seem to have been the case; but all Catholics contend, that such an inference drawn from the acts of a council does not imply such a decision on matters of faith, as binds Catholics to hold the principle which might appear to be thus deducible from the conduct of the council.

Did not the same principle afterwards prove itself to be applicable to other times, and other matters, than those to which that council applied it; or in other words, was not the same principle subsequently acted upon by Popes with respect to other cases, and other heretics than those who were then the subjects of consideration?—The same principle might have been acted on, and I believe was, by subsequent Popes and Councils, not in virtue of their conceiving the thing as having been decided, as matter of faith, by the Council of Lateran, but because from similar motives they thought, perhaps erroneously, that the same practice was lawful for them, which they had seen acted on by their predecessors.

Were there not instances in which Popes subsequently acted on the same principle, without the authority of any subsequent general council?—We have, I think, an instance in the case of Pius the 5th and Queen Elizabeth of England, which may be considered similar to that of the Council of Lateran, with this difference, that in the former case it was a council, and in the second an individual Pope; we know, however, from the conduct of the Roman Catholics of England at the time, that they did not consider the Pope to possess any right or power of absolving them from the oath of fidelity they had sworn to their sovereign.

You are well acquainted of course with the ancient history of Ireland; do you conceive that the Irish Roman Catholics of that period considered that bull of the Pope as of no authority?—I do not pretend to say that there might not have been among the Irish Catholics of that day some who considered the Pope to have the right alluded to; but I believe that in their conduct towards the sovereign, and the government of England, they were more influenced by the state of their country, and the manner in which it was governed at the time, than by any decision of the Pope.

It has been seen that some Popes have exercised this power, or have attempted to exercise it; are you aware of any Pope who has ever expressly renounced it, or has declared that he considered himself as not possessing it?—Popes like other sovereigns, are generally unwilling to forego any prerogative which they have once got possession of, by just or unjust means. I am not aware that any express declaration has ever been issued by any Pope on the subject, with the exception just mentioned; but I think it matters little, whether the Pope considers himself still as possessing the temporal power alluded to, as long as the Catholic church refuses to acknowledge such power in him. Immediately after the council, the orators of the King of France told Innocent III. who presided at it, that the King acknowledged no right in the Pope to interfere in the temporalities of his kingdom; and the English Barons, in the time of Boniface the VIII. in the most decided and unqualified terms, disclaimed the Pope's temporal power. There is not at present a Catholic prince or people in Europe who acknowledge it†.

Has any general council ever expressed any opinion as to whether he possessed that power or not?—I do not recollect any decision on it by any general council.

Have any writers of acknowledged eminence, in the Roman Catholic church, maintained that he did possess the power?—Bellarmine has held that he possessed the power indirectly; other divines too have supported the same opinion.

Was that assertion of Bellarmine's ever distinguished by any mark of the approbation of the Pope?—I think it very likely that the Pope, who lived at the time, was satisfied with Bellarmine's doctrine, at least thought that he had not gone too far in the degree of power he gave the Pope.

Has

[Subsequently added by the Witness.]

* And so was the temporal power too. The principle to which the questions asked have reference, seems to me to be this—a general assembly representing the different Christian nations of Europe, both in spirituals and temporals, can authorize the Pope to punish Heretics and their favorers. If the principle were true, it would follow that the power of the Pope in temporals would be a power delegated to him by the universal consent of the nations of Europe, not an appendage of his office as Pope.

† Innocent III. the very Pope who presided at the fourth council of Lateran, seems to have unequivocally disclaimed any right to interfere in temporal matters, unless when called on to act as an arbitrator by princes themselves. His words are these "Rex superiorem in temporalibus minime recognoscit-nec alieno Juri præjudicare volumus vel potestatem nobis indebitam usurpare."

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Has not the doctrine of Bellarmine been maintained by the whole of what is called the Ultra Montane School of Divinity?—By the Ultra-Montane School of Divinity we generally understand those who hold the opinions of Bellarmine; the denomination is taken, not so much from the countries in which that doctrine is held, as from the doctrine itself. Many, I believe, of those who are called Ultramontanists do not hold the temporal power, though they teach the infallibility of the Pope, and his superiority over a general council. Even this is held as a mere opinion.

Has not that doctrine been maintained by very many writers among the Jesuits?—I do not think that many writers of the Society of Jesuits have treated the question of the Pope's temporal power. When the declaration of the clergy of France appeared, there was I believe only one Jesuit that wrote against it; nor can I say that he objected to it on the ground of its rejecting the temporal power.

Have not many Jesuits expressly maintained that doctrine in their writings?—I believe some have. They must be very few; for there is an express prohibition in their constitutions against their writing on the subject, or teaching the doctrine in their schools.

Can you name any writer among the Jesuits who has denied it?—As the prohibition I have just mentioned has been in force for two centuries, it will not be easy, I presume, to find any Jesuit who in that time has treated the question. The idea of their being such sticklers for the temporal power is, I believe, like many other things said of them, altogether unfounded.

You mentioned that some decrees of councils were of a temporary, and others of a perpetual nature; by what criterion are the members of the Roman Catholic church enabled to decide, whether a particular decree of council is of a temporary or of a perpetual kind?—From the object for which the council is assembled. From the nature of the matter to which the decrees of the council refer, and from the manner in which the decrees are worded.

Is there any particular formula in which a decree that is intended to be of perpetual obligation, is couched?—The general form in which decrees regarding Catholic faith are proposed, is that followed in the canons of the councils where the doctrine proposed is ordered to be believed by all Catholics, under anathema. Catholic doctrine however is sometimes expressed in the chapters, but some clause is always added by which it is clearly proposed to Catholics as an article of their faith.

According to your knowledge and experience of Maynooth, has the Trans-Alpine doctrine, as contradistinguished from the Cis-Alpine doctrine, been ever maintained or inculcated there?—It never has.

May canons of the Roman Catholic church, which do not regard faith or morals, but which impose punishment for particular offences become by desuetude of no force, in like manner as if they were expressly repealed?—Certainly, like all other human laws they may go into desuetude when a series of occasions has occurred for putting them in execution, on which they were not enforced. The canon of the Council of Lateran so often alluded to could have no force, but from the recognition of it by the states of Europe; their sanction having long since been withdrawn, the canon is at present a dead letter.

You have been asked, whether any Pope had ever given up the power of absolving subjects from their Oath of Allegiance; is there, according to your knowledge, any Catholic state of Europe on this side the Alps, which has not made laws distinctly against that power?—I believe there is none, as it is a general practice, as far as my knowledge goes in Catholic states, to prohibit the publication of any rescript from the Pope, and in some countries though these rescripts should contain matters appertaining to faith, until the temporal power shall have first been satisfied that there is nothing in such rescripts derogatory of the rights of the sovereign. Such is the practice as I have been informed, in France and Spain, and I know it to be the case in Portugal by my own experience.

Are you aware that in the last century lessons were published to be used on the day of Saint Gregory the seventh, in which it was recited as a merit in him that he had deposed Henry the Fourth?—I am.

Are you aware whether any proceedings were had in France, or in any other Catholic state, for the purpose of having that passage expunged from the breviary as striking at the civil independence of sovereigns?—I believe that in France the office of Gregory the seventh was never received; and I know that in Ireland the lessons mentioned in the question, have been changed by leaving out the obnoxious passages referred to. I have even known some Irish Priests to have been so dissatisfied with those lessons, as they are read in the office in some foreign countries, as to have a scruple about the propriety of reading them.

Are you aware that in Naples the principal ecclesiastic was compelled to attend before the Vice-roy and to strike that passage out?—I think I remember to have heard that such a proceeding took place, though I cannot distinctly recollect the circumstance.

Are you aware that towards the latter end of the last century, a rescript issued from Rome to the Prince of Parma, or the Church of Parma, in which the principle of the right of the Pope to interfere in matters of a civil or temporal nature, was understood to be asserted; and that in consequence of that, in France, in Spain, in Portugal and throughout Germany, rigorous edicts were issued to prevent any person from publishing that rescript, and at the same time condemning in positive terms the principle asserted in it?—I have never seen the rescript, and consequently am ignorant of the particulars of its contents; but I have seen and read documents emanating from the Portuguese and Spanish governments, mentioning the rescript and condemning the principle mentioned in the question.

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You have spoken of an office having been put into the breviary that gave offence to the court of France; who put it into the breviary?—The Pope.

About what period?—I think it was about the beginning of the 17th century, during the pontificate of Paul the Vth.

Are the Commissioners to understand that all the offices in the breviary have been put in by the Pope, at some time or other?—They have been either put into the Roman breviary by the Pope, or sanctioned by his authority*.

Does the office referred to still continue in the Roman breviary?—It still continues in some editions of the Roman breviary printed on the Continent, but the obnoxious passages of the lessons do not exist in the Roman breviary printed in Ireland.

Does it exist in the breviary used in Rome?—I believe it does.

You stated that you were yourself chief of the Irish College at Lisbon?—I was Professor in it for ten years, and Rector for nearly ten years more.

Can you speak, in any degree of your own knowledge, as to the practice in Portugal with respect to what is called the *regium exequatur*, with respect to bulls or rescripts from Rome?—The only instance, within my own experience, regarded cases of dispensations in marriage. I had once or twice occasion to write to Rome for a dispensation in cases within the prohibited degrees of consanguinity, and was obliged to apply for the dispensation through a tribunal established by the Portuguese government for that purpose; through the same I received the answer to the application. This was done for the purpose of letting the government see that there was nothing, either in the application or in the answer, which they could consider contrary to the law of the land, or the rights of the sovereign.

The principle laid down in the 4th council of Lateran, to which your attention has already been called, appears also to be laid down in some degree in the 3d council of Lateran, and also in the council of Constance, does what you have said, with respect to that principle laid down in the 4th council of Lateran not being obligatory upon Roman Catholics, apply equally to the same principle as laid down in other councils?—It applies of course, if the matter and mode of acting on the part of the council be the same as that in the 4th council of Lateran, equally to all other councils.

The words of the 3d council of Lateran, as given in the Tract de Ecclesia, are these, "Inter pœnas contra Hæreticos Albigenses latas, hæc legitur: Illorum subditi et Vassalli relaxatos se noverint a debito fidelitatis hominii, et totius obsequii, donec in tanta iniquitate permanserint;" do you consider that the answer you gave with respect to the 4th council of Lateran, applies equally to that?—I consider those words as liable to the same restrictions as those already mentioned with respect to the canon of the 4th council of Lateran; that is, I consider the decree of the council as emanating from both the spiritual and temporal authorities, and not proposing an article of Catholic faith.

Are the Commissioners to understand, that although the Pope has claimed by virtue of these councils as a general and universal power, the right given to him by those canons, yet that the Roman Catholic church in general has denied that they did give him that general right, and has resisted him in the exercise of it?—Certainly. I beg leave to observe that the Popes who have claimed the right of interfering in temporals do not rest their claim on the decrees of those councils, but on certain passages of Scripture to which Roman Catholic divines do not attach the meaning given them by the Ultramontanists.

Are the Commissioners misinformed or in error in supposing that in the 27th chapter of that council, is the following passage; "That all those who are any ways bound to Heretics should consider themselves absolved from all fidelity and obedience due to them, so long as they persist in their iniquity?"—I believe the passage is to be found in the acts of the council†.

Have any decrees of general councils, that ever were binding, now ceased to be binding on Roman Catholics?—The decree of any general council, where faith or Christian morality is proposed to the whole church, can never cease to bind in the opinion of Catholics; but many canons regarding discipline, and the detail of church government, have gone into disuse, or are no longer enforced.

Has any doubt ever been suggested as to the genuineness of the canon of this 3d council of Lateran?—I am not aware that there has.

Is it, in your opinion, a matter neither relating to faith nor morality, when a proposition is stated as generally as that which has been above quoted, "That all those that were any way bound to Heretics should consider themselves absolved from all fidelity and obedience due to them, so long as they persisted in their iniquity?"—The words above quoted have certainly a reference to faith and to moral conduct, but they appear to me to regard the Heretics only who existed at that time in the southern parts of Europe; nor must we lose sight of the circumstance that the temporal superiors of those persons were present in the council, and gave their sanction to the punishments above mentioned.

Do

[Subsequently added by the Witness.]

* The Commissioners will not suppose that the breviary is a rule of Catholic faith; that we are bound to believe every fact contained in it, or every point of doctrine deducible from those facts.

† The words however should not be taken so generally, either as to time or persons, as the translation would seem to make them; they relate only to the tenants or vassals of those barons or other noblemen, who were involved in the heresy of which there was then question. The words of the Tract de Ecclesia speak only of the Albigenses.

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Do not you think that the Roman Catholic world at that time considered the proposition as relating both to faith and morality?—In the sense I have already mentioned, it is connected with both, and was probably considered so by the Catholic world; but they did not consider the principle as put forth by the council to have been put forth in that way which makes the principle an article of the Catholic faith.

Do you not think that the generations of Catholics, who immediately succeeded them, may have taken precisely the same view of the question?—I think they did, and have always done so since.

What view of the question do you suppose them to have taken?—That the matter itself is certainly connected with faith and morals, but that it was not believed that it was put forth by the council at that time, nor has it been believed since, that it was put forth as an article of faith to be believed by the Catholic church*.

Do you think it altogether unreasonable in Protestants, upon understanding that general councils are held to be infallible in matters relating to faith and morals, to consider that that proposition fell within that description, and related either to faith or morals, or perhaps to both?—I think it perfectly reasonable in Protestants, as the principle so often alluded to is connected with faith and morals, to doubt whether such a principle, even as put forth by the practice of the council, may not be dangerous to Protestant or Catholic states, but after a fair explanation has been given, and the difficulties proposed on the subject have been so often, as I think, satisfactorily answered, and especially when it is clear that Roman Catholics actually disbelieve the truth of the principle, which they never can do and continue Catholics, where there is question of an article of faith, then I think that Protestants may become unreasonable in continuing still to doubt of the sincerity of Catholics in renouncing that principle†.

The question does not mean to imply any doubt of their sincerity, but merely to put it to you, whether you do not think it reasonable that Protestants should expect that the proposition should be denied by just as great an authority as that by which it was affirmed, namely, by a general council?—The proposition as stated in my last answer, was sufficiently disclaimed by the Council of Constance, and had been before by other councils, I mean the proposition which asserts that the *Church* has any right to inflict other than spiritual censures on heretics. After having condemned as heterodox the doctrines of John Huss, the council ordered him to be deposed and degraded from the order of priesthood. It declared that this was the only punishment the church has a right to inflict. What followed was the act of the Emperor Sigismund, who ordered Huss to be punished as the laws of the empire directed. The words of the council are as follows; *Hæc Sancta Synodus Constantiensis, Johannem Hus attento quod Ecclesia Dei non habeat ultra quid gerere valeat, iudicio sæculari relinquere, et ipsum Curiae seculari relinquendum fore decernit‡.*

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[Subsequently added by the Witness.]

* When I say that the proceedings of the two Councils of Lateran are connected with *faith*, I do not take the word *faith* in the strict sense; I mean it as synonymous with belief or opinion. When the Council acted as before stated, a question might arise, whether they had a right to act so. This is a matter of opinion. Many sound divines hold the affirmative, and ground their opinion on the circumstance of the council having been composed of both the temporal and spiritual authorities. To the former they attribute the temporal, and to the latter the ecclesiastical punishments inflicted by the council on the *Albigenses*. They took it for granted that the temporal power has that right, when heresies are subversive of civil government, or tend to disturb the public peace.

† I must take leave to add, that in the questions put to me on this subject, as well as in my answers, there is some ambiguity which requires to be explained. The questions suppose the principle put forth by those councils to be, that the *Church* has a right to punish heretics with death, confiscation of property, &c. The principle as implied in my answers is, whether the *Church* and *State* (or rather the latter exclusively) have this power.

‡ To sum up the substance of my answers to the foregoing questions, and to prevent their being misunderstood, I request that what follows may be added:—I acknowledge that in the councils of Lateran and Constance, laws were enacted inflicting severe temporal punishments on the persons who, at the periods of those councils, were labouring to subvert the Catholic faith in different parts of Europe. It is manifest likewise that by those laws it was ordained that temporal lords who favoured or connived at the introduction of heresy among their vassals or dependents, should be excommunicated; and if before the expiration of a year they did not give a satisfactory account of their conduct, that they should moreover forfeit the allegiance and fidelity of their said vassals. I consider it probable too, that these measures may have been suggested by the ecclesiastical portion of the councils, and recommended by them for the adoption of the sovereigns, or temporal princes, who assisted personally or were represented by their proxies at those councils. But I see nothing in the Acts of those councils from which I can infer that the Bishops composing them thought themselves, and much less that they meant to oblige me, as a Catholic, to believe that they possessed, as Ecclesiastics, a right to inflict temporal punishments on persons renouncing the faith of the Catholic church. The Princes of Europe sanctioned the laws thus proposed to them by their approbation, and acted on them, in many instances, without any further reference to the Pope.

It may now be asked, did the council, composed as it was of the temporal and spiritual powers of christendom, act wisely or justly in making and enforcing those laws? This is what has been so often called, in a very vague sense, a question connected with faith. It may be much more properly called a *Quæstio Juris* than a *Quæstio Fidei*. Every Catholic is perfectly at liberty to follow whichever side of it he may deem more probable. Were I to adopt the affirmative, I should conceive my opinion supported

Appendix, N^o 10.Examination of
Rev.B. Crotty, D. D.
21 October 1826.

Have not writers of eminence in the Roman Catholic church maintained the obnoxious principle above stated distinctly in their writings, namely, the principle that faith is not to be kept with heretics?—I cannot call to my recollection any divine that ever I read, who maintained such a principle, and I have seen many who expressly deny it; among others, I will venture to mention the divines of the different Catholic universities, consulted on the subject during Mr. Pitt's administration.

Are not these words in the Acts of the Council of Constance: "Whereas certain persons of slight understandings, or of sinister intentions, or accustomed to be wise beyond what is beehing, detract his Royal Majesty, and as it is said even the sacred Council with slanderous tongues, saying and insinuating, both in public and private, that the safe conduct which was given by the most mighty Prince Lord Sigismund, King of the Romans, &c. to the departed John Huss, an arch-heretic of damnable memory, was unduly violated, contrary to justice and honesty, although the said John Huss had rendered himself incapable of availing himself of the privileges of his safe conduct, by obstinately impugning the orthodox faith, and although by natural, human, or divine law, any faith or promise which is prejudicial to the Catholic faith need not be kept: Therefore the Holy Council, by the tenor of these presents, declare that this most mighty Prince, in his treatment of John Huss, notwithstanding the foresaid safe conduct, did aright that which was lawful and becoming his Royal Majesty; and we determine and ordain, to all and each of the faithful in Christ, of every dignity, degree, pre-eminence, condition, state, and sex, that no one hereafter may detract this sacred Council, or his Royal Majesty, or in any manner speak evil of any of them, on account of their acts in the affair of the forementioned John Huss; and that whoever shall act contrary to this decree, shall be punished without remission as a favourer of heretical pravity, and guilty of the crime of lese Majesty?"—The words mentioned being a translation, I cannot answer for the fidelity of it, but taking it for granted that it exhibits the sense of the original, I think the thing can be fairly explained. The Council seem to me to have said nothing more than that the safe conduct granted to John Huss did not protect him against those proceedings which should take place in the Council regarding his heresy or orthodoxy. They likewise seemed to think that a safe conduct, granted under circumstances that would be prejudicial to the Christian faith, was in itself unlawfully granted, and consequently not binding; but as it appears that the safe conduct granted to John Huss, was intended to screen him from violence in his passage through those countries through which he might travel in coming to the Council, so far I think that both the Council and the Emperor who granted the safe conduct were bound to observe it, and he accordingly had protection in coming to the Council by the Emperor's express command. When however it was found that he had not only persisted in the errors which he had taught in Bohemia, and in defending the popular commotions which he had excited in Prague, and other places, by his seditious conduct, and had also attempted at different times during the Council, first to disseminate his errors in Constance, by affixing them in writing to the doors of different churches in that city, and afterwards to make his escape from Constance, and thereby elude the jurisdiction of the tribunal to which he had agreed to submit his case, and was actually for some time concealed in a covered cart in which he was to be transported out of the town, the Council and the Emperor considered him as having broken his faith, and forfeited his right to any protection, which, up to that period, he might have claimed in virtue of his safe conduct; they (the Council) never were bound by any safe conduct which the Emperor or any other power could grant him, to abstain from inquiring into the orthodoxy of the opinions which he held. They accordingly did try him, and found him guilty of holding those doctrines which had been attributed to him, and of obstinately persevering in preaching the same. They declare, that they had no right to inflict any other but spiritual punishments on him; but as the temporal laws of the empire subjected heretics to corporal punishment, the Emperor interfered and ordered him to be put to death as an heretic, as the laws of the empire required he should. We had, I believe, laws, if not equally severe, at least inflicting weighty punishments on the persons called Lollards or Wickliffites in force in England long after the Reformation.

Your attention is particularly requested to these words in the Act of the Council: "Although the said John Huss had rendered himself incapable of availing himself of the privileges of his safe conduct, by obstinately impugning the orthodox faith;" you are requested to lay before the Commissioners your view of the meaning of that proposition?—The proposition seems to me to regard the personal safety of John Huss, after he had been tried by the council as a heretic, and declared to be such, that his safe conduct should no longer secure him against the consequences of this condemnation.

You are aware, that the safe conduct granted to him, applied both to the time of his coming to the Council, and of his returning from it?—I have seen the safe conduct, and as far as I can recollect, (for it is some time since I read any work on the subject,) it was stated in different ways. In one part it related merely to his passage to the Council, in
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ported by the practice of all the leading Protestant churches of Europe, though, thank God, difference in religious opinions is now no longer visited with capital punishment.

On the other point above mentioned, I can see no greater difficulty in Princes agreeing to hold their Crowns, and their right to the allegiance of their subjects, under the conditions mentioned in the Canon of Lateran, than in His Majesty's consenting to hold his under the Act of settlement and his Coronation Oath.

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the other, it was said to relate both to his going and returning, but this was on the supposition that he would be acquitted by the Council*.

Do you know whether Thuanus, in reference to the transaction, states as follows: "Our divines contended publicly in their congregations and in their published writings, that a prince was not bound to keep his faith with heretics, alleging, in proof of it, the decree that had passed at the Council of Constance"—I have never read the works of Thuanus. I cannot say that he was wrong in attributing such conduct to some Catholic divines; as opinions upon such matters may be held by divines, and are often held, which the Catholic church disclaims. In countries, particularly where religious animosities have given rise to civil wars, men have often spoken and acted in a way they would be ashamed of under other circumstances. It was probably during such a state of things that the expressions mentioned by Thuanus were used. The conduct and opinions of both parties were highly censurable, and I hope there is no honest man at the present day who does not condemn them.

Your attention has been particularly called to these words of the Council: "Although by natural, human, or divine law, any faith or promise, which is prejudicial to the Catholic faith, need not be kept;" do you understand that passage, or according to your general knowledge of Roman Catholics, do you believe it is understood, or has ever been understood, or that it can be fairly imputed to them, as a principle of the Roman Catholic church, that faith is to be broken with heretics?—I do not; I understand the words to mean an unlawful promise, which like an unlawful oath, can never be binding.

Have you ever met with a Roman Catholic who has not considered it a scandalous, odious, insulting, false imputation, to suppose that such a doctrine was taught or maintained by the church?—I never have met with one.

Did not the Catholic universities, who were consulted by Mr. Pitt, reject it as a most odious and unjust imputation, and totally unwarranted by any proceeding of any of the Councils of the Roman Catholic church?—They did; those answers have been for more than thirty years before the world, and no Catholic has ever found fault with them.

Do not Roman Catholics in this country, in the oath of allegiance, reject it as such, as an unchristian and impious doctrine?—They do; in every moral treatise which I have seen, written by Catholic divines, they consider the obligation of oaths and promises in themselves lawful, and not contrary to the law of God, as having their sanction from the law of nature antecedently to the christian or any other revelation.

Are the Commissioners therefore to understand, that when it is said that an engagement which is prejudicial to the Catholic faith, need not be kept, that this speaks as if an engagement prejudicial to good morals?—Certainly. In the opinion of every Catholic, whatever tends to endanger the one must necessarily be subversive of the other.

Are they to understand it as speaking of the nature of the engagement, and not of the person with whom the engagement is entered into?—Certainly.

Admitting fully that no enlightened Catholic at this day maintains any of those obnoxious principles, do not you think that those principles prevailed to a certain extent in the Roman Catholic world in former periods, namely at the periods of those councils?—They might have prevailed, so far as the being held by some individuals as matters of opinion; but they never expressed the belief of any large portion of Catholics, much less the faith of the Catholic church.

Do you conceive that any Popes have sanctioned the principle of subjecting heretics to capital punishments, *quoad* heretics?—I do not recollect any decree of a Pope regarding it; but I recollect to have seen Catholic divines that held it was lawful to put heretics to death when they refused to retract, and continued to disseminate their errors.

But you do not recollect any solemn act of a Pope marking that principle with his positive approbation?—No; I do not mean to deny that such may be alleged†.

Will you state, about how many Students in Maynooth, you conceive, are at present in the general habit of resorting to the library?—The number is about 170 I think.

Who resort there constantly?—Not constantly; there is no obligation of going there; they go there when they please, it is open to them; but they have so much to do with the tracts, and other theological works, which they have in their hands constantly, that sometimes they find sufficient employment without reading more extensively.

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[Subsequently added by the Witness.]

* There is no instance, I believe, of a person charged with a capital offence and summoned by a competent tribunal to come in and abide his trial, being promised, that whether found guilty or innocent, he should in either case be acquitted and escape all punishment. The words mentioned in the question mean nothing more than that the safe conduct granted by the Emperor, could not deprive the Bishops of their right of inquiring into the doctrines of Huss—of condemning them as heretical, if they proved to be so—and him as a heretic, if he obstinately persisted in maintaining those doctrines. The punishment consequently inflicted, was not enacted by the council, but by the laws of the empire. There is no doubt that Huss's opinions were seditious, and tended to the subversion of all government, both of Church and State.

† The most laboured defence of the principle I ever saw was written by John Calvin. I know no denomination of Christians who have not practically maintained the principle, when they found themselves strong enough to act on it, or amongst whom individuals may not be found who have defended it in theory.

Appendix, N^o 10.
Examination of
Rev.
B. Crotty, D. D.
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It would appear from the statute, that in order to obtain admission to the library, it was necessary for the Students not only to be in the Divinity Class, which it is supposed you allude to in speaking of the number of 170, but that it was necessary also to have a personal admission from yourself; is that so?—The statute requires that the Students should be four years in the College before they are admitted to the library, because it was supposed when the statutes were drawn up, that the Students would spend two years in the study of languages, and two more in that of philosophy; that, therefore, after four years residence in the College they would become divines. Agreeably therefore to the spirit of the statute, as persons have become divines after three years residence, or even after a shorter time, when they have made their previous studies in other Colleges, Carlow for instance, they are admitted to the library without having spent the four years in College.

Does the mere circumstance of a Student being of four years standing, confer upon him the power of going into the library, or is any written or oral permission from you necessary in order to his admission?—It is understood that some of the Students may not be benefited by going to the library, even after four years residence in the College, because men of ordinary talents may have sufficient to do in studying the works in their hands, and in such cases the Professor may refer such persons to the President. If the President refuse his permission the person cannot go to the library.

Have any such references ever been made to you?—Not for the last four or five years; and generally speaking, it is understood, that the divines have free access to the library, because the restriction on individuals is considered, in some degree odious, and the Professors seldom think it necessary to require the permission of the President, and are not inclined to refuse their own.

Was the access to the library three or four years ago, as general and as easy as it is at present?—The access to the library, during the twelve or thirteen years that I have been President, has been as easy as it is at present, and I believe was so previously to my appointment.

That is, during the whole of your Presidency the entire Divinity class has been admissible, except in the case of any particular individual to whom you may have thought it proper to refuse admission?—Yes; which is a case that has very seldom occurred. There is another exception, which is, that a person may be four years in the College without having entered his course of divinity; for instance, he might be kept two years in the class of Humanity, one in Rhetoric, and two in Philosophy; in that case, in the fourth year he would not be a divine, and such a person could not, without special licence, go into the library.

How often are the young men required to attend confession?—By the regulations of discipline they are required to go to confession once a fortnight; and to communion, when their directors recommend to them to do so.

Is that a rule acted on?—The rule is generally acted on, but not too strictly enforced, because we wish that they should go rather from a sense of religion than merely in obedience to the statute of the house.

What determines the particular confessor who is to be resorted to by any particular Student at any particular time?—The Students at the commencement of each academical year, are distributed according to their own choice among the confessors of the house, with the exception of the President, who never hears the confessions of any Student.

Is there a perfect liberty of choice on the part of the Students?—Yes, there is certainly; they choose their own confessors.

Is it open to the person who may be selected as confessor, to refuse performing the office for any particular Student?—It is understood that every Professor in the house will hear the confessions of those who choose him as their director.

Are the Students at liberty to change their confessors as often as they please?—The frequent changing of confessors is considered by Catholics as prejudicial to the spiritual interests of the penitent; but there is no prohibition of their changing their confessors with sufficient cause, and therefore the practice of constantly confessing to the same person, though generally, is not universally pursued.

Are breaches of the academical rules considered proper or necessary, as a subject matter of confession?—The academical rules are more or less important according to the actions which they order or prohibit; they are generally supposed, unless they be confirmatory of laws of the church or of laws of God, to bind under venial sin; but it is held by some of the Professors of the house, and the opinion has not been censured, that every individual act by which the minor rules are violated, is not a sin, but that the habit of frequently violating them may become sinful.

For instance, would the breaking of silence during the season of Spiritual Retreat, be considered as a venial, or a mortal sin?—A venial sin only; if there be no very aggravating circumstance accompanying it, and that not always; for very just causes may sometimes make it necessary to violate silence.

But it never could be considered, under any circumstance, as a mortal sin?—No, not a mere breach of silence; for instance, though by a regulation of the Board of Trustees, the Superiors of the house are ordered to assist at the Spiritual Retreat, as well as the Students, yet it is expressly said, that this is to be enforced only as far as the discharge of their ordinary duties will allow.

Have you ever heard of any young men who have been educated at Maynooth, having conformed to the Established church?—I have; in I suppose four or five instances.

Will you be so good as to mention the instances?—The first in my recollection, was the Rev. Matthias Crowley, who was a lecturer in the College, in the department of Sacred

Scripture

Scripture. He left the College some time in 1811, to the best of my recollection, in consequence of a dispute between him and the then President, the Reverend Doctor Everard, deceased; and after having celebrated mass on the day of his departure, he applied to the Reverend Mr. Ashe, then rector of the parish of Maynooth, and was by him introduced, I believe, to the Right Reverend Doctor Lindsay, under whose auspices he conformed to the Established church.

Was it not a matter known to some persons in the establishment, before he quitted it, that his views were such as rendered it impossible for him to continue any longer in the Catholic communion?—I never heard that it was; from the circumstances that came to my knowledge, I believe, he would have continued in the Catholic communion and in the College of Maynooth, had Doctor Everard allowed him to fill the situation he had previously held, or transferred him to that of Dean.

Will you mention the other instances of conversions to which you have referred?—I heard of Mr. Cousins.

What period of the course had he arrived at?—I suppose, he finished his course, from the circumstance of his having been ordained priest.

Had Mr. Crowley been ordained priest?—Yes.

Will you mention the other two or three instances you refer to?—Of late there was a person who had been expelled from the College for improper conduct, and who afterwards became a Franciscan friar; after quarrelling with his Superiors, he set their authority at naught, and has become a minister, either of the Established church, or of some other denomination of Christians.

Will you describe the species of misconduct for which he was expelled?—His removal took place previously to my appointment; but I understood from those who were then in the College, that he was expelled for theft; that is, for stealing a pair of shoes from one of his companions.

Is it not probable that the disposition in the College upon any such occasion, would be to deal rather severely with the memory of a person who had departed from the community?—I do not think we should be uncharitable to any body; or that there is a person in the College who, however he may disapprove of the conduct of such persons, or suspect the sincerity of their motives, would think it justifiable to charge him with transgressions of which he was not guilty.

Who was the President at the time he was expelled?—The Most Reverend Doctor Murray.

Will you mention any body else who has left the College?—There was a Mr. Dixon, belonging to the diocese of Killala.

Did he receive priest's orders in the house?—No; he was ordained at home by his bishop; he left the house, I believe, in the third year of his studies, after his year of logic.

He officiated as a Roman Catholic priest before he became a Protestant clergyman, did he not?—He did.

Can you mention any body else?—There was a young man from the county of Cork, who after having been promoted to the order of Deacon, betrayed once or twice symptoms of derangement, though a man of very considerable talent; he was ordained priest by his bishop at home; and after some time left his part of the country and came to Dublin, made as I understand, application to His Grace, the Protestant Archbishop of Dublin, and was by him placed under the care of a clergyman in the arch-diocese of Dublin. I heard that he had gone to the church, I believe of Bray, to read his recantation, but that when actually in the church he changed his mind, ran out of it, and declined doing what he had gone to do. I learned that he afterwards went to London, and I believe he so far conformed to the Established church as to receive the sacrament therein; he afterwards however repented of what he had done, went to France, and spent a considerable time, about a year and a half in the Convent of La Trappe.

Have you been informed of all this in a manner that you consider as authentic?—Of what passed while he was in College I speak, of course from my own knowledge; the fact relative to his conduct in the church, whither he went to renounce the doctrines of the Catholic church, I have from hearsay. I have learned the circumstances last mentioned from himself; he was seized while in La Trappe with an attack of his former complaint, and was advised by the inmates of that establishment to retire therefrom, as his disposition was naturally tending to melancholy, and they consequently considered that it would be more favourable to his health to be in a more active situation in life. He is now in Ireland and reconciled to the Catholic church.

Can you recollect any other person?—I do not recollect any others.

Do you recollect a person of the name of Hannan?—I do.

Was he not educated at Maynooth, and priested in it, and has he not conformed to the Established church?—Mr. Hannan was priested some years ago by the former Bishop of Achonry. He had made no ecclesiastical studies previously to his ordination. He came to the Lay College at Maynooth before its union with the Ecclesiastical College, remained there, I believe, a year, or perhaps something more, returned to his diocese, came back to Dublin and went to France, where he spent, I believe, nearly another year, and then came to Ireland.

Is he not at present officiating in the Established church?—After his return, he conformed to the Established religion, but he does not, as I understand, officiate. He acts, as I have been told, as a clerk in a Savings Bank in Dublin. I received this account from a person who would not deceive me; but he may himself have been misinformed.

Appendix, N° 10.

Examination of
Rev.B. Crotty, D. D.
21 October 1826.

Was there not another individual of the name of Nolan who was educated at Maynooth, and who conformed to the Established church?—Mr. Nolan, I believe, did conform at one time to the Established church, but shortly after repented of having done so, and was again reconciled to the Roman Catholic church.

In what communion is he at present?—I believe he has, since that, persevered as a Catholic priest.

Have any young men been admitted into the College from the seminary of education at Clongowes?—I think there have been three or four in my time.

How comes it that so few have been admitted from that establishment?—They are generally young men, who are educated and intended by their parents for other professions, and consequently do not, with few exceptions, declare for the ecclesiastical state.

Have you any reason to know whether the Bishops encourage young men to receive their preparatory education at the school of Clongowes, before their admission to Maynooth?—I never heard of the Bishops giving a preference to Clongowes, probably because the expenses there are too high; but I consider it to be an excellent classical school, perhaps the best in Ireland, to which Roman Catholics can have recourse.

Did the young men, whom you have mentioned as having received their preliminary education at Clongowes, enter into orders, and complete their course at College?—I believe only one or two of them did. On recollection, I am inclined to think that one of the persons I allude to, was educated at Stoneyhurst.

Who are the superiors at Clongowes, and of what order are they?—They are generally reputed Jesuits.

Have you any doubt that they are Jesuits?—I do not know. I have it only from public fame. I never asked one of them whether he was a Jesuit.

When you have seen them, did they wear any dress appertaining to any religious order?—They wore a dress which would indicate that they were ecclesiastics, but it was not the dress of the Jesuits with which I had opportunities of being acquainted.

Have you occasion to know where the present superiors of Clongowes were themselves educated?—I believe they were educated in Sicily.

Do you know where in Sicily?—I do not know; but I think I heard it was at Palermo.

Were they any of them at Stoneyhurst previously to their coming to this country, as far as you know?—I cannot say that they were; they were some of them in Carlow College before they went abroad, and may probably have been at Stoneyhurst too.

How many are the persons whom you described as having heard to be Jesuits?—Not more than five or six.

Is the Stoneyhurst establishment supposed to be under the government of the same body?—I believe it is; but the Bishops in England are not inclined to recognize them as Jesuits.

Do you understand that Clongowes is attached in any way to Stoneyhurst, or has emanated from it?—I conceive they are two independent establishments.

Is there any individual connected with the College at Maynooth, who belongs to the Society of Jesuits?—There is not.

Are all the persons connected with the College of Maynooth secular clergy?—They are.

Is that a rule of the establishment?—No, it is not; we have had, in my time, one clergyman, who was a regular; a Dominican friar, Doctor M^cGuinness.

What office did he hold in the College?—He was for some time Vice-President, and afterwards Professor of Scripture, and Prefect of the Dunboyne establishment; a very excellent character, a learned and pious ecclesiastic.

In the election of a person to hold the situation of Professor, do you know whether it would constitute a ground of objection, that he was a Jesuit?—I believe that, considering the present state of public opinion, (I mean that of the Protestant portion of the empire) the Board of Trustees would not wish to appoint a person, professedly a Jesuit, to any situation in the College; but I beg leave to state, that I think they would not reject him on any other ground.

Appendix, N° 11.

Further Examination of the Very Reverend *Bartholomew Crotty*, D. D.

Monday, 23d October 1826.

Appendix, N° 11.

Examination of
Rev.B. Crotty, D. D.
23 October 1826.

WILL you be so good as to describe the lectures that are given in sacred Scripture at Maynooth?—Lectures are given in sacred Scripture twice a week; the matter is changed every year, in order to afford the Students an opportunity of going through as large a portion of the Scripture as possible during their three years course of Divinity.

Do the Divinity Students attend the Scripture class twice a week during the entire of the three years that the Divinity course lasts?—On all days on which lectures are given.

From the commencement of the Divinity course?—From the commencement of the Divinity course to the end of it; they attend as long as lectures are given.

That is about 100 lectures in a year?—When the two months of the vacation are taken out there cannot be so many.

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Will you describe the nature of one of those lectures?—The Students have commentators on the Scriptures, some of which are their own private property, being purchased by them; they have likewise access to those that are in the College library; they prepare themselves to explain a chapter, or whatever portion may be marked for them previously by their Professor, on each class-day; they accordingly go over, verse by verse, the portion appointed for the matter of the lecture, and explain such difficulties as may have presented themselves during the course of their reading, or may be then proposed to them by the Professor.

About how many chapters may ordinarily constitute such a portion as would occupy one lecture?—I think about one chapter; if the chapter be long they sometimes divide it; if there be nothing particularly difficult or interesting, they may revise a larger portion.

What parts of the Scriptures are usually selected for the subject-matter of those lectures?—The Gospels more frequently; the Epistles of St. Paul, and sometimes a portion of the Old Testament; chiefly the Pentateuch, and, I believe, sometimes a portion of the Psalms.

Do the Prophecies form any portion of the Scripture course?—No, not generally; the number of lectures being so small, it is impossible to comprise within the three years a larger portion than I have mentioned of the sacred books; but in the course of Divinity, those passages of the Prophecies which relate to the Messiah and the New Covenant, are adduced in proof of the divinity of the christian religion.

Who is the Lecturer in Scripture History?—The Reverend James Browne.

When were the Scripture lectures first instituted at Maynooth?—Previously to my going to the College there had always been a Professor of Scripture.

You found them upon the same footing on which you describe them to be at present?—Exactly the same.

And you believe them to have been so from the first institution of the College?—I do; I believe the place of Professor of Scripture has been occasionally vacant for a short period, in consequence of the difficulty of always finding a proper person to fill it.

You have said that the Trustees have a stated annual meeting in June; among their number it appears there are four Roman Catholic Archbishops and seven Bishops; is it usual for any other Roman Catholic Bishops in Ireland to attend at Maynooth at the same time?—Some Roman Catholic Bishops, say two or three, have occasionally attended, and been present at the sittings of the Board, but they never vote; they have sometimes come on the particular business of their respective dioceses for the purpose, for example, of founding burses for which the sanction of the Trustees is necessary.

Do other Roman Catholic Bishops meet at Maynooth on such occasions, though not for the purpose of attending at the Board?—I think I recollect such a meeting to have taken place once; it was shortly after my going to the College.

But it is not usual?—It is not usual; a smaller number may have met there, and I believe have once or twice since, as far as I can recollect.

Do the meetings of the Trustees continue for more than one day?—They do frequently continue three, and sometimes four days.

During which time the Trustees continue in the College?—They do generally; it sometimes happens that a few of them lodge in the town, but they all dine at the College.

Does it happen that any portion of the Trustees continue at the College for a few days after the business of the Trustees is closed, for other purposes?—I have known, on two or three occasions, a Trustee, who not wishing to travel on Sunday, or foreseeing that he would not be able to get home on the Saturday on which the Board finished, remained until Monday.

Has it occurred that the ecclesiastical part of the Trustees have continued at Maynooth for the purpose of transacting other business, after the business of the College was disposed of, within your recollection?—No, I do not think they have, but they may during the time that they were there have done other business besides that which immediately regarded the College. I recollect to have heard, on one or two occasions, some conversation regarding the appointment of a President for the Irish College in Paris.

In reference to an answer given by you on a former day, with respect to the non-existence of newspapers within the Seminary, your attention is requested to this Minute of the Trustees, entered upon the Journal on the 13th December 1809: "*Resolved*, That the introduction of newspapers and other political publications amongst the Students has alienated them from the necessary attention to their studies and other duties, and that the President be and is hereby required to prevent it: *Resolved*, That any Student convicted of writing, or signing or circulating inflammatory letters, addresses, or remonstrances against the President, or any of the Superiors, Professors, or his Fellow Students or Student, or soliciting signatures thereto, shall be expelled;" would it not appear from this entry that the introduction of newspapers not only had, in point of fact, existence within the institution at the time in question, but to such an extent as to call for more than ordinary interference; can you give any particular account of the circumstance that is there referred to?—Not with any degree of certainty, as it was several years before I came to the College, but I believe I know what it alludes to; there were at that time, or shortly before, unfortunately, serious misunderstandings between some of the Superiors of the house; the President and Dean, I understand, did not pull well together; the consequence was that the Students formed parties, one favourable to the President and the other to the Dean. They on both sides, I believe, corresponded with some of the Dublin editors of newspapers; letters were published, and I believe it was principally for the purpose of seeing those letters in print that the newspapers were introduced. The consequences were, I believe, such as the Trustees insinuate in the passage just now read; but the late Dr. Everard being shortly after ap-

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pointed President of the house the evil was immediately remedied; and I believe that if such practices have at any time since prevailed in the College, it has been only to such a trifling extent as could neither injure the general studies of the house, nor produce any of the consequences now alluded to.

You conceive, then, that the ground of objection entertained by the Trustees on the occasion in question, was with reference merely to matters of domestic interest in the house, and not as concerning political opinions, still less the government of the country?—I conceive that in the resolution now read, the Trustees had the former object principally in view; that is, the good order and peace of the Establishment; but I am perfectly well aware, that on many occasions, to my knowledge, they have declared that not only the tranquillity of the house and the necessary application of the Students to their respective studies, demanded the measure of excluding newspapers, but that it was likewise meant by that measure to prevent the Students from meddling in the politics of the country.

Your attention is now requested to a subsequent entry in the same day, after some intervening business had been disposed of, which is as follows: "*Resolved*, That after a most strict and diligent inquiry, with respect to the author or writer of the letter in the Evening Herald of the 4th of October 1809, signed Hibernicus, and which in our opinion contained a libel on the government and legislature of the country, we have been only able to ascertain that Kennedy Primus told Mr. Montague, the Procurator, that Mr. Sheehan was the author of said letter; and that the above named Mr. Kennedy stated to the Board, that a Student, whose name he would not mention, asked him whether he had seen said letter, and on his (Kennedy's) replying in the negative, and adding that he believed it was not yet published, the Student above alluded to, said, No matter for that, come in here and I will show it to you; that Kennedy went into the said Student's room, where said Student took a written paper, and read a part of it to him. *Resolved*, That our law agent be applied to for advice how we are to proceed in this case. *Resolved*, That our Chairman be and is hereby requested to communicate the above resolutions to the President of the College;" does it not appear from that entry, that the political feelings of the Students were, in the view of the Trustees, the inducing causes of the above resolutions?—I have paid every attention to the resolutions of the Board of Trustees now read, and conceive it to be a complete confirmation of the truth of what I asserted in my last answer, that is, that the Board had in view, in prohibiting newspapers, two objects, one of which is clearly expressed in the first resolution, and the second, relating to political discussions, in the resolution last read.

Does it not satisfy you also, that political discussions, to a certain extent, existed at the time in question among the Students?—Unquestionably it appears from the second resolution, that they did, but not from the first.

Do you not conceive that the state of the Students of Maynooth, both with respect to political feeling and domestic discipline, has fluctuated at various periods since the institution of the College; in other words, that at times it has been to be commended, and at other times it has not?—I think that no inference can be drawn regarding the general state of the College, either with regard to its discipline or the interference of the Students in political discussions, from the isolated fact just now mentioned.

The question was intended to extract your own opinion or recollection upon the subject?—My opinion upon the subject is candidly this, that notwithstanding the prohibition against the introduction of newspapers into the College, it is impossible completely to prevent the Students from hearing of the political discussions that occasionally agitate the country; and I do believe, that at all times the feelings of the Students are nearly the same as that of the body of the Catholics of Ireland, with this difference, that as they are commonly well informed on their duties, and sensible of the kindness of government to them particularly, they must of course think more moderately, and speak so too upon political subjects. I do not mean to say, that there is any thing like a feeling of disaffection to the government; I merely mean to say, that they wish, as the Catholics at large of Ireland do, for the restoration of the body of the Catholics to the privileges of the Constitution.

Is it not the fact, that at times the discipline of the College has been, from whatever causes, extremely relaxed?—The discipline of the College has never been to my knowledge permanently relaxed; it has on some occasions happened that the Students have for some days, perhaps for some weeks, been dissatisfied with some of their Superiors or Professors, and that they have expressed their dissatisfaction in a way that was not consistent with College discipline. This relaxation, however, did not in my opinion take place with the consent or connivance of the superiors of the College, but was in direct opposition to their wishes and efforts to preserve due subordination among the Students.

Your attention is now requested to an extract from the minute-book at a period considerably prior to your Presidency, but which is brought under your view that you may, if you are enabled to do so, by any recollection of what you may have heard, explain it to the Commissioners. There appears in the minute-book on the 28th February 1803, the following passage:—"The Trustees behold, with the deepest concern, the spirit of insubordination and disorder which has of late pervaded almost the whole of the Students of this College, a spirit so opposite to the true principles of religion, so disgraceful to those who have manifested it, and in its consequences so ruinous to the Establishment. They highly commend the conduct of those few who, possessing the real sentiments of loyal attachment to their duty and the true interest of religion and the Institution, that become them, refuse to take any part in those disorderly and shameful proceedings, the recollection of which nothing but the most exemplary conduct of the whole community can ever efface. Of those

those who early withdrew themselves from those unfortunate proceedings, the Trustees think it right to express a favourable opinion, and only lament that the same sense of their very erroneous conduct did not appear to them to be more sincerely manifested by the community at large, which conduct they with pain see themselves obliged to pronounce improper and disgraceful in the highest degree; and they therefore order the President, in such manner as he shall think most fit, to inflict some penalty on the whole. The Trustees, with much regret, feel themselves obliged to make examples by ordering certain persons to be immediately expelled; some who have been guilty of the most flagrant and persevering breaches of duty that can be committed in such an Institution as this, in refusing to obey their superiors and encouraging insubordination. If the number of examples be not great, it is to the lenient and merciful disposition of the Trustees, and not, unfortunately, to the want of guilt in many more, who appear on well grounded evidence to have been forward in promoting the late abominable transactions. The Trustees enjoin the President to use particular severity, if, unfortunately, the smallest appearance of the same spirit shall recur. Had complaints been made, unaccompanied by disorder, the Trustees would consider it as much their duty to attend to them, as they do now feel it a painful one thus to express their sentiments;” Are you able to give to the Commissioners any account, from any thing you may have heard, of a proceeding which at the time appears to have excited so much attention?—I was not at Maynooth at the time, nor for many years after; but from what I have heard of the transaction, the state of insubordination in which a large portion of the Students was at that time involved, appears to me to have arisen, to the best of my recollection, from the following circumstance: The Students, when not supplied sufficiently with hot water for breakfast, were sometimes in the habit of coming to the servants parlour, where water was boiled for the use of the superiors, and taking away the kettle, by which means it sometimes happened that the Professors breakfast was delayed. On one occasion, a Professor found a Student taking away the kettle, and made use of an expression, not only to the individual, but applied to the community in general, which gave the individual, and afterwards the community, when informed of it, great offence. The expression I believe was, that they were all a set of ill-mannered peasants. The offensive words were immediately communicated to the whole community, and produced an ebullition of dissatisfaction against the person who used them, which it was impossible at the moment to put down. The President, I believe, interfered, and for some days was unable to bring the Students to order; an extraordinary Board, if I recollect, was called on the occasion, and the resolution now read was in consequence of the transactions I have just mentioned. There were also about the same time many complaints on the part of the Students, of their comforts not being sufficiently attended to by the superiors.

You believe that a resolution so strong had reference to nothing but the proceeding you have stated?—The matter as far as I have ever heard was quite unconnected with politics; it was a shameful revolt of a large portion of the Students against their lawful superiors, whose authority they for some time set at defiance. Peace was at last restored by the interference of the Board, and by the punishment of some of the ring-leaders.

Have any Students ever been either expelled from Maynooth or desired to remove themselves from it, in reference to their political sentiments?—About the end of last century it does appear that a number of Students, amounting perhaps to seventeen or eighteen, retired from the College, in consequence of the President's having, after he had been to make a communication to the government in Dublin, told them that every man who had taken the oath of United Irishmen, would be obliged to leave the College. He mentioned that an oath would be put to every member of the community, I believe, on the following day, to ascertain whether they were or were not United Irishmen, and by what I have been able to learn from the report of others, it appears, that the number above mentioned immediately declared, that they had at some former period taken the United Irishmen's oath, and accordingly retired from the College without being expelled, unless in the way stated. They conceived they would be called on to swear that they were not United Irishmen, or never had been, and seeing they could not take such an oath, they left the College.

Was there any other occasion that you can state, upon which any persons were removed for a similar reason?—I do not recollect any other occasion; there may have been, but I think if there were, I should recollect it.

Are you aware, or have you heard that about the same time several young men were obliged to leave Trinity College, Lord Clare having held a Visitation there?—I have often heard the fact mentioned, and believe it to be true.

Your attention is now requested to an entry of the 15th of October, 1810; “*Resolved*, That any interference in the concerns of the College, save only by the Visitors or Trustees at their Boards, or any Correspondence between the Prelates, or their Clergy and the Students, touching the regulations and discipline of the College, must be subversive of that subordination so essentially requisite in such an establishment, and we therefore earnestly intreat that such things may not take place hereafter;” can you give the Commissioners any information as to the circumstances that may have led to that resolution?—I can do it only in a general way; some Students were in the habit of corresponding with their Bishops, and informing them of whatever took place in the College, particularly such matters as regarded the diocese of the persons thus writing; by which means the Bishops were sometimes induced to form unfavourable opinions of the superiors, and to consider as well-founded grievances, what was probably nothing more than the exercise of necessary firmness on the part of the superiors in enforcing the discipline of the house. I do not recollect any individual circumstance that I can specify, but I believe that was the general reason

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reason for the Board's prohibiting any interference of individual Bishops with the internal government of the College.

Your attention is requested to an entry of the 25th of January, 1816; "*Resolved*, that the existence of any particular association in the College, for literary or any other purposes, is not compatible with the many and important avocations of the scholars, and may be productive of division and discord. Such associations therefore are prohibited, and if any now exist, they are hereby discontinued. Such scholars as have leisure from their more important duties, are earnestly exhorted to employ such leisure in the study of Ecclesiastical History, or in other matters analogous to their regular studies;" can you give the Commissioners any information as to the circumstances that occasioned that resolution?—The resolution originated with the Board, from their having been informed by the President, that an anxious wish was expressed on the part of a number of the Students, principally divines, to have established in the College an Historical Society; the President did allow the thing to go on for a short time, but apprehending that it might ultimately be productive of bad consequences to the discipline of the house, he laid the matter before the Board at the first opportunity that offered, and the resolution now read, was the result of the deliberation held by the Board on the subject.

Speaking of the discipline of the College during the time you have been President, what opinion would you express of it?—My opinion is, that the general discipline of the College is as regular and as well enforced, as it is in most of the Catholic Colleges I have known; though from time to time, individual acts of insubordination and breach of rule have occurred. I cannot, however say, that on that occasion I myself have ever been disrespectfully treated by any Student, with perhaps one or two exceptions.

You have spoken of the discipline of the College, with reference to other Catholic Colleges; are the Commissioners to understand, that you speak of it only with reference to other Catholic Colleges because you are only acquainted with Catholic Colleges, or that you mean to make a distinction between the discipline of Catholic Colleges and other Colleges?—I believe that in general the discipline in Catholic Colleges is more strict than in others.

Does the study of the Hebrew language form any part of the regular course of instruction in Maynooth?—Any of the divines that wish to attend the Hebrew Lectures are at liberty to do so; the study of the Hebrew is obligatory only on the Dunboyne or Senior Students.

Is there a regular lecture given?—There is once a week.

According to the constitution and statutes of the College, is it open to Roman Catholics generally, or is it confined to those that are intended for the priesthood?—The College is open to none, as inmates of the house, but those who are intended for the ecclesiastical state.

Are the regulations, of which a copy has been sent to the Commissioners, intitled "*Regula Pietatis*," still in force in the College?—They are.

Do the young men attend mass daily?—They do.

Is there any obligation upon the young men, or upon any of them, to read the breviary? Yes, all that are in holy orders, that have received sub-deaconship.

Not till then?—No.

What is the extent of obligation upon the sub-deacons as to the length of time for which they are to read it, and the quantities they are to read of it?—It is the same for all persons in holy orders; the reading of the office takes up every day about an hour and a quarter, to an hour and a half.

Is there any rule, determining the length of time for which they are to read it, or the quantity, or the passages they are to read?—No rule as to time; each person reads it privately in his own room; the length of the office itself is determined, it consists of a number of lessons and psalms, &c. for each day.

How is it known whether the young men comply with that obligation to the full extent?—It is entirely left to their own conscience; the omission of any considerable portion of it would be considered a grievous fault.

Will you explain what obligation there is binding upon them in conscience to do it?—Every person promoted to holy orders, is told at the time of his ordination, that one of his obligations is to read the divine office. This law of the church is held by all our moral divines, to bind under pain of mortal sin.

That is, a certain portion of the breviary every day?—Yes.

So long as he lives?—Yes; when he can and ought to read it.

For his private edification, not to any hearers?—It is in cathedrals, collegiate churches, convents, and many other communities, read in choir in Catholic countries; and the vespers on Sundays are often read in choir in our chapels.

Is there any thing you would wish to state to the Commissioners, in addition to the answers you have given to the questions which have been proposed to you?—I beg leave to state in explanation of some questions that have been put to me, regarding the description of persons from whom the Students of Maynooth are generally taken; that what I said before, is literally and generally true; that is, that they are commonly taken from what in Ireland is considered the middling class of Roman Catholics; that many, however, are taken from the higher classes; and that if some may be of a description below that of the general body of the Students, I think it is unfair to do as I have seen done, or known to have been done in the public papers; that is, to estimate the general body of the Students from the character or circumstances of the parents of those few to whom I have last alluded. I know that the Roman Catholic Bishops in Ireland are always anxious to procure young men

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men of the most decent families to be members of the College of Maynooth; but I know likewise, that in the present state of this country, it would be impossible to find a sufficient number of that description to supply the wants of the Roman Catholic ministry. The labours of a Roman Catholic clergyman are greater than the public at large is aware of; they are frequently exposed to the most imminent danger of losing their lives, by going out at night and visiting the most wretched hovels of the peasantry, where nothing is to be found but misery and contagious disorder; there is no temporal inducement for the children of the higher classes of society to become Roman Catholic ecclesiastics in Ireland; besides, poverty in Ireland, among Roman Catholics, is so frequent, that people are generally inclined to consider it rather a misfortune than a fault; and consequently the Roman Catholics estimate the respect they owe to their pastors, not so much from the wealth or respectability of the parents of those pastors, as from the zeal, piety, and good conduct of the clergyman; whenever those qualities are found, however humble a priest may be in regard to his parentage, or their means, he is sure to be beloved and respected. I will likewise beg leave to observe, that many persons of the description I have been now alluding to, are received at the University of Dublin; sent there frequently by clergymen of the Established church presiding over schools in the country, and recommended to some of their friends in College; that those persons are not unfrequently induced to abandon the Roman Catholic religion and adopt that of the Established church, and that there is never any objection, as far as I could discover, to promote such persons to orders in the Established church. I likewise know that some persons thus promoted, have been the first to upbraid the Students of Maynooth with the lowliness of their origin. I do not mean to say that the original poverty of such persons and of their parents should be attributed to them as a fault, but if they get forward in the Established church by their talents, I should consider it a hardship, and a very severe one, if the children of Roman Catholics, who perhaps at no very remote period were in competent circumstances, but are now reduced to the inability of supporting them in College, should be excluded, in consequence of the misfortunes of their parents, from rising to such situations as they can attain to in the Roman Catholic church of Ireland. On the subject of the tendency of the Roman Catholic religion to promote loyalty and fidelity to Protestant sovereigns, I beg leave to say, that in my conscientious opinion, there is no class of Christians more strict upon this subject than Roman Catholics. There is another observation that I would beg leave to make with regard to the power which Catholics are said to attribute to the Pope, of deposing Protestant princes as Heretics. I beg leave to say, and I say it not with any view of recriminating, but merely for the purpose of inducing those who condemn as Catholic opinions what really are not such, to look to their own, and to see whether there is any great difference between the opinions ascribed to Roman Catholics, and those actually held, or at least implicitly supported by the Protestant Universities of these kingdoms. By the law of England, as I conceive it, should the King become a Roman Catholic, he thereby forfeits his title to the Crown, may be lawfully deposed by his subjects, and if he endeavours by force to maintain himself on the throne may be put to death, as a rebel to his lawful successor. It is but fair in my opinion, if this enactment be just, to attribute the same power to Roman Catholic States; that is, to allow them the right of making a similar law in the event of the Roman Catholic King becoming a Protestant. Should such an event ever take place in any country, it would naturally be submitted to the opinion of the Pope, whether such King was actually a deserter from the Roman Catholic church; the Pope in the supposition I make, must necessarily answer in the affirmative. The consequence to the sovereign would be precisely the same, as it would be in this country in the event of the King's becoming a Catholic; it would seem therefore that the objection of Protestants to the deposing power of the Pope is intended not so much in favour of the person of the monarch as of the rights of the people; they do not appear to object to punishing a heretic even ultimately with death, so much as to the assumption of that authority by a tribunal which they do not consider, and which I do not consider competent.

Appendix, N^o 12.Further Examination of the Very Reverend *Bartholomew Crotty*, D. D.

Thursday, 9th November 1826.

WHEN a Professorship becomes vacant what steps are taken to make it known publicly, in order that proper persons may be induced to offer themselves as candidates?—There is a notice or proclamation put upon the doors of the College; we generally put up three, on three of the halls, the prayer hall and two of the study halls; the Students immediately come to a knowledge of the thing, and it is circulated as effectually as if it were put in the newspaper. The notice specifies the chair that is vacant, and states that a *concursum* will be held for it, in sixty days after the advices are put up; any person who may intend to apply, must bring testimonials from his Bishop and have the permission of the Trustees to offer himself as a candidate; or as there may be no opportunity in the interim of obtaining such permission from the Board, it is sufficient in such case, to obtain leave from two of those Trustees who are at the same time Visitors.

Is any other step taken to make the thing public, than the proclamation you describe?—No, nothing more.

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Is there no communication made to the individual Bishops throughout the country?—No.

Is the proclamation itself circulated at all?—No; it is affixed with wafers to the doors of the halls, and by that means it comes to the knowledge of the whole community. The thing is done exactly as the statutes prescribe.

To whom do the candidates announce themselves?—To the President.

Will you state to whom their testimonials are referred, and by whom they are examined?—The testimonials, as I said before, are given them by the Bishop of the diocese to which they belong, if they happen to be persons that do not reside in the College; if they be members of the College, we know ourselves, without making any reference to the Bishops, the character of the person, and are acquainted with his qualifications for the place to which he aspires; but if he be an extern, we require that he shall have a testimonial from his Bishop, declaring that he has made the course of studies in some other College or University, or perhaps in Maynooth itself, that he is a person of good character and conduct, and a person that he can safely recommend as fit for the situation that he offers himself as a candidate for.

Do you think it would be for the advantage of the College that the Professors should be chosen from amongst those who have been educated in it, in preference to those who have received their education abroad?—I believe the feeling of the Trustees, founded on a wish to encourage learning and study in the College, is to prefer *ceteris paribus* those that have studied in the house. I have heard a suggestion to that effect thrown out at the Board; but I cannot say whether it will be much attended to in practice.

By whom are the candidates examined?—By the persons mentioned as judges, in the statutes; the President, the Vice-President, the Deans, and the Professors of Divinity, and of Scripture; and if there be in the house a second Professor belonging to that faculty, for which provision is to be made, he also is introduced as an examiner. When I say, that they are to be examined by those persons, I do not mean that every one must actually examine, but they must all be present, because they have to give their opinions regarding the merits of the candidates.

Is this examination a thing that lasts long?—It lasts as long as the statutes prescribe, that is, two hours a day for four days.

When an examination has taken place is the result of it in any way certified to the Trustees by whom the election is made?—Yes, it is certified by the President; each of those who have assisted as judges at the examination, after it is over, writes down the name of the person whom he considers the best of the candidates. He folds up and seals the paper and gives it to the President; he incloses all those papers in one general cover, and seals them in the presence of those persons; he keeps them until the following meeting of the Board of Trustees, when they are opened. The Trustees are not bound by our statutes, to go according to the majority of the votes of the judges; they can chuse any one of the candidates they think proper.

Have the persons who have been the judges, any voice whatever in the nomination of the Professor?—No further than merely a directive voice expressive of their opinion of his superior competency; the nomination depends absolutely on the Trustees.

Has it frequently happened that the person, whom the judges have certified as being the best qualified, has not been the one elected?—We have had only one instance of a *concursum*, since the new statutes were made.

In that case was the person elected, the one who was recommended by the judges?—The President can know only by report what number of judges there may be for each of the candidates.

Is that known only to the Trustees?—Yes.

Will you describe in what way the opinions of the judges are transmitted to the Trustees; is a statement of the opinions sent to each Trustee?—The opinions are not given in to the Trustees till they assemble at Board, and then the packet in which they are contained is handed in, sealed by the President, to whoever is chairman for the day.

What number of Trustees must attend at an election?—Seven are necessary to compose a Board. They are seldom, on such occasions, confined to that number.

Can the absent Trustees vote by proxy?—No; I remember on one occasion when there was a question of appointing a physician, that some of the absent Trustees did send their votes in favour of certain persons; but I cannot now take upon myself to say, whether the votes were admitted as valid or not. The Roman Catholic Archbishop of Cashel was in a very bad state of health at the time; he sent his vote by Doctor Everard.

Do you know whether that has ever taken place at the election of any Professor?—It never has; the truth is, we never had a *concursum* till about six weeks ago.

Can the Commissioners be supplied with the names of the persons who have conducted the Retreats for the last ten or twelve years?—Yes, I think we can make them out, perhaps not exactly specifying the person for each year, but we can supply the names of the persons that have made the Retreats during that time.

Can you state from recollection what number of persons have conducted Retreats, who have not belonged to the establishment?—In my time there has been nobody not belonging to the establishment, but Mr. Kenney, of Clongowes.

Has he conducted more than one Retreat?—I believe he conducted two.

What determines who the person shall be that is to conduct any particular Retreat?—It is considered one of the ordinary duties of the Dean; but in order to vary the instructions, a person is sometimes called from abroad; in which cases the Board of Trustees are generally informed previously of the wish to have a person from abroad. The Retreats have been
always,

always, in my time conducted, with the two exceptions I have stated, by the Deans. On those occasions, I mentioned to the Trustees, that it probably would be useful to the Students to have a stranger to conduct the Retreat, and as Mr. Kenney was known before to have done it, and to have done it very well, we applied to him, and he consented to come.

What communication has the person conducting the Retreat, with the Students?—None, but publicly; or if any of them have a mind to confess to him, when the Retreat is about closing, they are at liberty to do so, if his avocations will allow him to hear them.

Does he not give an exhortation once or twice a day in the hall?—He gives an exhortation generally once a day. He gives out the subject of meditation also.

What length of time does that exhortation occupy?—I should think from thirty-five minutes to three quarters of an hour.

What subjects does it embrace?—Moral subjects; the duties of ecclesiastics, zeal, piety, attention to their studies, and other matters of that sort, connected with their profession as clergymen; the observance of the rule of the house is generally very much insisted upon.

Is it entirely confined to the subjects you have named?—I think those subjects I have mentioned comprise the entire.

There has been some contrariety in the evidence, as to whether it is once, twice, thrice or four times in the day, that the person conducting the Retreat addresses the assembled students; can you inform the Commissioners with certainty upon that subject?—The order of the Retreat is not precisely the same every year. The Dean may read or order to be read by one of the Students, a portion of some spiritual work. The exhortation is given only once a day; there is also giving out the subject of meditation, and explaining that subject on the day following, which may sometimes be done orally, but more frequently by reading some spiritual work on the subject.

Then it is but twice a day that the person conducting the Retreat addresses the Students?—It is properly speaking only once a day, rarely twice, though the community is assembled oftener for prayer and pious reading.

What are the usual subjects proposed for meditation in the manner you describe?—The subjects proposed for meditation generally are, the duties of clergymen on the score I have mentioned, with regard to piety, observance of rule, the necessary dispositions for administering worthily the sacraments of the Church, the four last things, Heaven, Hell, Death and Judgment.

Those subjects form the subject matter of explanation upon the day following?—Yes.

The exhortation and the explanation are distinct?—The explanation is the meditation that was given to the Students on the preceding day, evolved and amplified; sometimes by the person who gives the Retreat; but more frequently by reading aloud, for the assembled community, some spiritual work which treats the subject, such as Chaloner's Meditations, or other works of that sort.

Do all the Students assemble upon those occasions?—They are all obliged to assemble. We have two Retreats in the year; one of them previous to the general ordination, and the other at the commencement of the academical year. At the commencement of the academical year, the Students are all obliged to attend during the same time; but at the other Retreat, which is for Orders, the Juniors finish before the others. As they are not to take Orders, their Retreat does not last for so many days.

Have there ever been any other subjects proposed for meditation, except those you have enumerated?—I cannot take upon me precisely to say, but I can say that I never knew any subject proposed for meditation, that was not edifying and improving to the Students.

Are there not amongst the statutes some that regulate the publication of any book that may be written at any time by any Professor or Student in the College; if so, will you have the goodness to refer to them?—There are statutes regarding that matter. One of them is as follows: "*Si quid scriptorum suorum Magistratus alumnusve edere voluerit, id facito, Præside concedente, a quo Curatores jus repetituri sunt, quidquid improbè positum in istis lucubrationibus exstiterit: si Præses intercesserit quin edatur, alteri provocationem ad Curatores habento. Judices hi dabunt in causâ non pessimâ Magistratus, Academicos a se delectos, qui si rectè fieri posse statuerint, causamque receperint, liber editor, Judicium ipsorum periculo.*"—"Neque tamen ab iis Judicibus stipulamur, ut penæ culpæve proximi videantur, nisi liber iste ab egregia doctrina sapientiæve commendatus erit, verum si quid extulerit Religioni, Moribus, Disciplinæ, Republicæ, Regiis honoribus contrarium." The other is—"Si quis omnium libros scriptave evulgaverit, edentibusve conscius fuerit, Præside et inscio et improbante, exigitor."

In addition to the printed statutes, are there not some bye-laws which are recited for the Students when the statutes are read, one of which prohibits newspapers and political works; and are not the Students informed twice a year, that such works shall not be introduced into the College without particular leave?—There are many prohibitions of that sort to be found in the transactions of the Board.

It appears that there is in the Minute-book of the Trustees a Resolution in the following words: "*Resolved*, That the introduction of Newspapers, and other periodical publications, amongst the Students, has alienated them from the necessary attention to their studies, and other duties, and that the President be and is hereby required to prevent it;" is that one of the prohibitions to which you referred?—It is.

Has any breach of the statute regulating the publication of any works written by the Professors or Students, occurred since you have been President of the College?—In one instance there has.

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Will you be so good as to describe the particulars of that instance?—It was in the case of Doctor Mac Hale, who was some time ago Professor of Divinity in the College.

In what way did he break that statute?—He published a series of letters in the papers, under the signature of "Hierophilos," which were afterwards collected into a pamphlet. For doing so he had not the permission or approbation of the President, nor did he look for it.

Was it known at the time to yourself, or to the Professors in the College, that he was the author of those letters?—It might be known to some individuals in the College, but not to me, at the time they were published in the papers.

At the time that he collected them into the form of a pamphlet, was it known to you that he was the author of them?—I had heard it reported, about the time that they were published in the form of a pamphlet, that he was the author; but I had no knowledge on the subject officially. I mean any, whereby I could bring it home to him that he was the author.

Had you any doubt in your own mind that he was the author?—After they were published in that form, I had doubts in my mind, or suspicions rather.

Was any copy of those letters presented to you?—Not of the letters of "Hierophilos." I purchased them.

Was there not, in addition to the original letters of "Hierophilos," a letter to Mr. Canning?—There was.

Was it known to you, at the time, that that was written by Doctor Mac Hale?—No, as far as I can recollect. I had some reason to think, either during the time that Dr. Mac Hale was writing the letter to Mr. Canning, or after the publication of it, that he was the writer of that letter; but I had no intimation of it from himself, or from any person whom I could make use of as a witness, if necessary, to prove that he was the writer.

Did any communication take place between yourself and him, upon the subject of either of those letters?—No communication, further than this; that some time after the letter to Mr. Canning was published, he sent me a copy of it, without saying that he was the writer himself.

Did you not conclude from that, that in all probability he must be the writer of it?—I did infer that in my own mind, certainly; but my suspicions, however strong, would not amount to legal proof. Had I attempted, on the strength of it, to remove Dr. Mac Hale from the College, he would prove the proceeding to be illegal, and would get himself restored by the Visitors.

Were there any words written on it, intimating that it was a presentation copy from the author?—No; his name was not to it, nor was it said that he was the author. I believe he handed it to me himself.

Would it be held, if a pamphlet were published by any of the professors of Maynooth, without the name of the author, or without his distinctly avowing it, that no breach of that statute would have been incurred?—I should think there might be a breach of the statute incurred, though the author published it under an assumed name.

If the President had reason to believe, that an individual had published a pamphlet though he had not thought it prudent to put his name to it, would he not think himself justified under those circumstances, in putting the question to the Professor, and reducing him to the necessity of saying, whether he had been guilty of a breach of the statute or not?—I should think it not quite fair in such a case to oblige a man to become his own accuser. If he refused to answer the question, I should not conceive myself warranted in taking further proceedings; a good deal, however, would depend upon the nature of the publication; if there were any thing in it hostile to the established government of the country, if it contained any thing like sedition or treason, I should think it would be strictly obligatory on the President to make inquiry into the business, and to endeavour to ascertain who the writer was, or whether he was a subject of the house, and if the reputed author refused to answer the question put to him, I would conceive it my duty to refer the matter to the Trustees.

In that case would not the President erect himself into the situation of a judge, whether the pamphlet was harmless or not, when the statute prescribes generally, that all works should be published under the same regulation?—The statute generally directs, that all works published by any person in the College, should have the sanction of the President; I think, however, there is some room for interpretation in the business, because a person might publish a work that was perfectly harmless, containing nothing contrary to moral obligations, and particularly nothing contrary to the duties of subjects to their sovereign; it might be a treatise on science or on languages, and in such cases I should think that if a Professor published a work under an anonymous signature, it would be rather severe in the President to proceed against him; because he might have reasons for not wishing his name to be known; he might be unwilling to appear before the public as a writer of such a work until he had first ascertained whether the work was approved by the public; whether it was a work that would do any credit to himself or to the College to which he belonged.

Does not every individual, who accepts the situation of Professor in the College of Maynooth, and who must know what the statutes are by which he is bound, forego the advantage you describe, and voluntarily put himself into a situation in which he cannot have the advantage of publishing what he pleases without putting his name to it?—A Professor does certainly forego that advantage, and is in some degree blameable for not looking for the permission of the President; but I think, at the same time, that it would be

very

very hard to visit with expulsion a violation of the statute, supposing the work to be such as I have described. If a charge were made and brought home to a Professor of having violated the statute in question, I should conceive myself bound to punish the violation; but I do not think myself bound, in every case, to originate an inquiry of that nature.

If that is your opinion, would it not be better to provide by the statute, that the President should have the power of permitting a work to be published without the author's name, and that he himself, under such circumstances, if he saw no reason to disapprove of it, should not be bound to make it public; but does not the interpretation of the rule you have alluded to, ensure a real breach of the statute?—There are many other statutes which, in my opinion, must be allowed to admit of interpretation. I will instance that one which forbids the Students, under pain of expulsion, to separate while on the public walks from the general body, or to withdraw themselves to such a distance as that they cannot be seen by the Dean at every part of the walk. I myself have witnessed breaches of that statute, in cases where I should think myself acting a very harsh part, if I were to enforce the punishment.

Would not the rule you have described, as applied to the statute you have read, necessarily lead to this conclusion, that no person would be guilty of a breach of the statute, provided he only published that which, in the opinion of the President, would appear to be unobjectionable, would not the President thus have a dispensing power over the statute?—I think by the statute the President has a power of judging, at his own risk, whether the matter contained in the book is exceptionable or otherwise.

With respect to the pamphlet published by Doctor Mac Hale, did it not appear to you to be written for the purpose of proving that the established church in this country was an useless, and even a mischievous establishment, and did it not plainly insinuate, if not distinctly say, that the *entire devotion* of the property of the church, and the adoption of another mode of paying it, would be generally beneficial to the country?—I read Doctor Mac Hale's letter to Mr. Canning in a very cursory way, some time after it came out; the impression on my mind is, that the object mentioned was not the principal one that Doctor Mac Hale had in view in writing the pamphlet, but that he did incidentally introduce expressions which seemed to have the tendency just mentioned. I do believe, at the same time, that Doctor Mac Hale in using those expressions conceived that he was perfectly justified, at least by the example of others, who had advanced, frequently, similar opinions in the public papers, and in the parliamentary debates, as given in the public papers. I do not approve of Doctor Mac Hale's having written as he did write, on the authority of the precedents I have mentioned. I would add, that I think there are many circumstances which palliate in a great measure the imprudence of which Doctor Mac Hale was guilty, as a Professor in the College of Maynooth.

Do you think that the same latitude of political discussion ought to be admitted within the walls of Maynooth, that must necessarily exist within the walls of Parliament?—By no means; I think that political discussion should be entirely excluded from within the walls of Maynooth.

Was it not Doctor Mac Hale's peculiar office, as Lecturer of Dogmatic Theology, to communicate to the Students whatever impressions they were to receive, as to the nature and authority of the established church of this country?—Doctor Mac Hale's obligation, as far as our statutes imposed an obligation on him, is clearly expressed with regard to the government of the country. I do not recollect any statute which has a reference to the established church, unless, inasmuch as it is a portion of the Protestant church. Whatever is taught in our theological tracts regards Protestants generally; there is scarcely any thing exclusively applicable to the Protestant churches of England or Ireland.

Does it not form a necessary part of his course of lectures in Dogmatic Theology, to bring under the observation of the Students the marks of the true church and the marks of all false churches dissenting from it, and to bring them into comparison with each other?—That is a part of his obligation.

Are there not nearly sixty pages of the Class Book from which he lectured, which are occupied exclusively with the controversy between the Church of England and the Roman Catholic church?—I believe there is that number of pages, or more, on the general controversy between Catholics and Protestants, regarding the marks of the true church.

Then was he not precisely the Professor in Maynooth to whom the whole subject matter of the established church, as far as it comes at all under the observation of the Students, belonged?—He was the particular person, as Professor of Dogmatic Divinity, who was to explain to the Students the marks of what we consider the true church; to prove that those marks agree with the Catholic church, and that they are not to be found in the Protestant church; but I do not recollect, that there is any thing in the Class Book that goes further than mere polemical discussion on the differences between the two churches. Any discussion regarding the Protestant church, as an establishment, is rather political than theological.

Do not you think that any opinions that might be submitted to the Students in a political pamphlet upon the subject of the established church, would come with more weight from the person whose office it was to lecture to them upon that subject, than from any other person in the community?—I think it is very natural to suppose that Dr. Mac Hale's opinions on the points which, as a Professor, he is obliged to introduce into his lectures, would be attended to by the Students; but I think that a discussion regarding the Protestant church, as an establishment, has no place whatever in our course of divinity, and that upon such matters his opinion is not likely to be paid more attention to than that of any other divine in the house, or of a mere layman. Many laymen are unquestionably better qualified than he to discuss the subject of the church's temporalities.

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If his lectures in the morning have reference to the spiritual nature of the established church, do not you think it objectionable that the persons who have been attending those lectures, should read in the afternoon a pamphlet on the political rights of the same church, well understood to be the composition of the lecturer?—The spiritual rights of the true church, whatever they may be, depend entirely on Revelation; the temporal rights of any church establishment are determined by law; and though Dr. Mac Hale should have proved in the morning, that the Protestant church was not the true church, it does not follow that its temporal rights would be in any manner endangered thereby.

If the lecture in the morning relate only to the spiritual views that may be taken of the established church, and if the pamphlet which is to be read after that lecture, embraces both spiritual and political views of the same church, do not you consider that, in itself, to be a state of things open to strong objection at Maynooth?—I think, that though the pamphlet may contain passages which have a reference to the spiritual and to the temporal rights of the church, those things are perfectly and easily distinguishable, and that a Student who knows, as all our divinity Students must know, that every case where property is concerned, is to be decided by the law of the land, will be in no danger of confounding them together.

You stated, that Dr. Mac Hale's course in publishing that work was not approved of by you; was your disapprobation made known or marked in any way?—No; the general feeling in the house, as far as I was able to ascertain it, was, that the pamphlet was one which it would have been better not to have published; and I can judge, that such was the feeling of the community at large, from the very small number of copies that were sold in the College.

Had you any means of knowing what number of copies were sold and circulated in the College?—I learned from the bookseller who printed the pamphlet, that there were no more than twenty-four disposed of in the College. The purchase even of that small number is to be taken much more as a personal compliment to Dr. Mac Hale, than as an approbation of the principles he advocated. The thing scarcely excited any interest, or made any impression on the Students. The present inquiry will make many look for the pamphlet, who would otherwise never think of it.

If that pamphlet had not been published by an individual connected with the College of Maynooth, would it have come within the description of those, the circulation of which would not have been permitted by the rules?—I should not consider myself bound to prohibit the pamphlet, because I never prohibited in the College any pamphlet written on the other side of the question.

Can you state to the Commissioners, whether the pamphlet of "Declan," to which that of "Hierophilos" is in some degree an answer, was or was not circulated in the College?—It was circulated.

Did you take any step to prevent the circulation or reading of the pamphlet of "Declan"?—No step whatever.

Was "Declan" sold within the College?—Yes; every one that wished, bought it.

Was it brought to the College for the purpose of sale?—It was sold at the College gate. Some of the Students got it from Dublin, and many of the Professors purchased it.

In one of your answers upon a former day, you stated, that when the statutes are read twice a year, there are a few bye-laws which have not been printed, which are also recited for the Students, and that among them there is a prohibition of newspapers and periodical works, which are not suffered to be introduced?—I perceive by the words of the resolution now before me, which is the bye-law to which I referred, that the prohibition is of newspapers and other *periodical* publications.

Is that law read in English or in Latin?—It is read in English.

Do you conceive that periodical works, as a class, are more objectionable than political works, to be introduced into Maynooth?—Periodical works, I conceive, to be more indefinite in their nature; there are very few of them that do not contain something exceptionable, and when I say political works, I mean principally those works that have been written of late years on the subject of the Catholic claims. We have at all times a number of political works.

Are the Commissioners to understand, that it is an object of the regulation, that periodical works, not of a political character, should be excluded?—Periodical works, in general, are excluded by the resolution of the Board.

But political works, if not periodical in their nature, may be admitted?—They may be admitted in particular cases.

Which character do you conceive in itself constitutes a work more objectionable at Maynooth, its being a periodical work, or its being a political work?—Periodical works cannot be said to be objectionable, till we know what the contents of them may be; they may be very good, or they may be very bad; but I believe, when the Trustees made this regulation, they had in view periodical works then publishing in Dublin, such as Cox's Magazine and some others, which they considered as unfit reading for the Students.

Do you consider political pamphlets to fall within the meaning of periodical publications?—No; I do not consider an individual pamphlet to be a periodical work; it must come out at certain stated times in order to be periodical.

Are the Commissioners to understand, that the result of the whole is, that you conceive all periodical works to be excluded, but no political works to be excluded, unless they are also periodical?—I conceive that political works are and ought to be excluded, when the politics are of a dangerous tendency.

Are we to understand, that the object of the regulations to which we have now been referring, is only to exclude periodical works, whether they be political or not, but not to exclude

exclude political works, unless they be also periodical?—I think that, as the law is a restrictive one, it ought to be taken in the strict sense, and that, though I would from motives of prudence, and in order to attain the objects that the Trustees had in view in prohibiting periodical works, exclude likewise political ones of a dangerous tendency, yet I would not conceive myself bound to a general exclusion of political works, as the regulation does not say that all such shall be excluded.

With respect to one of Dr. Mac Hale's books in question, the fact being, that it consists of about twenty letters published at various periods in the newspapers, and afterwards collected into one volume; do you conceive that that volume falls within the description of a periodical work, or that it is to take its character merely as a political one?—I consider that the letters mentioned are not, properly speaking, either political or periodical works; I mean only the letters of "Hierophilos," written on the Bible Society business; and a few more that were added in an after edition published in London.

Do you consider the Letter to Mr. Canning as a political publication?—I do; I think there is a good deal of politics in the Letter to Mr. Canning. I believe, firmly, that Dr. Mac Hale, when he wrote that letter, acted more from his knowledge of the political discussions that were carrying on in Ireland, and from what he conceived to be the necessity of repelling many charges that had been previously brought against the Irish Catholics, and against the College of Maynooth in particular, than from any dislike that he had to the established church, as a religious institution.

Do not you think he disliked it as a political institution, if not as a religious one?—I believe that Dr. Mac Hale's feelings towards the established church could not be as friendly towards it, either as a political or religious establishment, as the feelings of those who are members of that church. The same may be said, I believe, of the members of any other church.

The question distinctly is, whether you do not conceive, that he had a peculiar hostility to the established church, as a political institution?—There are evident marks, I think, in the pamphlet, of Dr. Mac Hale's disapproval of the established church, as a political institution, because Dr. Mac Hale conceived, that as a political institution it was decidedly hostile to what he conceived to be the just claims of the Roman Catholics, that the members of that church individually and collectively as a body, had shown a degree of hostility towards the Roman Catholic church, which he conceived to border upon either bigotry or intolerance. I could myself adduce many instances that this opinion of Dr. Mac Hale's was but too well founded.

Suppose the work addressed to Mr. Canning had been submitted to you before it was published, would you have felt it your duty to make any objection to it?—I would have felt it my duty to endeavour to persuade Dr. Mac Hale to alter those passages that I think are considered as the most obnoxious.

At the time when that pamphlet was published, was Dr. Mac Hale considered a person who was to continue in the house as a Professor?—Dr. Mac Hale, at the time the pamphlet was published had been elected, as far as the clergy of Ireland could elect him, Coadjutor to the Roman Catholic Bishop of Killala, that is to say, the postulation on his behalf was sent over to Rome; it had been sent some years before, and was then renewed, and as the objections which originally prevented his immediate nomination were removed, there was no doubt he would be appointed in a very short time. We considered him as about to be appointed coadjutor bishop, and consequently to leave the house.

What was the nature of the objections which prevented his nomination at first?—I understood the objection to Dr. Mac Hale's appointment arose merely from Dr. Waldron not having certified, which it was necessary he should do, that his old age and infirmities required that he should have an assistant; this was satisfactorily stated in a subsequent postulation, and there could be no doubt, consequently, of Dr. Mac Hale's appointment.

Supposing that Dr. Mac Hale had continued at the College of Maynooth, and you had found, or had reason to apprehend, that he was in the habit and practice of writing letters of the nature and in the temper of the Letter to Mr. Canning, would you have felt it your duty to interfere, for the purpose of preventing his doing so?—Were I aware, from a more attentive perusal of the pamphlet, that there was just cause of dissatisfaction given either to His Majesty's government, or to the established church, I would have considered it my duty to interfere, but from the impression made on my own mind, in turning over the pamphlet in a very cursory way, I did not look upon it in so serious a light, and I have never read a page of it since. I before mentioned, that I thought there were circumstances which might palliate the imprudence of Dr. Mac Hale in writing any thing about politics, he being a Member and Professor of Maynooth; as an illustration of what I meant, I beg leave to state to the Commissioners, one among many facts that came to my knowledge. In a public newspaper, which was supposed to be the organ of a large portion of the Protestant population of Ireland, including many of the clergy, it was roundly asserted, that the Roman Catholic clergy of Ireland was composed of men taken from the plough, and trained up in the College of Maynooth in principles of *treason and sedition*. As a proof of my not being disposed to enter into collision with the established church, I took no proceedings in consequence of this shameful attack. I could, had I meant to widen the breach already existing, have charged this person with being a liar and a calumniator, or I could have taken a more reasonable course, though perhaps more disagreeable to him, by bringing an action at law for defamation. I said nothing, however, on the subject until those charges were repeated, perhaps a year after, in the *Courier*, and avowedly on the strength of documents sent to the editor of that paper from Ireland, I then thought it necessary to interfere in defence of the establishment to which I belong, but instead of

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doing the thing in so public a way as might cause unpleasant discussion, I applied to his Excellency the Marquis Wellesley, and requested of him, as a particular favour, that he would either order an extraordinary visitation of the College, or, if he thought it more convenient, send down the Commissioners of Education Inquiry to examine, as minutely as they pleased, into the state of the College. His Excellency told me, that he conceived that there was no necessity for doing either, as the visitation by the Chief Judges was to take place in about three or four months after. When the visitation did come on, I stated to the Lord Chancellor and to the other Judges, the nature of those charges, and begged of them, either to continue the visitation, in order to satisfy themselves of the falsehood of those charges, or, if it would be more convenient to them, to hold an adjourned visitation. The Lord Chancellor said he would consider it his duty to do so, if he thought there was any ground for the charges brought against the College; but as he was perfectly satisfied that they had no foundation whatever in truth, he did not think such a proceeding necessary. He afterwards told me, in the presence of the Chief Baron O'Grady, that he himself had seen the words to which I alluded, and that he considered them a most shameful and most unjustifiable charge made on the College. Many other instances of this sort might be alleged. I think it but fair, therefore, when so much virulence is displayed upon one side of the question, to make some allowance for those who in writing on the other, may transgress the bounds of prudence or propriety.

Is there any thing in Dr. Mac Hale's pamphlet that particularly tends to the defence of Maynooth College?—I do not think that there is any thing connected with the College, nor do I mean to say, that Dr. Mac Hale's pamphlet was intended to rebut those charges; I merely mean to say, that when so much bad feeling is displayed on one side, it cannot be expected that every thing will be cool and dispassionate on the other.

Was not Dr. Mac Hale's pamphlet published prior to the appearance of the paragraphs to which you have alluded?—No; the paragraph in the Antidote, to which I allude, was published before Dr. Mac Hale's pamphlet, as were many others of a similar tendency.

At what time did Dr. Mac Hale cease to act as Professor of Dogmatic Theology at Maynooth?—In the month of June, 1825.

Who acted as Professor of Dogmatic Theology from that period till the appointment of Mr. Higgins?—Dr. Kelly, who is now Roman Catholic Bishop of Dromore.

We beg your attention to the following clause in the Statutes, "*Quod reliquum est, ut omnes Academici percalleant, quid quemque facere, quid vitare oporteat, ad principia anni perpetuò Academici hæ leges a Præsidi in ædiculâ recitantur, aut a Magistratû, Præsidi jubente, posteaquam Sancto Spiritui sacerdotes ad altare implorantes fecerint lege atque more sacro-sancto.*" Will you have the goodness to explain to us the meaning of the latter clause of that sentence?—After mass being celebrated, and the assistance of the Holy Ghost prayed for, in the chapel, previous to reading the statutes.

Is the object of that, a sort of solemn adjuration that all persons should be bound to attend to the statutes?—Yes; and that they might have an opportunity of imploring the divine assistance to enable them to observe them.

Is that form now observed in reading them?—The statutes are not read immediately after mass; the Students are always obliged to attend mass in the morning, and perhaps it is not till twelve o'clock that the statutes are read.

So that the reading of the statutes is not such a solemn act as that statute would appear to imply?—There is the interval which I mention between mass and the reading of the statutes.

The statutes appear to intend, that the one proceeding should follow immediately after the other?—They do.

But that is not the practice now?—Not exactly, nor do I know that it ever has been.

Can you state to us, whether any Professor at Maynooth, other than Dr. Mac Hale, has written any political pamphlets since the institution of the College?—I can say positively, that in my own time nothing of the sort has been written, nor do I know that there has at any other time.

Are we right in supposing, that there is any distinction between Professors and Lecturers at Maynooth?—There is.

Pray state the nature of it?—The Lecturers are assistants to the Professors, and do the duty of the Professor when he happens to be impeded from doing it himself, by sickness or occasional absence from the College.

Do they only lecture when the Professor is absent?—At present we have no Lecturers in the College; but when we had, besides lecturing for the general class, in the absence of the Professors, they used to give lectures to the first year's divines at a different time from that of the general classes of the house. The place of an absent Professor is now supplied by one of the senior Students.

Were they taken from amongst the Students; were they in fact themselves Students whilst they were acting as Lecturers?—No; it was after they had finished their studies, they were made Lecturers.

Were they taken from the Dunboyne Class?—Since the Dunboyne Class has been regularly organized, most of them have been taken from that, but not all.

Did they receive any emolument for the performance of the duty assigned to them?—They did.

What is the greatest number of Lecturers you have had at any particular time?—Since I have been in the College, we had never more than two at a time; one of Dogmatic, the other of Moral Divinity; each gave two lectures in the week to the second year's divines,

divines, and occasionally supplied the place of the Professor to whose chair he was attached.

Are there any teachers of any description at Maynooth, except Professors and Lecturers?—No other, except that one person teaches Church Music, the Gregorian note.

Who is the present teacher of Church Music?—It is now taught by a Student; his predecessor was the Professor of Natural Philosophy, but he left the house last June.

Have you always had some person in that office?—Yes, always.

Does he give lessons to all the Students?—No; he gives lessons to what we call the first class, which perhaps may be composed of fourteen or fifteen young men, and they give lessons to the rest of the Students, who are distributed among them.

Does he give them instructions upon any instrument, or is it for the purpose of teaching them to recite certain parts of the service?—He teaches them merely the Gregorian Note.

What emolument does he receive for the performance of that duty?—When the Professor taught Church Music, he had I think, 10 £. a year, and I suppose the Student who teaches at present, will have the same.

Has there ever been any instance of which you have either known or heard of a stranger to the Institution, being admitted for the purpose of giving instructions of any kind or description to any of the Students?—I do not recollect any.

What is the distance of Clongowes from Maynooth?—About six miles.

Is there any intercourse between the inmates of the respective Institutions?—No; nothing that can be called intercourse; it has happened perhaps once in two or three years, that some of the boys at Clongowes, in their walks, have come over to see our Establishment.

The question does not now refer to the Students, but do the persons who are understood to assist Mr. Kenney at Clongowes, ever pay visits to Maynooth?—Mr. Kenney himself, and a few others of the gentlemen of the house have occasionally come over to dine with us. I suppose five or six times within the last ten or eleven years, and we have dined with them occasionally.

But there has been no further intercourse than what you have mentioned?—Nothing further.

How many Students have you had from Clongowes?—The number is very trifling; we have had two within my recollection, and there is one at present in the house who studied at Clongowes.

It has been mentioned in evidence, that there is a religious sodality or confraternity of some description subsisting at Maynooth; what is the name of it?—The Sodality of the Sacred Heart of Jesus.

Does it include within it any persons who are not inmates of the College of Maynooth?—No, our sodality does not; it is confined entirely to the College, and the portion of the Students that are members of it, is not numerous.

What may be about the number?—I do not know the precise number, nor any of the individuals; it varies, because our Students are in a state of fluctuation, some going and others coming; I suppose if there were sixty at any period it probably might be the greatest number there ever was.

Do any of the Professors belong to it?—Not that I know, it is left entirely to their own discretion; it is a devotion that is perfectly free.

How often does it occasion their meeting together as a Sodality?—They do not meet at all.

Does it not lead necessarily to some degree of intercourse or communion with each other, that distinguishes them from other members of the College?—No, there is no distinction whatever; they do not meet together to pray; each person when he becomes a member of it, is supposed to spend a certain time on some days each week in the chapel, which is not a matter of obligation with the other Students; he may chuse any vacant hour of the day he pleases, he goes there and says his prayers, and nobody knows by his going whether he belongs to the sodality or not, because it is quite a common thing with the Students who are not members, to go to the chapel out of the regular hours of prayer.

Then the sodality is rather in the nature of a peculiar rule imposed upon individuals, than any thing binding them together as a community?—Precisely so, but the rule is not imposed upon them; they voluntarily undertake it themselves.

We beg to draw your attention again to this statute: "Si quis omnium libros Scriptave evulgaverit, edentibusve conscius fuerit, Præside et inscio et improbante, exigitur." That law imports, that persons guilty of the conduct there stated are to be expelled; do you consider that the operation of that law does not apply to a person who publishes an anonymous pamphlet?—I consider that the statute, taken in the rigour of the wording, might apply to a person that publishes under either his real or an assumed name.

Would the anonymous publisher of a pamphlet be free from the operation of the statute as it appears to you?—I do not think he would; but I think that in order that the President should be obliged to act upon that statute, there should be some official information given him, and likewise sufficient proof that the person to whom the work is attributed, was really the author of it.

Do you not think that it would be the duty of the President, in such a case, to call the person suspected before him, and to ask him whether he was or was not the author of the work?—I should think that if the work were clearly an improper one; if it contained any thing flagitious, either against the peace of the country or against morals, the President would be bound to make every inquiry to ascertain who was the author.

Appendix, N^o 12.Examination of
Rev.

B. Crotty, D. D.

9 November 1826.

Would it be possible for you to enforce the discipline of the College, or to conduct its affairs with any hope of success, if you did not search to find out what breaches of rules were committed, and not wait till they were brought before you by any accidental means?—The means prescribed to me by the statutes for enforcing the rules are, the information given by the Deans, and other acting superiors, who are in more immediate contact with the Students and have more opportunities of ascertaining their conduct. I do not think it is the duty of the President to inquire in every case into a breach of rule.

Are not the Deans and other persons, who are under your jurisdiction, employed for that purpose?—They are; and it is my business to receive from them whatever communications they may wish to make regarding the conduct of the Students or Professors.

As no persons are employed to investigate whether the Professors abide by their duty or not, may it not fairly be inferred that that duty is entrusted to the President himself?—Of inquiring through the Deans, but not of inspecting immediately himself the conduct of the Students.

If you had strong reason to believe that a Professor so far neglected his duty as not to give the lectures required of him, although you had no positive proof of it, would you not think it your duty to ascertain whether it was the fact, and if it turned out to be the fact, should not you visit the Professor accordingly?—In a case of that sort I should of course consider it my duty to inquire, and if I found the Professor negligent, to take care and correct the abuse; that is a case of such a nature as to require the interference of the President, though no deposition should be brought before him, and one in which proof can easily be had of the guilt or innocence of the person accused.

In considering the subject of the breach of statutes, do you think there is any one statute that is to be enforced in preference to another; are not all to be enforced?—I conceive that all the statutes should be enforced as far as is necessary for the good order and good government of the house; but I conceive that there are some statutes of such a nature as that it would be extreme harshness to interpret them according to the bare letter of those statutes.

In what manner do the Professors subscribe to the statutes?—They do not swear to them, but they are obliged to make a declaration that they will conform to them.

If any infraction of the statutes should come to the personal knowledge of the President, would it not be competent to him, and his duty to inquire into it, although not officially reported to him?—I do not think it is his duty in every case.

Can you state any cases in which you think it is not his duty to do so?—Such cases are of so trivial a nature, as that the infliction of the severe punishment of expulsion, would be manifestly too severe for the violation supposed; for instance, we are in the habit of allowing young men occasionally to come to Dublin; they generally return on cars, and are ordered to be at home commonly on the day on which they get leave to go up; it might happen, however, that an afternoon would be so wet as manifestly to endanger their health, or their lives, were they to travel to the College in the evening.

Are there any cases of infraction of the statutes coming to the the personal knowledge of the President, without being officially communicated to him, on which he would not think it his duty to act; in other words would the mere want of official communication ever be a sufficient reason for not proceeding upon any infraction of the statutes, if otherwise it would be the duty of the President to do so?—I beg leave to answer, as I did before, that if the breach of statute reported to the President, though not officially, were of so grievous a nature as to require the remedy being applied, which the President is empowered by the statute to make use of, I should think there is an obligation on him to interfere, and make every necessary inquiry, though there should be no official denunciation of the crime made to him.

Applying that rule to the law "*Si quis omnium*," &c. does it not seem to follow, that the publishing of a book itself is not a cause of offence, although published without the President's knowledge; but that the nature of the book so published is the thing that the President would take into consideration, and not the mere publishing of a book?—I should conceive that if the book be published under an anonymous signature, and that there be absolutely nothing that is reprehensible in the book, the answer above given might apply in such a case.

Then does it not follow, that that law is a dead letter?—By no means, because the books supposed to be published might in many instances be grievously objectionable, and in such case the President will be bound to interfere.

Supposing there were no law against the publishing of a book by a member of the College; if any member published a work, in itself grievously objectionable, would not that still be an offence cognizable by the President?—The President, in that case, having no statute to authorize him, could, as I conceive, proceed only on the law of the land, or by referring the matter to the Board of Trustees.

Will you have the goodness to look at the declaration at the end of the "*Regula Pietatis*;" it is called "*Declarationes Alumnorum Collegii Romano-Catholici Apud Maynooth*," and it is as follows: "*Ego infra scriptus polliceor et spondeo me nec ullam conjurationis latentem societatem coire neque alias coitutum, meque diligenter et summâ fide servaturum omnia et singula statuta et constitutiones hujus Collegii, quamdiu in illo commorabor: nihilque ex animo facturum dicturumve quo dicta Statuta et Constitutiones quidquam detrimenti capiant, vel ad eorum violationem aut contemptum, cæteri Alumni inducantur. In quorum fidem hisce subscripsi*;" Is that declaration made by the Professors as well as by the *Alumni*, supposing them to have been made Professors,

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without passing through the class of *Alumni*?—We have not required the Professors to make it who did not study in the house.

The Commissioners understand that Dr. MacHale did study in the house?—He did.

Therefore as an *Alumnus* he must have subscribed that declaration?—Yes.

Do not you think it might have a bad effect upon the Students of Maynooth, that they should know one of their Professors had violated a positive statute of the College, and that no notice had been taken of it?—I do think that the violation of a statute by a Professor must naturally produce a bad impression on the minds of the Students, according to the nature and importance of the statute violated.

Will you have the goodness to state, whether it is a practice at Maynooth for a Student to confine himself to two or three friends for the entire year, or whether he is at liberty to range and chuse his friends from the whole College?—They are at liberty to chuse their companions; there is no prohibition against their changing them whenever they please; but the Students of the same diocese do often associate and walk together, after breakfast and dinner, in parties of three or four.

Does that arise from a former knowledge of each other?—It may be from that circumstance, and from their being persons that are to live in connection with each other in after life.

Is such an arrangement reckoned desirable in the College, and rather encouraged, or is it left entirely to the choice of the young men?—It is left entirely to the choice of the young men.

They can change their friends whenever they please?—They can. We sometimes are under the necessity of keeping ill-conducted young men in the house, and other Students have been cautioned, privately, not to associate with such. This is the only restriction I know.

Appendix, N° 13.

Examination of the Reverend *Michael Montague*; Tuesday, 24th October 1826.

WHAT situation do you hold in the College?—I am Vice-President at present.

How long have you held that situation?—Ten years.

Were you connected with the College before you were appointed to that situation?—I was before Procurator or Bursar of the College for fourteen years.

Were you appointed Procurator at the institution of the College?—Not at the institution, for I made my studies at that College.

Were you ever at any other seminary of education?—Never at any other ecclesiastical seminary.

When were you first admitted as a Student?—In November 1795.

At its first establishment?—Yes.

Have you continued in it ever since?—I have.

What salary and emoluments do you receive as Vice-President?—£. 112 a year.

You live within the walls of the building?—I do; I have apartments in the house, and my commons.

And coals and candles?—Yes.

And a table furnished?—Yes, and the benefit of a servant.

Have you any allowance beyond the salary of 112*l.* a year?—No, I have no allowance, unless when I do the duty of Procurator. In consequence of the delicate health of the present Bursar, Mr. Cummins, I have discharged a considerable part of his duty for some years: he generally keeps the accounts, and I perform the active part of his office. When thus employed, I am allowed my expenses.

Will you describe the duties that you perform as Vice-President?—As Vice-President, my duty is to assist the President in supporting the order and rules of the College, to correct deviations from them, or report them to the President, in order to have them corrected, and when he is absent to supply his place.

Do any other duties fall to you than those which also are discharged by the President?—I am not strictly bound to any other, but at present I undertake to direct the junior Students of the house in the study of the Sacred Scriptures, and I also explain the catechism twice a week; they recite a chapter of the catechism, and account for three chapters of the Old Testament, which I afterwards explain. I endeavour to excite them to a diligent perusal of the text of the Sacred Scriptures, by showing them how useful and necessary an extensive knowledge of them is for the proper discharge of ecclesiastical functions, and recommend to them to make the historical books of the Old Testament their first study, in order to understand the other books, which continually refer to them.

With respect to the New Testament, what course do you pursue?—My class is a preparation for the study of the New Testament, which is explained to the Theologians by the Professor of Sacred Scripture.

To what class of Students is this instruction given?—It is given to the Rhetoric and to the Humanity classes.

At what hours do they attend you for this purpose?—They attend at one o'clock on Saturday for an hour, and on Wednesday from half-past ten to half-past eleven; two hours a week.

What catechism do you use?—Butler's Catechism.

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The large one?—Yes, the large catechism; they commit a chapter for each day, which I afterwards explain.

There is another, called Butler's Short Catechism, do you use that at all?—It is too short for them.

In explaining to the Students the history of the Old Testament, do you refer to any other work than the Rhemish version of the Old Testament itself?—I recommend Menochius to them; they are not all able to study a commentator with much advantage at that period of their studies. I recommend to them to read over Menochius, but it is by my own explanation that they are principally profited.

They only continue under your care for one year?—Yes, they all attend me for one year, and during that year they all procure Bibles, which they are admonished to read and study during their entire course.

Does every young man in the class procure a Bible for himself?—Every one.

Do they keep them in their own possession?—Yes.

Has that always been the regulation?—We could not conveniently get Bibles for them till Coyne's last edition appeared; they endeavoured to find copies in Dublin, but sometimes without success. They were required to procure them, and the majority did.

Is the edition you allude to, the stereotype edition that has been published lately by Coyne?—That is the one they have now in their hands.

At what price could a Rhemish Bible be procured before the publication of this late edition?—It was rather dear before this edition; the price was about a guinea and a half; but if they happened to find a second-hand copy in a shop, they might get it for about a guinea.

At what price is it now sold?—Fourteen shillings, I believe.

At the time the instruction was given to you in the College, was the same course pursued with regard to Scripture instruction?—For a part of my time the Professor of Dogmatic Theology obliged every Student of his class to commit a few verses of the New Testament for every day, and a chapter for Sunday, which he explained; and besides many of us formed a little society after supper, for the reading and explaining the Scriptures; some came every evening prepared, after reading commentaries, to explain the difficult passages for their companions.

What was the lowest class that formed a part of this Society for studying the Scriptures?—As many as wished to attend were at liberty; even the fresh men who had just come to College.

Did they attend?—Many of them did.

About how many may that Society have consisted of at the time you speak of?—I think it consisted of nearly half the Students of the College; sixty was the entire number. When Doctor Flood was appointed President, he explained the Scripture himself; and he did so while he remained there, and was in health.

What religious instruction have the young men generally received before they come as Students into the College?—The same instruction with the laity; no particular instructions.

Can they generally say the catechism?—Certainly; all Catholics are obliged to have a knowledge of the catechism. But young men destined for the ecclesiastical state should read books of piety, such as the Introduction to a Devout Life, the Imitation of Christ by Thomas-a-Kempis, the Spiritual Combat, &c.

Will you describe the nature of Menochius's Commentary upon the Scriptures?—The merit of Menochius's Commentary, consists in its being a very clear, faithful and short Commentary.

How many volumes does it consist of?—Three volumes.

What may be the price of it?—It costs the College 2*l.*; we sell it cheaper to the young men.

What access have the Students of the junior class to Menochius's Commentary?—They are obliged to procure it the first year for themselves; every Student is obliged to procure a Bible and Commentary as soon as he comes to the College.

And that Commentary which he is obliged to procure, is Menochius's?—Yes, it is considered a good commentary; being very short and clear, and containing very few notes that are objectionable.

Do you conceive that in point of fact, all the Students in the junior class at present are furnished each with a copy of the Scriptures, and with the Commentary of Menochius?—I do not know any exception to it. Before I began to lecture to them it was Reeves's History, that they were in the habit of accounting for; but I did not think that was at all sufficient for clergymen, and I made them study the letter of the Scripture.

How long has the regulation been such as you describe it to be, namely, that every Student in the junior class, should have both a Bible and Menochius's Commentary on it?—The regulation has been so for about ten years.

Do they keep both the Bible in the English translation and Menochius's Commentary, in their own private room, and have access to both whenever they please?—Yes; and we recommend the constant reading of the Bible, as it is quite necessary for a clergyman to be well acquainted with it.

Besides the English edition of the Bible, is it not a fact that those intended for holy orders, most of them have a Latin Vulgate?—They should have it; it is very hard to procure it in this country at present.

Menochius's

Menochius's Commentary is adapted to the Vulgate, is it not?—It is; we have some copies of the Latin Vulgate brought from France.

What countryman was Menochius?—He was an Italian

Of what age?—He was born in the sixteenth and died in the seventeenth century.

Has there been, since you were acquainted with the Institution, any perceptible difference in the class of persons from whom the Students of Maynooth have been derived; is it either higher or lower now than it was before?—I cannot say that there is any great difference. We have now some students of the first Catholic families; but I do not think there is any remarkable difference. The parents of the present Students are, I think, rather higher; but in consequence of paying pensions, the appearance of the Students is not more respectable.

Do you think that the young men who are now Students at Maynooth, are derived from nearly the same class that the persons were who, before the Institution of Maynooth, went into the Roman Catholic priesthood in Ireland?—I think so.

Speaking of the system of instruction given at Maynooth now, as compared with what it was on the first institution of it, is it improved in your opinion or altered in any respect?—It is somewhat improved, for we have now a regular Professor for every department; whereas for some years after the establishment of the Institution some department was left vacant; first, the chair of Moral Theology, then Sacred Scripture, and afterwards of Rhetoric.

Was the course of instruction the same at its first institution that it is now, with regard to the books taught and the hours at which the young men receive their instruction, and the mode in which it is given?—There is very little difference. We had Collet's Moral Theology at the commencement, but Bailly was in a very short time substituted for Collet. We read Bailly on Religion and the Church, before these tracts of Doctor Delahogue were printed; Bailly's was somewhat longer than Doctor Delahogue's.

Is Bailly a French writer?—Yes.

Of the Sorbonne?—Yes, of the last century, and of the present.

Do you observe any difference in the habits of the Students, are they now more or less orderly than heretofore?—I do think they are more orderly at present; at the commencement of the College there was a spirit of innovation and discontent afloat. I think the spirit at present is more orderly and more peaceable.

You refer to the year 1795?—Yes; and to some years after.

How many Students were there at that time?—There were fifty Students on the establishment at that time; other Students who were externs, were allowed to attend lectures.

What was the next increase?—The next was an increase of one from every diocese; it was an increase of from fifty to about sixty-nine or seventy, I think; and in a short time to two hundred.

Excepting in the duty that you have of giving instruction to the young men in the manner you have described, is there any thing in the duties you discharge, that differs at all from the general duties discharged by the President, which you share in common with him?—I take a more active part in supporting discipline. I discharge, in fact, nearly the same duties with the Deans. I inspect books, visit rooms, rebuke such as violate rule or idle away their time; and since the illness of the Bursar, I purchase all the provisions of the College and superintend their consumption.

Are the visits made by the Deans and yourself to the rooms of the Students regular, or as chance may direct?—I cannot say that they are made very regularly by myself, because sometimes I am otherwise employed; but occasionally I visit them.

Is there any regular time of visiting the rooms?—By the statutes of the house, the Deans are obliged to visit them each once a week.

At any particular hour?—At no fixed hour; the object is to take them by surprise.

Can you state, with any degree of accuracy, how many Students are sent out annually from Maynooth College, to supply the wants of the priesthood in Ireland, upon an average?—Since the house was increased, we send out at least forty every year; but I think this year we will send out fifty.

You probably have been present at all the visitations of the College at Maynooth?—I have.

They take place once every three years?—Yes.

Will you describe what ordinarily passes at those visitations; and first, will you describe the one at which, according to your recollection, the most business was done; the one which occupied the longest time?—The one at which the most business was done, was that which took place in 1819; it occupied at least three hours. There were two cases of appeal; one by Mr. Shermon, a Student, who was deprived of his place on the establishment, and not called to holy orders, after completing the usual course of the College; the other appellant was Mr. Burke, a physician, who considered himself aggrieved in not being named to succeed Dr. Egan as the regular physician of the College.

Was there any other business that you can recollect done upon that occasion?—There was no other business on that occasion, but at the previous visitation in 1816, there were also two appeals; one by two Students, who were expelled for a violation of the statutes; and a second by a Student named O'Sullivan, who had been examined for a place on the O'Sullivan foundation, but not judged fit for admission.

Were the Protestant visitors at liberty, under the regulations, to examine and adjudicate upon those two matters you have now mentioned?—They were qualified.

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Did they exercise the power?—They did, and with so much regard to the discipline of the College, that their decisions gave general satisfaction.

What is the greatest length of time that you can recollect any visitation to have occupied?—The visitation of 1819 was the longest of all.

What is the least space of time you recollect any visitation to have occupied?—Some did not occupy more than half an hour. The Lord Chancellor, and the other chief Judges, attired in their robes, took their seats in our principal hall, where the entire community were assembled; and after a pause, the Lord Chancellor asked if any member of the community had any grievance to complain of. If all were silent, the court was in a few minutes dismissed.

Then in case of no grievance being brought before the Visitors, are the Commissioners to collect that the Visitors make no further inquiry?—That is the case.

And that is the whole process of visitation that has existed, according to your observation?—It is, unless on one occasion, when the Lord Chancellor, after opening the court, and before the usual address to the community, animadverted on the conduct of Mr. O'Sullivan, who refused to give testimony against some of his parishioners, guilty of some atrocity during the disturbances in that part of the country. He asked if his conduct was the consequence of the instruction he received in College, and approved of by the heads of the College. The President, in his reply, stated that he was not educated at Maynooth; that an ecclesiastic was not obliged, by any law or doctrine of the Catholic church, to decline generally to give testimony, when summoned before a magistrate; but that, in certain circumstances, giving testimony against criminals might be inexpedient, inasmuch as he might thereby render his ministry useless, by exciting violent prejudices against him.

Will you be so good as to mention the names of any individuals that you can recollect, who have received either the whole or any part of their education in the College of Maynooth, and who have subsequently conformed to the Established church?—The individuals who received the whole or part of their education at Maynooth, and who conformed to the Established church, are Messrs. Crowley, Cousins, Murray, Molony, Dixon, Brennan, and O'Brien. Mr. Synott, when his mind became disturbed, proposed to conform, if received without swearing to the Thirty-nine Articles.

Was there not a Mr. Kenney?—No, he was not in our house; he did not study at Maynooth, nor, I believe, in any college.

Was there not a Mr. Keary?—I do not recollect him.

Was there not a Mr. Hurly?—No; I did not hear that he conformed. I recollect Mr. Hurly studying at Maynooth, but I never heard that he conformed.

Did you ever hear of Mr. Hannan?—He did not study at Maynooth.

Are you certain of that?—If he was at Maynooth, he was not in our College. He might have been at the Lay College, and attended lectures for some time at the Ecclesiastical College, without my knowledge.

Have you any doubt that Mr. Hannan was a Roman Catholic priest?—I have none.

Have you any doubt that there was such an individual, who received orders in the Roman Catholic church?—None whatever.

Have you not heard that he conformed to the Established church?—Yes; but I am not sure that he studied at Maynooth.

What office did Mr. Crowley hold in the College, during your recollection?—He was first appointed Lecturer in Theology, after that he was appointed Professor of Scripture, and in a few months he resigned his place as Professor of Scripture to become Dean. He was Dean at the time he left the College.

Have you heard the subject of the Gallican Liberties, as they are called, much discussed in conversation at Maynooth, among the Professors and persons in authority?—Occasionally they speak of the Gallican liberties. Every one there is supposed to be well acquainted with them.

Is there any unanimous opinion upon the subject of them, as to whether it would be desirable that they should be adopted in this country, or not?—I have no recollection of their going so far as to wish to have them formally adopted in this country, but they are substantially adopted already, inasmuch as the principal propositions on which the Gallican liberties are founded, are defended by the Professors and Students of Maynooth.

You are acquainted of course, with the principles inculcated in Doctor Delahogue's Tract de Ecclesia?—I am.

Have you heard Doctor Delahogue lecture?—He was Professor of Moral Theology when I was a Student, and I have had no opportunity of hearing him lecture upon the principal propositions connected with the Gallican liberties; it was Doctor Aberne that lectured in my time; he was a Licentiate of the Sorbonne, and he was as great a defender as any Frenchman of the Gallican liberties.

Did he inculcate, with regard to the Cis-alpine doctrine, the same principles that Doctor Delahogue inculcates in his Tract de Ecclesia?—He did; but I think he was more vehement than even Doctor Delahogue himself in condemning Ultramontane doctrines, particularly the Pope's temporal power.

Have you any reason to believe, or to suspect, that the Trans-Alpine Doctrine as contradistinguished from the Cis-Alpine Doctrine, has ever been taught or inculcated, or encouraged at Maynooth?—I do not recollect any Professor at Maynooth who ever taught the Ultra-montane doctrine; our Professors are generally Frenchmen, or Professors educated by Frenchmen, and on that account they seem to have no inclination whatever to adopt

adopt the Ultra-montane doctrines; and even the few Professors who were educated in other countries are of the same opinion with regard to those propositions.

Is there any difference of opinion among the Professors of Maynooth upon that point?—Not the smallest.

You have never known any to arise?—I have never known any difference upon that point.

Can you state, whether the provisions of the statute which requires the oath of allegiance to be taken by the Professors and Students of the house, are strictly complied with?—That statute is complied with by the Professors who come from the Continent, in a short time after their appointment, and by the Students at the next quarter sessions after coming to College. They generally arrive in September, and comply with that statute at the quarter sessions held in Maynooth in the beginning of the following January. They cannot comply with it sooner without considerable inconvenience.

They take the oath at the ensuing quarter sessions?—It is possible that some may not take the oath at the next quarter sessions. The sessions are held during the Christmas vacation; and some of the Dublin Students who go home during that vacation, either take the oath in Dublin, or afterwards in Maynooth the following year. I know no Student there who has not complied with the statute.

Do they bring a certificate of having taken it when they come back?—The Dean presents a list of all the Students who are to take the oath, to the clerk of the peace, and he, after his return to Dublin, transmits the certificates to the Dean or Bursar.

You used the expression “called to orders,” in one of your answers; do you mean by that, that any certificate or testimonial is given to the young men after they go through their course, specifying that they are proper persons to be admitted to orders?—A written testimonial is not necessary for such as are ordained at Maynooth; the names of the persons considered qualified to receive orders, are read in presence of the ordaining prelate, and occupying a place in the list read is equivalent to a testimonial letter.

Is there an annual ordination at the College?—There is.

Upon the occasion of those ordinations are those persons only ordained who are presented for ordination by the College, or whose names are in the list you have spoken of?—Only such as are presented by the College; the Bishop would not ordain any others.

Did you see a declaration that was published last year by the Roman Catholic Prelates of Ireland, with regard to the doctrine of the Roman Catholic church?—I did.

Would there be any objection to requiring that each person that may be presented for orders, should previously subscribe that declaration?—I believe there can be no objection to their making that declaration. It is only an explanation of the oath of allegiance which they have taken before.

You have already stated, that you were a member of the Institution from the foundation of the College?—Yes.

Can you explain the nature of the office held by Mr. Knox, who is retained in the list as receiving a salary of 278 *l.* but the nature of whose office is not stated?—At present he has no duty to perform; his predecessor might be of some use to the Trustees in the commencement of the Institution, to direct them how to make applications to the Irish Parliament.

Does any thing occur to you, that you wish to state to the Commissioners, relating to the College?—I am not aware of any thing.

Is there any class-book or text-book that you make use of in the scriptural instruction that you give, besides the commentary of Menochius, which you recommend?—No other class-book. I read myself the different commentaries, but there is no particular commentary that I recommend to them, except that of Menochius.

Do you find that the young men whom you lecture, have in fact been studying the commentary in their own private apartments?—I find that some do study it attentively from the very commencement of their course, others neglect to study the commentary; but they are obliged to give an account, in turn, of three chapters of the Scriptures every lecture day, that is, Wednesday and Saturday.

Must they have read the three chapters in the intervening time?—Yes, they must have read them, and more than once, to be able to give so good an account of them as they generally do.

That is, they read about six chapters a week?—Yes.

Does that last for one year, or more?—For one year only, unless for such as read classics two years; for some time it was for two years for nearly all.

What portion of the Scriptures do you select for the subject of those lectures?—The Pentateuch I select as the most useful of the Old Testament, containing the law and the proofs of its divinity; and besides, a particular knowledge of it is necessary in order to understand the other books of the Old Testament which continually refer to it.

Do they go through the Pentateuch in that way?—They generally begin, but seldom finish Deuteronomy.

Do those lectures extend to any other part of the Old Testament?—Not now, as few of the Students attend my lecture more than one year.

Do they extend to any part of the New Testament?—No; except as far as explaining any passage that is read or referred to in the New Testament.

Except in that incidental manner, that course does not extend to the New Testament?—It does not.

That is reserved for their subsequent studies under the Professor of Scripture?—Yes; all the theologians of the house are obliged to attend to him during their course, and he lectures on the New Testament; very seldom on the Old Testament.

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Examination of
Rev.*Michael Montague,*
24 October 1826.

Do you pay any particular attention to the library?—No; I walk there occasionally and see whether the Students are orderly there.

Under what authority is the selection made of the new books which it becomes expedient from time to time to insert in the library?—The new books purchased for the library, are purchased either by the President or by the Librarian; there is authority given to either to purchase books for the library to a certain amount.

And they make the choice of the books?—Yes.

Appendix, N° 14.

Further Examination of the Reverend *Michael Montague*;

Wednesday, 22d November 1826.

Appendix, N° 14.

Examination of
Rev.*Michael Montague,*
22 November 1826.

THE Commissioners believe that you have held the office either of Vice-President or of Professor since the year 1801?—Either of Professor, or Vice-President, or Bursar.

Were you acquainted with the Rev. Dr. Robinson?—I was.

What did he teach?—He commenced teaching what he called Sacred Oratory, that is, to instruct the Students in the composition and delivery of sermons. After a few lectures, finding it impossible to satisfy them by daily lectures on that subject, he relinquished his situation in our College.

How long was he at Maynooth?—I do not think he was more than a month at our house; before he began his lectures in our College, he was employed as Professor at the Lay-house, and there signified to our Trustees that he would be disposed to give lectures in Sacred Oratory, and was employed for that purpose.

How long have you been acting as Bursar to the College of Maynooth?—Fourteen years.

What is the difference between the situation of Mr. Cummins and yours?—He is Bursar; but in consequence of his very delicate state of health, I have been doing a great part of his business for some years; he does little more than keep the accounts.

Is it by him that the annual Estimates for Parliament are prepared?—Yes, they are; but he prepares them according to the usual form, and generally consults the President and myself.

The Commissioners observe that the sum expended in building at Maynooth since the year 1797, exclusive of repairs, and exclusive of the building of the wall, is 41,913*l.*; can you state what proportion of that sum has appeared in the annual estimates that have been submitted to Parliament?—There was only 5,000*l.* of it appeared in the annual estimates; at the time that grant was made, Dr. Dunn was secretary and treasurer, and he used to prepare the estimates, and I believe there was an application made for 5,000*l.* for the purpose of building.

Pray look at the account, and say in what year that 5,000*l.* was mentioned in the estimate?—I am not quite certain whether it ever was in the estimate, but I think it was in it in the year 1807, during the administration of the Duke of Bedford.

Will you look at this account, and say what sum appears by it to have been expended in buildings since the administration of the Duke of Bedford?—Since the administration of the Duke of Bedford, we have expended something more than 10,600*l.*

We observe that in the year 1806, the sum expended in building was 2,460*l.* 19*s.* 10*d.* and in the year 1807, it was 2,530*l.* and 2*d.* making in the whole exactly 5,000*l.* to a penny; do not you think that was the 5,000*l.* granted in the time of the Duke of Bedford?—No; before he came to see the College, we had commenced the north wing, but could not finish it for want of means; and I recollect the President called his attention to it, by calling the projecting stones at the end of the part built, “*Pierres d’attente.*” His Grace had the goodness to pay attention to his suggestion, and obtained for us 5,000*l.* to enable us to complete that wing.

Do not you think that the 5,000*l.* that you got from the Duke of Bedford, is the sum the expenditure of which is stated here in the account for the years 1806 and 1807, which, you will observe, amounts exactly to the sum of 5,000*l.*?—I do not think it is.

You observe that the only following expenditures for building in the account, are in the year 1809, 6,241*l.*; in the year 1816, 4,043*l.*; in the year 1821, 100*l.*; and in the year 1825, 6,500*l.*; making altogether 16,884*l.*: do not you think that all that has been expended since the Duke of Bedford’s administration?—I think the 5,000*l.* that he procured for us was not a part of that sum.

Assuming that supposition to be well founded, there remains 11,884*l.* which has been expended for the purposes of building since the Duke of Bedford’s administration, exclusive of repairs, and of the building of the wall; was the intention to expend any portion of that sum ever brought before the Government or Parliament through the medium of the annual estimates that were submitted on the part of the College?—I believe not.

You will observe that the annual estimate, the form of which the Commissioners have before them, specifies separately the different items of expenditure, subsistence, commons, salaries of the different officers, and the different servants, but there is no mention whatever made in that estimate, of buildings?—No, because the building depended upon what was accidental; it depended on the price of provisions; if dear, no part of the funds could be applied to building. Whilst provisions were cheap, after the termination of the war, we expended considerable sums in providing better accommodations for our Students, and did

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RevMichael Montague,
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not think that we were deviating from the intentions of Government or Parliament in that application of our savings.

The only question is, whether you brought the fact under the consideration of Parliament that it was your intention to build?—Parliament could not be ignorant of it. We send every year a copy of our accounts, with vouchers, to the Audit Office; there is also an abstract of them furnished to the Secretary of State for the information of Parliament; as the item of building appears in both, we had reason to think that Parliament knew and approved of that mode of expenditure.

In point of fact, out of what fund were those buildings executed; are we to infer that it was out of the savings of the commons of the Students?—The last buildings since 1820 were principally erected from savings of commons, and from the Dunboyne establishment; during that period we received no considerable donation.

In what year was the specific grant for the Dunboyne Students made to the College?—In the year 1813.

The nature of the Dunboyne expenditure the Commissioners believe to be this: there is a sum of 500*l.* a-year rent, the property of the College, and then the government, upon application, consented to increase that by an annual grant of 700*l.*, making in the whole 1,200*l.* for the purpose, however, of maintaining 20 Students on that establishment?—Yes.

Can you state from the College books what in point of fact, has been the amount of expenditure on the footing of the Dunboyne establishment, since that grant of 700*l.* annually was made by government, for the extension and maintenance of the number at twenty?—It is possible to do it; but it would take a good deal of time.

Is it your present impression that that 700*l.* has in fact been expended upon the Dunboyne establishment, in addition to your own 500*l.* since it was obtained from government?—No; I cannot say that that has been expended upon the establishment, as it had not yet the entire number intended for it by the regulation of the Trustees. There is a great want of priests in some parts of this country, particularly in Ulster, and the Bishops of that province have been obliged for some time to call home their Students at the termination of the ordinary course.

Does it not necessarily follow from what you have stated, that whatever money has been saved by not extending the Dunboyne establishment to twenty, has in fact been expended in buildings?—Yes; our savings from that establishment, with our other savings, have been expended on building.

Are we to understand that the reason why the Dunboyne establishment is not filled up, is, that there are a certain number of Students appropriated to the different dioceses in the kingdom, and if the demand for clergymen in any particular diocese happens to be greater than in another, that will cause a deficiency in the whole number on the establishment?—The principal reason why that establishment is not filled up, is, that there is a certain number for each province.

You cannot fill up the vacancy from any other province than that to which the situation is appropriated?—No, not according to the regulation of the Board; but I think each province will soon have on that establishment its proportionate number, as some of the Bishops of Ulster, where there was a great want of priests to perform the duties of the ministry, have established small seminaries to supply their immediate wants.

When a legacy is left to the College generally, is it carried to the general account?—Yes.

Except it is left for any particular purpose?—If it is left for the education of particular Students in the College, we cannot touch it; it forms a fund for that particular purpose.

Those donations you have alluded to, all form part of your general account submitted to the Audit Office?—Yes; I recollect at the time when Doctor Everard was President, we received 600*l.* for two years, making together 1,200*l.* from England, without knowing from whom; that was brought into the general account.

We observe that there is an item of 6,500*l.* for building in the year 1825; are we to understand that an expenditure to the amount of 6,500*l.* was incurred in that year in respect of building?—That sum is the amount of sundry payments made in the year 1822, and the following years, which according to the practice of the Audit Office were disallowed, not being accompanied with vouchers and regular bills, till the entire building was finished in the year 1825.

Are we to understand that during those cheap years, you made considerable savings, and that those savings you laid out in extending and improving the buildings?—Yes; in buildings and improvements.

Was it not in extending rather than improving them; for we observe that this account professes to be exclusive of the expenses annually incurred for repairs, and charges made in buildings already erected?—That entire sum was expended on new buildings, and we still require more for the decent accommodation of our Students; even now we have five or six in some rooms.

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Examination of
Rev.
Philip Dowley,
24 October 1826.

YOU hold the situation of Senior Dean in the College of Maynooth?—I do.

How long have you held it?—I have been six years in the situation of Senior Dean, and four in that of Junior Dean.

Did you hold any office in the College before you were Junior Dean?—No; I was appointed Junior Dean in June 1816, at the termination of my collegiate course.

Were you educated in the College?—Yes; I read four years in the College, having made the previous part of my studies in the Diocesan Seminary at Waterford.

By whom was the Diocesan Seminary kept?—It was kept under the patronage and immediate direction of Doctor Power, formerly the Roman Catholic Bishop of the diocese of Waterford.

Was it a Roman Catholic Seminary?—Yes.

Into what class were you admitted upon your entrance into the College?—Into the class of Natural Philosophy.

In what year were you admitted?—In 1812.

Who was at that time the Professor of that Class?—Mr. Darré, a French gentleman, who has since returned to France.

Was the instruction given to that class at that time, different from what has been given since?—The course of studies at that time was not so extensive as it is at present; and a philosophical apparatus has been since procured for the College, which is deemed a great improvement in that department.

Have you observed any material change in the general character of the course of study since you have been acquainted with it?—Yes; I think a very considerable improvement has taken place in the general arrangement of the studies, and the classes in the College; at that time there was no class of Rhetoric. The classical department consisted of one class of Greek and Latin; since that time there has been a chair of Rhetoric established, which is a very great improvement; I speak also in reference to the improvement which has taken place with respect to the chair of Natural and Experimental Philosophy.

In what respect?—The course of studies in that department has been latterly more extended; and the course of experiments which the Professor is enabled to give the Students tends greatly to their improvement.

Has any particular change taken place in the theological instruction given to the Students?—At that time the place of the Professor of Scripture was not so regularly filled, nor were the lectures so uniformly given as they have been since.

Since which time?—Since the year 1812 in which I entered College.

Has the establishment of the Dunboyne class produced any marked influence upon the Institution; do you think it has animated the zeal of the young men in the inferior classes, with the hope of promotion to that class?—Yes, I think it has operated as a stimulus to the Students to distinguish themselves in their respective classes, and particularly in the classes of Divinity and of Sacred Scripture.

With regard to the Dunboyne Students themselves, what influence do you think the institution of that class has had upon them, do they continue to improve themselves to any considerable extent?—It has an influence tending very considerably to their improvement.

More so than if they had gone out of the College at the usual time?—Considerably more.

Was the Dunboyne class instituted when you were there?—Yes, it was instituted a few years before I was appointed Junior Dean; there were very few in the Dunboyne class at that time.

Were you yourself one?—No.

Will you be so good as to describe what are your duties as Dean?—As Dean, I am charged with the immediate superintendence of the discipline of the College; it is my duty to attend to the morals, dispositions, and conduct of the Students, and to assist at the spiritual exercises of the community; these are the general duties I have to discharge.

Will you describe in what manner your superintendence is exercised;—I cannot give a more distinct idea of the manner in which the superintendence is exercised, than by saying it is my duty to see that the rules and discipline of the College be observed, and that with this view I frequently pass through the several halls and corridors, visit the rooms of the Students, and thus ascertain whether they conduct themselves in public, and employ themselves in their apartments at their studies, as the rules and discipline may prescribe.

Are you present with them when they are in class?—No, while they are in class I am free from any duty of office, except that of visiting the rooms of the Students, which is occasionally done at that time.

Do you make any inspection of the rooms in which the young men sit to prosecute their own private studies?—Yes, I have a particular inspection of the rooms during the time of study, to see that the students employ those hours in the fulfilment of this important duty.

Is it part of your duty to inspect the books which the young men possess themselves of by their own means?—It is; the statutes point out such inspection as part of my duty.

In what way do the young men know what books they are permitted to have, and what are forbidden; is there any written list?—There is no written list of prohibited books in the College, but the Students are supposed generally, from their own knowledge and experience,

perience, to know that certain books are bad, and of course prohibited. So general is this knowledge amongst them, and so deeply impressed are they with the conviction that the introduction of bad books into the College must be attended with the most dangerous consequences, that we have seldom had occasion to enforce the statute made upon this subject. The only written list which serves to direct them as to the books they are permitted to have, is one which the Professor of English eloquence has occasionally given to the junior Students who enter his class; this forms a list of books which they may read with profit, in order to acquire correctness and facility of speaking and writing in the English language.

Does it not often happen that you find the Students in possession of books which you object to?—It seldom happens.

In what way are they enabled to purchase books; what bookseller have they access to?—They purchase them principally in Dublin; there is also a person who purchases books for the most part at the public sales which take place in town, which he offers for sale at our Porter's lodge; from him they purchase a good many.

Is there any check upon the sale of those books at the Porter's lodge?—There is a catalogue of the books required before they are offered for sale; and if upon inspection it is found to contain any objectionable book, that work is struck off the catalogue and its sale is prohibited.

Do you allow books to the senior classes which you would deny to the junior classes the liberty of using?—In the rooms, or in the study halls, we do not allow the use of any books to the senior Students which we would prohibit to the juniors; but in the library there is a latitude allowed to the senior Students with regard to works connected with their studies in divinity, which is not permitted to those in the lower classes.

Is it any part of your duty to superintend the studies of the young men when in the library?—It is part of my duty to superintend their studies in the library, as well as in their rooms, and in the study halls; but as the young men are under the inspection and control of the Librarian, or the Sub-librarians, his assistants in office, while in the library, any interference on the part of the Dean is deemed almost unnecessary; it is however a duty which he sometimes discharges.

At what hours are the Students sufficiently at leisure to be able to read books in their own rooms?—They have some time upon Wednesdays, upon Saturdays and Sundays, and an hour from five till six in the evening upon every day in the week which may be occasionally devoted to the reading of books not immediately connected with the class business. The entire of the summer vacation; the short recesses at Christmas and Easter may be devoted to similar studies.

In point of fact do they study much in books which it is not necessary that they should study with a view to the lectures?—The divines do not, during the months of study, read many works that are not immediately connected with the department of Divinity or of Sacred Scripture.

Is that on account of there not being time for such reading?—It is.

What is your duty with respect to the letters received by the Students?—Merely to receive them in the refectory and have them delivered to the Postman.

In what way is the communication which the Students may have with persons not resident in the College, regulated and superintended?—There is scarcely any restraint upon the Students with respect to such communication; the only check that I conceive as having any influence in restraining that communication is, that the Dean receives the letters from them in the refectory, and holds them till they are called for by the postman; this has an influence, a slight one I must allow, in preventing persons from writing too many letters, or opening too extensive a correspondence that might interfere with their application to study; it also may have another influence in deterring them from corresponding with persons of suspicious or improper character.

What may be the number of letters sent out each day?—The number of letters is sometimes very considerable; it is very variable; at certain seasons of the year the number of letters perhaps is sixty, that is the greatest number, sometimes the number is forty, thirty, twenty, and sixteen in a day; it very seldom happens that the number is so great as fifty or sixty.

Did you ever know an instance in which it was thought necessary to open a private letter addressed to a Student?—No; the Dean has no authority to do so; nor is it considered that there is any power vested in the President, or in any member of the administration of the College to open the letter of any Student, whatever the necessity of any case may be, or however great their anxiety as to the correspondence which a Student may hold; they could never think of recurring to an expedient for which they have no warrant, and which is so directly contrary to the laws.

The question was not meant to refer to the opening any letter before it arrived at the hand of the Student; was there ever a case in which a letter, after it had been received by a Student, and opened by him, was afterwards read, contrary to the wish of the Student, upon the examination of his papers?—Yes, there is a power vested in the Dean by the statutes, of examining and reading the papers, and the open, not the sealed letters of the Students under peculiar circumstances. But in order to the exercise of this power on the part of the Dean, there is a form prescribed by the statutes which he is bound to observe; the form consists in this, that if he have any suspicion as to the correspondence of a Student, he is to consult the President, lay the grounds of his suspicion before him, and ask permission to inspect such correspondence. If the grounds of suspicion appear sufficient to the President, and that the case in question is so gross as to call for the exercise of this

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power, he gives his assent, and the Dean is then at liberty to inspect such papers and letters.

In point of fact have such letters been read?—Instances have occurred, but I must say very rarely, in which such letters were read.

Upon what occasions has it taken place?—I do not recollect precisely the circumstances under which it occurred.

You cannot recollect any particular instance in which it has occurred?—Not immediately; no instance has occurred, I suppose, within these last seven years. I cannot charge my memory at this moment with the circumstances under which at any time it took place. I am almost certain there was not more than one instance during that period.

Can you recollect what was the nature of the case; was it in reference to any impropriety with regard to religious or political feeling?—I am confident no case occurred during my time at College, having any reference to a religious or political feeling, in which the exercise of this power was deemed necessary; the cases in which it occurred must have had a reference to the discipline or internal government of the College. Upon reflection, I think there was an instance since I entered College, in which a Student had been removed for attempts to excite dissension, and disturb the good order of the community; and that shortly after his removal, or whilst at home during vacation, the Dean passing through the rooms recognized a letter from him in the possession of another, who had been suspected of being concerned in the same mischievous endeavours to overturn the order of the College, and that under these circumstances this correspondence was inspected.

Do you recollect any instance of expulsion from the College following such an examination of letters as you have described?—I know of no instance in which a Student was expelled in consequence of information procured by the exercise of this right vested in the Dean by the statutes.

What is the rule with respect to the admission of newspapers?—The Board of Trustees have made a law prohibiting the introduction of newspapers into the College; they have annexed the severest penalties to the introduction or reading of newspapers; but as the statute which they have framed upon this head, was not submitted to the Lord Lieutenant for the time being, as the Act of Parliament requires, it has not the force of law so as that we could feel warranted in inflicting such severe punishments upon those who are guilty of its violation. It is considered one of the bye-laws of the College, having of course considerable weight, and imposing a certain obligation upon the Students.

Have you reason to think that the rule is frequently broken?—I think, at present, it is not very much broken; in the course of last year, and particularly during a part of the preceding, I think the rule was violated to some extent, in despite of our efforts to prevent it.

Was there any discovery of the introduction of newspapers?—Yes, there have been some discoveries made.

Of late years?—Yes.

What punishment is inflicted?—From the nature of the law, as I have just explained, we can scarcely consider ourselves warranted in inflicting any severe punishment upon those who infringe the rule.

What course do you take when you find newspapers in the possession of any Students?—We have not discovered newspapers very frequently, but when we have succeeded, the usual course is to remonstrate with the Student upon the impropriety of his conduct, to remind him of the importance which the Board of Trustees attach to the observance of that regulation which prohibits the introduction of newspapers into the College; and convey to him an admonition, that he must expect to be visited with serious consequences, if he persist in the violation of the laws and discipline made to regulate his conduct whilst in College, and passed with a view of promoting the interests of the establishment.

With respect to punishments generally, what punishments have you the means of inflicting?—There are very few punishments inflicted in the College; the ordinary mode of proceeding at present is that pointed out by the statute, which directs that if the dean shall perceive any student neglecting his duty, or habitually violating any of the rules of the College, he shall cite that person before the President; and the President admonishes him, reminds him of the impropriety of his conduct, tells him that he has incurred the displeasure and censure of his superiors, by his disregard of the rules and discipline of the house, and that he must take care to conduct himself better in future; this, accompanied with some paternal and friendly admonition on the part of the President, is marked down as his first admonition. If he be found to repeat these transgressions, and to continue in the same irregular and disorderly manner of acting, he is cited a second time before the President, and admonished in a similar manner; if he persist, the same admonition is repeated a third time, and if after the third admonition he is found not to amend his conduct, he is liable to be removed from the College. This is the mode generally resorted to to preserve discipline.

Can you say, whether it is usual in other Roman Catholic Colleges that there should be no other mode of correction for offences, than admonition, followed, if not attended to, by expulsion?—There is a consideration that operates more powerfully than any punishment to which I have alluded, which is an apprehension on the minds of the Students, that if they do not shew good dispositions, respect for order and rule, habits of piety, and a regard for discipline, they are sure to be excluded from Orders.

Is that the usual course in Roman Catholic Colleges?—I believe so.

Is it not a very difficult thing to control slight offences by the application only of such severe

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severe punishments?—A young man is never denied Orders for a slight offence; denial of Orders must be the consequence of a grievous fault; when there is a question of slight offences, which are followed by an exclusion from Orders, they must be understood of a series of lesser irregularities, which show a want of dispositions in points that in our judgment are considered important.

Would it not be desirable to institute some system of slighter punishments better suited to slight offences?—Yes, I think it would be very desirable. I have had sometimes, seldom indeed, recourse to it; but that mode of bringing a Student before the President, and admonishing him, we do not consider a severe course of punishment, particularly as the person is not expelled till he proves his obstinacy in irregular conduct after the third admonition.

Is the admonition public?—No, private.

Is that found sufficient to maintain the discipline of the College?—That alone would not be found sufficient; but there are several other considerations influencing the minds of the Students, particularly the fear of exclusion from Orders, to which I have already alluded.

Are you in the habit of inflicting fines?—No; we are authorized by the statute to impose fines, but we do not resort to that mode of punishment.

Are the Students generally in a situation to be possessed of private funds of their own to any extent?—Several of them are in situations to possess funds of this description to some extent; there are others, I presume, who have barely what is sufficient to defray the expenses that must be necessarily incurred during their time in College.

Then evidently the mode of punishment by fine would be inapplicable?—With a great majority of the Students punishment by fine would not be inapplicable to the extent that we are authorized to inflict them; and I may observe that that mode of punishment was practised in the College for several years, but not since I was appointed to the situation of Dean, nor for some time before.

Has it often occurred since you have been Dean, that there has been resistance to the authorities in the College?—I do not recollect any instance in which there was resistance to the authorities of the College since I was appointed Dean.

What salary have you as Dean?—£. 112 British per annum.

What advantages or emoluments have you in addition to that?—None whatever, except that I have apartments and commons.

You have presented to the Commissioners a printed volume of the statutes of the College of Maynooth, published in 1820, and another printed volume, intituled, "Regula Pietatis et Disciplinæ domesticæ," published in the year following; are those printed volumes in the hands of the Students generally; do they know their contents?—They must know their contents perfectly well, as the statute must be read twice a year before the entire community; this regulation itself forms part of the statute.

In addition to that, are copies of them given to any of the Students?—The "Regula Pietatis" is put into the hands of the junior Students as soon as they enter College; the other book of statutes is in the library, and they may purchase it if any of them has a fancy to it.

Prior to printing the statutes in 1820, was any course taken to make their contents known to the Students?—Prior to that period the statutes were not read publicly before the community; there were very few copies of the statutes to be found either in Dublin or at the College. At what time exactly the reading of the statutes was abandoned I cannot say.

Was not the scarcity of the printed copies a reason the more for reading the statutes to the Students, so long as that scarcity existed?—Yes, it should appear an additional reason for the punctual reading of them.

Was it ever a subject matter of complaint, that they were not read; and further, that the Students could not learn their contents?—It was.

At what time?—Previous to the printing of the present edition of the statutes.

Was it not a well-founded complaint?—I do not think that the complaint originated in any injury which the individuals felt from the not reading of the statutes, but rather that they seized upon it as one of the grounds of complaint against an administration with which they themselves were dissatisfied.

Did not they complain very generally, that it had the practical effect of subjecting them to a rule of an arbitrary character?—I cannot say it was a general complaint; I know it was a complaint with some.

At present are there any bye-laws, rules or regulations, actually observed and practised in the Institution, that are not contained in one or other of the printed books now before the Commissioners?—There are a few. From a letter received this morning at the College from the Secretary, I apprehended that that question was likely to be put to me; on that account I have brought with me my copy of the statutes, which contains three or four regulations of minor detail, sanctioned by the Board of Trustees, which are enforced in the College.

[The Witness produced the same.]

Are there any regulations that are enforced in the College, other than the three you have now mentioned, and those contained in the printed volumes?—I do not immediately recollect any thing in the form of rule of discipline or a regulation enforced, that is not contained either in the statutes, or the "Regula Pietatis," or in those rules which I have submitted,

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with the exception of one duty, which is not specified in any of those regulations; it is, that the Students are obliged to attend a class of church music or learning to sing the Gregorian note, for half an hour on Wednesdays and half an hour on Saturdays.

Are we to understand then, that the Students are upon no occasion desired to do any thing, or expected to do any thing, that is not contained either in the printed statutes, in the "Regula Pietatis," or in those supplemental rules?—They are sometimes required to do certain minute things, such as to assemble in the prayer hall at a specified hour; at the time of Spiritual Retreat they attend to certain spiritual duties not specified in these rules or statutes. The importance of Retreats, and the necessity of conducting them, is pointed out in the "Regula Pietatis," but the manner in which they are to be performed is not determined.

Are there any bye-laws in existence that are not contained in the printed volumes?—I am not aware of any with the exception of those I have now submitted; there are a few regulations respecting the order and cleanliness of the Infirmary, which were made by the President last year, a copy of which I have brought with me.

[The Witness produced the same.]

Was there not some code of law that was understood under the name of Vetus Jus?—The allusion to Vetus Jus in the statutes I conceive to refer to the first statutes that were printed for the College; I may be mistaken, but I conceive that is what is alluded to.

But you do not think there are any unwritten rules of conduct now existing in the College, whether under the title of Vetus Jus, or under any other title?—I am quite satisfied that there are no rules of conduct or discipline, except those which I have already mentioned.

What is the hour of rising in the morning?—The hour of rising in the morning, during the months of September and October is, for the most part five o'clock; from the first of November till after Easter, the Students rise at six; and from Easter till the close of the academical year, they rise at five o'clock.

Do you recollect any time when the hours of rising were different?—I have been told, that at the commencement of the College and for some years after, the Students rose uniformly during the summer and winter months, at five o'clock.

Not at four?—Never at four.

Pray state any rules that may exist imposing silence on the Students, either with respect to the seasons of Spiritual Retreat, or any other periods?—Silence is to be observed by the Students in all parts of the College during the study hours, immediately before and after prayer, mass, and the participation of the sacraments; these are the periods of silence in the course of the year. During the Spiritual Retreats, which last sometimes four days and an half or five days, silence is observed during the whole time.

And during the whole night?—Yes.

How often do those Spiritual Retreats occur?—Twice a year.

At other times, the Commissioners are to understand that silence is enjoined, both during the hours of lecture and the hours of preparation for lecture?—Yes.

And also from the period of the conclusion of the evening prayer, till the commencement of morning prayer following?—Till the commencement of recreation immediately after breakfast the following morning.

During the entire of the night therefore silence is to be observed?—Yes.

Pray add together the periods of silence in the College, and mention how many hours out of the twenty-four, the rule of silence does not apply to?—The rule of silence does not apply to about forty minutes time of recreation immediately after breakfast, from half past eleven to twelve o'clock, from a quarter before four till five in the evening, and about three quarters of an hour after supper, upon four days in the week, Mondays, Tuesdays, Thursdays and Fridays; upon the Wednesdays the rule of silence does not apply to any time, except from morning prayer till breakfast, and during the hour of lecture from half past ten to half past eleven for the Philosophers and Humanists, and till twelve for the Divines, who have ordinarily half an hour's lecture longer than the Philosophers and Humanists; from that hour the rule of silence does not apply till six o'clock in the evening, except while the Students are at dinner; a few minutes immediately before dinner and supper, and from six till eight in the evening, as upon the other days of the week.

Does it not follow that generally speaking, there is something between three and four hours out of the twenty-four hours, to which the rule of silence does not apply?—Yes, upon four days of the week; but upon Wednesdays, Sundays and Saturdays, there is a much longer time to which it does not apply. The rule is observed to this extent only during what we call the study months of the year; during the summer vacation, the recesses at Christmas and Easter, and other intervals of relaxation which occur, the rule of silence does not apply, except to about an hour and half before breakfast in the morning and two hours in the evening from six to eight o'clock.

Is this regulation of silence merely a rule of academical discipline, or is there any thing of a religious duty understood to mix itself with it?—It is a rule of both religious and academical discipline. By its observance that quiet and stillness is diffused over the College, which is so favourable to study; temptations to idleness are considerably diminished, and interruptions to the studious from their more indolent or troublesome companions, almost wholly removed. In a religious point of view, it is deemed an observance of great importance from its immediate tendency to encourage a spirit of recollection and retirement, which it is the duty of ecclesiastics to cherish.

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As expressed in the statutes, "*Silentium ad pacem pietatemque fovendam, ad nutrienda studia, et animi perturbationes sedandas avertendasque maximé conducens, sancté omnes statutis temporibus servant,*" and again, "*Horis studiis assignatis, altum silentium per totum Collegium obtineat?*"—Just so.

Upon the whole are we to understand that silence is enjoined upon the Students at the times in which they are performing College duties, at the times at which they are at meals, and at the times at which they retire for rest?—Exclusively; never when they are at recreation.

Then in short, they are engaged in the performance of the College duties or supposed to be at least, during the whole of the day, except that portion of the day from three to four hours, in which they are allowed to indulge in conversation?—Yes; except the periods of the vacation which I already mentioned, and three days in every week on which the rule does not so strictly apply.

Pray describe particularly the manner in which the season of Spiritual Retreat is passed by the Students?—The manner in which the time of Spiritual Retreat is spent, is principally in spiritual reading, in exercises of piety in the chapel, in attending to spiritual instructions which they receive at that time, and in prayer.

How are the hours of the day which at other periods are allotted to recreation, passed during the season of Spiritual Retreat?—There is a distribution of time; certain duties are assigned to the several hours of the day, which points out to the Students the manner in which the whole time of Retreat is to be spent.

Is there any period of time allowed for walking or exercise at those periods?—There is a great deal of time allowed for walking in silence.

Do they walk in companies during that period?—They walk alone in silence.

May three or four be gathered together in walking, during that period?—Not together exactly; as they are not allowed to speak, they can have no inducement to walk together.

Is a breach of silence during the time of Spiritual Retreat, considered as a fault of that degree, as to require being mentioned by the person committing it in confession?—A person who by a violation of this rule contributes to disturb the order and recollection, which are so essential at that time to obtain the object proposed in Spiritual Retreat, must feel that he is doing wrong, that he is giving disedification to his companions, and of course that this is matter which may be mentioned in confession.

During the hour of dinner there is silence observed, with the exception of one who reads, is there not?—Yes.

Pray mention the nature of that reading?—The statute requires that a book of a religious tendency should be read in the refectory, during meals. The rule to which I refer is found in page 6 of the "*Regula Pietatis*," and runs thus: "*During meal times let there be continual reading, and first of all, let there be almost an entire chapter of the Sacred Scripture read; the rest of the time should be employed in reading some religious work calculated to improve the understanding, and at the same time to direct the will; towards the end of dinner, let the Roman Martyrology be read.*"

In what language is the Roman Martyrology read?—In Latin.

Where was it printed?—I do not exactly know where the edition which we read at present has been printed.

Is it an old edition?—I rather think it is; it is an Italian or a French edition, I cannot say which.

In what language is the chapter of Sacred Scripture read?—In English.

In what language is the other religious book, of which mention is made, read?—In English.

What species of religious book is it usually?—Generally "*The Lives of the Saints*," "*Sacred Biography*," "*Ecclesiastical History*," and works of piety.

Pray define exactly the meaning of the word "*feré*" in the statute, where it says, "*ac primo quidem totum feré Sacrae Scripturae caput legatur?*"—I conceive that the statute was so framed, as that if a person found the chapter of the Sacred Scripture longer than ordinary, he should not conceive himself obliged to read the entire; but this is a restriction that is seldom or never observed, for however long the chapter may be, it is usually read through.

You were educated at Maynooth?—I was.

Did you attend Dr. Delahogue's lectures?—Yes.

Were the principles which he inculcated in his lectures as to the Cis-Alpine doctrine, the same as those which are inculcated in his Tract "*De Ecclesia*?"—Precisely the same.

Are those principles held through the College?—They are held through the College, undoubtedly.

Has the Trans-Alpine doctrine ever been inculcated or encouraged in the College?—The Trans-Alpine doctrine has never been taught, inculcated, or encouraged in the College.

Do you know whether the same rules as you have stated to exist at Maynooth, with regard to silence, are imposed and followed in other Roman Catholic Colleges?—I think the rules of silence, in some Roman Catholic Colleges upon the Continent, are more strict than ours. I am sure that, in the Seminary of St. Sulpice in Paris, the rules of silence are more strict; that there is less time for relaxation than we have.

Do you happen to know of any Roman Catholic Colleges in which the rule of silence is less strict than in yours?—It is much less in Carlow, and in all the Catholic seminaries in Ireland.

Is it a part of your duty to accompany the young men when they walk out?—Yes, it is my duty, or that of the Junior Dean. It sometimes happens that neither finds it convenient

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to accompany them; on such occasions a Senior Scholar is generally appointed to conduct the young men.

Does any inconvenience result from so large a body moving about together?—Some inconveniencies do; they sometimes spread over too large an extent of country. On such occasions it is difficult to preserve order on the public walks.

Does that ever occasion complaints from the neighbours?—Sometimes. There are a few of our neighbours who sometimes complain that we commit trespass upon their premises; that we break down their hedges, and do some injury in that way. But the number who have cause, or feel any disposition to prefer such complaints, I must say, is extremely small.

Can you exactly recollect any books that you may have had occasion to take away from any Student, in the last year or two?—In the last year or two I recollect to have taken up some work, I do not recollect the name or the author. It was a work written against the tenets and doctrine of the Catholic religion, which I found in a Student's room. I believe this was the only one of that description I took up last year. It was a work which I would have permitted the same Student to read in the library, but we do not allow such works to be freely circulated in the College.

Is there any matter about which you have not been examined, that you would wish to state to the Commissioners?—I consider it would be extremely desirable that the several Faculties or Schools of the College were separated. The community is now grown so large, that in the course of time it will be found very difficult to preserve order and discipline. The class of Divinity is become so numerous, that the Students cannot make the proficiency which might be made in a smaller division, for want of sufficient exercise, and means of ascertaining their attention to study.

Is not provision made for that by the statutes?—There is not a provision exactly against the inconvenience to which I allude. The statute to which you refer, regards the lectures only which they are to receive from the Senior Scholars. The entire class of divinity, which may be divided into smaller portions for these lectures, forms one body under the Professor; and it so happens, that from its extent, the several Professors in Divinity cannot call upon a Student to give an account of the subject matter of the class more than twice in the year, and then only for a few minutes. From these two occasions, and the two general examinations alone, which are only of a few minutes each, the Professor can ascertain the talents of the Students, their attention to and proficiency in their studies.

Seeing that it must be known to the Students, that they are not likely to be called upon more than once or twice in a year to give an account of the subject matter of their studies, do not you think that circumstances may, in many instances, have the practical effect of making them neglect them?—I think, practically, it has not the influence to the extent that might be supposed, because they are under an apprehension that they will be called upon to answer in the entire matter they have studied, in the course of the year, at the public examinations. Hence, at the approach of the examinations, if they should have previously neglected their studies, they endeavour, by increased efforts, to make up for the previous loss of time. That often proves injurious to the health of the Student.

What provision would you suggest for that purpose?—I should desire to see the Rhetoricians and Humanists, the Classical Department, form one distinct house, the Philosophers another, and the Divines a third. I would suggest that the class of Divinity be divided, and two Professors be appointed for Dogmatic, and two for Moral Theology. By this means many of the inconveniencies felt at present would be avoided, and the Students in Divinity would have much more practice in the way of answering upon the subject matter of the treatise which they study.

Do you think it would be desirable to go so far as to divide one part of the Students altogether from the others?—Yes; I think it would be very desirable.

So as to form altogether a different establishment?—Exactly; in looking to the duties they will have to discharge, and the discipline that should be preserved in a Catholic Seminary, the obligation incumbent upon us of ascertaining their dispositions and fitness for the ecclesiastical state, I feel strongly the necessity of their being separated altogether, or of reducing the number of the College; if it is left under its present arrangement, I think it will be found very difficult after some time, in so immense an establishment, to attend to those several duties, to ascertain the dispositions of individual candidates for the ministry, to see how such numbers employ their time, and to prevent them from getting into habits of irregularity and disorder.

The building at present has accommodation for about four hundred?—Four hundred cannot be conveniently accommodated in it.

There is that number at present is there not?—There is that number, though not conveniently accommodated.

Are you aware of any intention of increasing the buildings, or the number of Students?—I am not aware of any intention to increase the number of Students; there is some idea I believe of increasing or improving the buildings, without adding to the number of the Students.

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Further Examination of the Reverend *Philip Dowley*; 15th November 1826.

THE Commissioners understand that there is a certain Confraternity, intituled, "The Sodality of the Sacred Heart of Jesus," introduced at Maynooth?—There is.

Who keeps the register containing the names of the members of that society?—I do.

Do you keep it by virtue of your office as Dean, or is it your spontaneous act as an individual?—The duty of keeping it is not attached to any office in the College; it was put into the hands of the Dean as the person more immediately engaged in directing the minds of the Students to practices of piety.

Are you a member of the Sodality yourself?—Yes.

Is any other superior of the College a member of it?—Yes; a few of the superiors are members.

If you were to be appointed to another office, and some other person were to be appointed Dean in your place, do you conceive that that other individual would keep the register as attached to his office, or would the custody of it still remain with you?—In that event, the register would be probably transferred to my successor in office, or it may be left in my hands, or put into those of any other superior in College, as the keeping of it is not attached to any situation on the establishment. It is so much a matter of indifference in whose hands it lies, that I entertain at this moment an idea of giving it in charge to some other, lest the relation in which I stand towards the community, as the guardian of its discipline, should have the slightest influence upon any individual in becoming a member of the Sodality; that it should be absolutely discretionary and optional with the Students to become members or not.

What number of members does the Sodality consist of?—About two hundred; a few of these are externs, persons living in the country, who have sent their names to some of their friends in College, and begged that they might be enrolled, as we have the privilege of keeping a register for this purpose.

What is the greatest distance at which any extern resides, whose name is enrolled in the register?—I think the greater number of the externs are from the counties of Meath and Westmeath; there may be one or two from the province of Connaught. I have no means of ascertaining it, except that the Students from those quarters have applied to me to have their names inscribed.

How long is it since the institution was introduced into Maynooth?—It was introduced in the year 1822.

At whose recommendation was it introduced?—At the recommendation of the Board of Trustees; I beg leave to say that I cannot help observing that it strikes me as somewhat singular, that so long and serious an investigation should take place at this Board, respecting a practice of piety established in the College, exclusively with a view of promoting ecclesiastical piety and perfection; and which in its nature, or in any thing connected with it, bears no relation to any civil duty, which as subjects, we have to discharge. My astonishment is increased, by the reflection that it is matter of notoriety, that Sodalities of the Sacred Heart, or of a similar description, are established in the several parishes throughout the greater part of France, in other parts of the Continent, and in several parishes in Ireland.

Pray state at whose recommendation the institution was introduced into Maynooth?—Doctor Troy, at the suggestion of the Board of Trustees, recommended its introduction into the College, by virtue of a permission obtained to that effect by the Most Reverend Doctor Murray, when at Rome in 1814.

The Commissioners would beg to suggest to your consideration, that the College had existed for 27 years without the introduction of the Sodality; they therefore felt a desire to know under what circumstances it was introduced?—Without being able to conceive the object of the Commissioners, I have stated what the circumstances were.

Is there any written entry in the minute-book of the Trustees, recording their desire that that sodality should be instituted at Maynooth?—Yes, the recommendation is found on the minute-book of the Board of Trustees.

Pray explain what particular sanction of the institution of such a sodality is necessary, as a matter of ecclesiastical discipline, after a wish had been expressed upon the part of the Trustees for its institution?—Neither the institution of this or of any other sodality, nor the works of devotion recommended by them, constitute a *necessary* part of ecclesiastical discipline; they are merely practices of devotion calculated to promote that piety which ecclesiastics ought to cultivate.

Pray state whether any of the inmates of Clongowes are members of the Sodality of Maynooth?—Not one.

Do you conceive that there is any tendency in the institution of the Sodality of the Sacred Heart of Jesus at Maynooth, to produce any particular connection or intercourse with the members of the society of the Jesuits?—None whatever that I conceive.

Is it a fact, that that sodality in its commencement was connected more naturally and more intimately with the order of the Jesuits, than other sodalities which are known to the Roman Catholic church?—It does not form a more intimate connection with that order than it does with any other in the world?—The Confraternity of the Blessed Virgin, as being the one most recommended and most prevalent among the Jesuits, would seem to

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connect its members more intimately with that body, if these sodalities formed any such connection as the question would seem to imply.

Pray state the origin of the institution of the Sodality of the Sacred Heart of Jesus?—The devotion to the Sacred Heart of Jesus, which is the object of the sodality, is very ancient in the church, as appears from the writings of St. Bernard, St. Bonaventure, and others; but I am not aware that any Confraternities of the Sacred Heart received the sanction of the Holy See, by the grant of indulgences, before the middle of the seventeenth century; about which time, or a little later, Clement the Xth imparted those privileges to some pious sodalities, under the title of “The Sacred Heart,” formed in the churches of the seminaries which were then under the direction of F. Eudes, in France, an ecclesiastic of distinguished zeal and great sanctity, the founder of a congregation of secular priests, whose principal object was to educate young ecclesiastics in the principles of science, and in sentiments of sublime perfection.

Has it not experienced considerable objection, and even some opposition on the part of many members of the Roman Catholic church?—Yes, for some time it had experienced objections similar to those raised against other objects of devotion in the church, and which continued to be urged till their nature was fully explained, and properly understood.

Will you explain the nature of those objections?—Some persons complained that the institution of a feast in honour of the Sacred Heart, would increase the number of festivals of devotion which they determined to be already sufficiently numerous; others alleged, that they did not comprehend why the heart of our Blessed Lord should be selected as an object of special devotion; and others, again, objected to the devotion, on the ground that they imagined it involved an adoration and homage of the humanity, or of a portion of the humanity of our Blessed Redeemer, prescinding from the divinity. This conception of the devotion was pronounced erroneous by Pius the Sixth, who declared “That the adoration is directed to the heart of Jesus as the heart of the Person of the Word to which it is inseparately united.”

Is it not an historical fact that Father Claude la Colombiere of the Society of Jesus was the first Roman Catholic ecclesiastic that was concerned in the establishment of the Sodality?—That Confraternities of “Devotion to the Sacred Heart,” existed before his time I am convinced; that some of these obtained the sanction of the Holy See, is equally certain; and from the nature of the devotion itself I must infer that it existed at all times in the church.

We have before us a book that bears this title, “The Mass of the Sacred Heart of our Lord Jesus Christ, appointed to be said on the Friday after the Octave of Corpus Christi. Dublin, printed by P. Blenkinsop, 129, Capel-street, stationer to the Roman Catholic College, Maynooth.” In that book the origin of the Society is stated in page 9, as follows: “On a certain day within the Octave of Corpus Christi, Jesus Christ appeared to the Mother Mary Margaret, a holy Nun in the Convent of the Visitation of our Blessed Lady at Parroy, in the province of Burgundy, and spoke thus to her: ‘Thou cannot,’ (says he) ‘testify thy love for me better than by doing what I have so often asked at thy hands;’ and disclosing his sacred heart, he said, ‘Behold this heart, which has loved mankind so tenderly, and spared nothing even to the wasting and consuming itself in testimony of its love; and yet in return I generally meet with nothing but ingratitude, contempt, sacrileges, irreverences, and coldness, even in the very sacrament of my love; and still what more sensibly affects me, is, that I receive this usage from hearts peculiarly consecrated to my service. Wherefore I demand of thee that the first Friday after the Octave of the Blessed Sacrament, be consecrated to a special feast in honour of my heart; that a solemn reparation of honour, and a public act of atonement be offered to it on that day, and holy communion received, with an intention to repair by it, as far as possible all the injuries and affronts it has received when exposed on the altars; and I promise it shall dilate itself to pour profusely the gifts of divine love on all such persons as shall pay to it this homage, and induce others to the performance of the same religious office. Address thyself to my servant N. and bid him from me to do all he can to establish this devotion.’—It is evident from the context of this revelation. 1. That Jesus Christ wishes to establish a particular devotion to his sacred heart. This is what his words express, this is what he asks of this holy soul. He declares that nothing can be more agreeable to him. He therefore commands her to address herself to his servant, and to desire him to do all that he can to establish this devotion. He will have it to be a particular festival, and appoints a day for its celebration. 2. It is equally evident, that all this is to be understood of the heart of Jesus Christ, in its proper and natural state, and not in a metaphorical sense. It is evident from his opening and showing his heart. Behold that heart, &c. He speaks of the heart which he shows. It is this heart he wishes to be honoured by a particular festival. We can give no other sense to the repetition of the word heart in this revelation, without offering violence to the words and to the actions of Jesus Christ.” And again in page 21, there is the following passage: “Happy to find that the devotion was to be established, she trembled at the thought of being employed in it, her youth, her natural diffidence, and her retirement from creatures, made her conclude that the execution of the design, must, in her hands, be impossible. Under this impression, she studiously concealed the revelation. But God still urging her to obey, she at length conceived that she could no longer resist without guilt. Father Claude la Colombiere, of the society of Jesus, coming providentially to Parroy, she determined to open herself fully to him. This holy man whose eminent sanctity and excellent writings still preserve his memory fresh in the minds of the faithful, full of the spirit of
“ God

" God, not content with hearing from her mouth, all that had passed as above mentioned, obliged her moreover to deliver in writing, a circumstantial account of the revelation she had received, and so long concealed, concerning this devotion to the sacred heart. We have in the foregoing chapter quoted and explained it." Do you consider the passage referred to in that book as containing a true view of the origin of the Society?—Not having read the work that is now produced, I am unable to pronounce that it is inaccurate as to the account which it gives of the origin of this devotion. In passages different from those referred to, perhaps an authority may be found to give this exercise of piety an earlier origin, and which may be reconciled with the publicity which it receives from the circumstances just mentioned.

You observe that the work is printed by Blenkinsop, the stationer to the Roman Catholic College of Maynooth, and it is a fact that it contains no other account of the origin of this sodality but that to which your attention has been called?—I perceive that the work has been printed by him, but from that circumstance it derives no sanction or authority upon which I can rely.

Do you conceive that Blenkinsop, under the circumstances of his connection with Maynooth, would publish a book of this description, without the approbation of some ecclesiastical authority?—I am satisfied that he would; as I am convinced that Catholic booksellers in town have not unfrequently printed books of devotion which are in many respects inaccurate, without taking the trouble or precaution of procuring the approbation of the proper authorities.

When an authority is granted for the publication of a work, is it not generally stated in the beginning of the work, that it is published by such an authority?—Yes; the circumstance of his being stationer to the College of Maynooth, gives that book no sanction or authority whatsoever.

Is there any statement in the work going to show that it was published by authority?—There is none.

Has not Blenkinsop printed many books for the College of Maynooth?—I am not aware that he has ever printed a book for the College of Maynooth. I would observe, however, that I should not take on myself to pronounce that book to be inaccurate from what I have seen of it. I should require to read the book through in order to give an opinion of its accuracy.

From the absence of any statement in the commencement of the work that it was published by authority, does it appear to you that there is negative evidence that it was not published by authority?—It does clearly.

Is there any other account of the origin of the Sodality than that which you have read in the book now shown to you, that you conceive to be a more correct statement; if such be the case we will be obliged to you to mention it?—I am not aware of any, except that to which I have already alluded.

Was not the time of Claude la Colombiere, referred to in this passage, about the close of the seventeenth century?—Yes.

We beg now to direct your attention to this passage in page 22, "The works of Father la Colombiere were published after his death, and among the rest, the journal of his Retreats, which, among other things, contained the revelation we are speaking of; another Jesuit going to Parroy, and enjoying the confidence of this holy nun, published a Treatise on the Devotion to the Sacred Heart of Jesus." The passage referred to has been read to you merely to suggest, that as the society appears to have originated with one member of the society of the Jesuits, so it is here stated, in the next place, to have passed into the hands of another?—I should not conclude from the passage that has been read, that the Sodality is connected with the society of the Jesuits; the fact of the papers of Father Colombiere having fallen into the hands of another of that order, does not more fairly warrant the inference, that this devotion is an institute of the Jesuits; that its members are in connexion with that society; than it may be justly denominated an institute of the Carmelites, and be supposed within the reach of their influence and direction, had this nun selected a friar of the Carmelite order, as her director, and that through him her pious sentiments had been communicated to the public.

We now beg to direct your attention to a passage in page 137 of the same work. There is "The devout clients address to St. Aloysius," which begins thus "Angelical youth, Aloysius, by the particular appointment of God's vicar upon earth, patron of those who apply to studies;" in the litany which follows, addressed to St. Aloysius, he is thus addressed, "St. Aloysius, model of young Students, particular client of St. Ignatius, pray for us." Do not you think that the tendency and bearing of the passage which has been read from this litany, is to point out St. Aloysius, who was a member of the society of the Jesuits, as a peculiarly appropriate pattern and model for young Students?—Yes; although I admit the tendency and bearing of that passage be to recommend St. Aloysius as a model of young Students, I cannot perceive how the arbitrary, unauthorized insertion of prayers to St. Aloysius, and devotions to the Sacred Heart in the same tract, establishes a connexion between the members of the Sodality and the order of the Jesuits.

Is the litany of St. Francis Xavierius enjoined to be read by members of this Sodality?—By no means; it forms no part of the devotion of the Sodality.

Is it in any manner necessarily connected with it?—It is in no manner whatever connected with it.

Is the litany of St. Aloysius, from which a passage has been read to you, a litany which is to be read by the members of the Sodality of the Sacred Heart?—No, it is prescribed as no part of the devotion of the Sodality of the Sacred Heart.

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We beg, however, that you will look at the table of contents of the book in question, and say whether you conceive that it is not a book connected with the Sodality of the Sacred Heart of Jesus; you will observe that it professes in the title page to be "The Mass of the Sacred Heart of our Lord Jesus Christ appointed to be said on the Friday after the Octave of Corpus Christi." [*The book being handed to the Witness*]?—I perceive from the title page and contents, that it professes to be a book connected with that Sodality.

Can you form any opinion, looking at the whole of the book, which the Commissioners beg you will again examine, whether it is adopted or made use of by the members of the Sodality of the Sacred Heart?—I presume from the title and the nature of the work that it must fall into the hands of many members of the Sodality of the Sacred Heart. I am not aware that it is used by any in the College of Maynooth.

Do you conceive that if that book with that title, were to fall in the way of the members of the Sodality at Maynooth, that they would or would not consider it to be a legitimate volume for them to make use of for the purposes of the Sodality?—They might consider it as a book of devotion in which many useful prayers and appropriate devotions for the Sodality may be found, without deeming it a work of authority.

Could they consider it a book which they were bound to use?—By no means.

We have understood you to say, that there is no binding obligation upon any member of the Sodality, either with respect to that book or any other?—No, there is no binding obligation with respect to any book whatsoever, nor with respect to any thing connected with this particular exercise of devotion. It is entirely left to the discretion of individuals to become members, or to comply with its pious conditions.

The Commissioners have before them a work, intituled, "The pious Sodality of the Most Sacred Heart of Jesus, universally propagated throughout the Christian World," to which is added, "Fifth Edition improved, with the approbation of Most Reverend Dr. Murray, A. D." Is that book in general circulation amongst the members of the Sodality?—Yes, I think that work is in general circulation among the members of the Sodality in Ireland.

Do you consider that work to be a work of authority?—Yes; for it bears the approbation of the Most Reverend Doctor Murray, upon the title page.

Do you consider that the other work to which your attention has been called, is a work of authority?—I cannot consider it a work of authority, as it appears to have been printed without the approbation of any ecclesiastical superior.

Do you consider it as a work that in point of fact, is not made use of by the members of the Sodality of the Sacred Heart?—I cannot say; but seeing that the book has been printed and sold in Dublin, I must presume, that it is in the hands of some of them.

Do you not conceive it possible that persons who are anxious to bring the peculiar views of the Society of the Jesuits into repute in this country, might have recourse to the expedient of publishing the volume in question, and of incorporating with it in furtherance of their own views, a variety of passages calculated to produce that effect?—The idea of such an expedient I must admit is possible; but from my knowledge of the work in question, or from those detached passages read to me, I am unable to draw such an inference; I am unwilling to believe, that the work was ever compiled for this ingenious purpose.

For the purpose of trying the question whether this book has been published with that object, we beg your attention to the following passage, in page 128; "For the more effectual prevailing with St. Francis Xavierius, it will be convenient every day to make a special commemoration of Saint Ignatius of Loyala, whom St. Francis Xavierius honoured, respected and loved, as his father, master and superior. Upon one of the nine days, the person performing this devotion must confess and communicate, making a most diligent preparation to please God and St. Francis Xavierius, for the more ready obtaining of the thing desired;" Can you have any doubt that the publisher of that book, wished to create in the mind of the members of the Sodality who might read that book, an excessive veneration for the order of the Jesuits?—I should require to read the work through, to be enabled to give an opinion as to the particular views or motives, which influenced the mind of the individual who gave this tract to the public. The compiler of this little tract might have entertained a particular devotion to those two eminent Saints, without any settled intention of furthering the views or interests of the society to which they belonged. The litanies and exercises of peculiar devotion from which those passages are selected, might have been added to swell the bulk of this little volume, and thus by an increase of price insure to the publisher an increase of profit. I can suppose it originally published even by a Jesuit, without imputing to him this concealed object. The frequent, almost continual consideration of the lives and virtues of those Saints of his order, may have an effect of exciting in his mind a peculiar veneration for them; his zeal to extend their honour and patronage, may impel him to recommend them to the faithful as patrons, or models in virtue, without intending thereby to create, in the minds of the readers of his works, an excessive veneration for the society to which he himself belonged.

Have you observed that the passage which has been last read to you, is a passage taken not from the devotion of the Sacred Heart of Jesus, but from matter added amongst other matters at the end of the devotion to the Sacred Heart of Jesus?—I have not been able to observe that, being scarcely at all acquainted with the work. But I perceive it now.

Is not the very circumstance of its being interwoven with a book professing in the title page to be the Mass of the Sacred Heart of Jesus, a proof of a wish existing somewhere of bringing the honour and merits of the leading Jesuits under the more particular consideration of the members of the Sodality?—These passages have a direct tendency I acknowledge,

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Examination of
Rev.

Philip Dowley,

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ledge, of impressing on the minds of the readers of them, the idea, that the original founders of the Society of the Jesuits were eminent Saints. But what motives influenced the mind of the person, who gave insertion to them in this work, I am not prepared to determine. A wish to the effect alluded to might have existed. But neither the title or contents of this book appear to me as evidence of the fact.

Are you prepared to say that the book, such as it is, (and you are requested to examine it more particularly,) would be disapproved of as an improper book for the use of the members of the Sodality of the Sacred Heart?—Yes, I am prepared to say, that from any extract read to me, it would not be disapproved of as an improper book for the members of the Sodality. It may contain errors and objectionable matters which would render it an improper book for their use. But of this I am not aware.

You are requested to examine this book at your leisure, and to communicate to the Commissioners, whether there is any portion of it that you think would render it an unfit book for the Students at Maynooth, who may be members of the Sodality to make use of?—As there is no intention of putting this book into the hands of the Students at Maynooth, and as we feel no disposition to recommend books of any description to members of the Sodality elsewhere, I would, with great deference to the Board of Commissioners, beg leave to say, that I do not perceive how it becomes incumbent upon an individual filling the situation I hold in the College, to offer an official opinion of a work, which a bookseller in Dublin has published at his own risk and discretion.

Do not you think it a very natural and a very probable event that a book published with this title in Dublin, by the stationer to the Roman Catholic College of Maynooth, should fall into the hands of the Students at Maynooth, who are members of that Sodality?—As there is another more convenient little tract published by authority on the subject in the diocese, this is not likely to meet with much encouragement with us. Should it be found in the College of Maynooth, it shall be taken up, examined agreeably to our statutes, and if it be found to contain any thing exceptionable, its use must be prohibited to the Students.

The Commissioners will beg to point your attention to this recital in the Letters Patent of Aggregation constituting the Sodality, which will be found at page 89, of the Work: "And whereas a confraternity of the Sacred Heart, erected in the church or domestic chapel of the English Fathers of the Society of Jesus, at Bruges, has applied to us through its solicitor in Rome, Signior Joseph Monionelli, in order to obtain leave to be thus associated to ours, and to share in all its privileges and grants; we have thought fit, considering the many good works of piety, penance and charity performed in that confraternity at Bruges, (which as to all essentials is modelled upon the same plan as ours) to unite and associate it to our arch-confraternity, pursuant to the power given us for this purpose by the Holy See; and we grant to it and its members all the indulgences and particular favours mentioned in the Pope's briefs, still keeping within the terms of the decree of Clement the VIIIth, which directs such associations and communications of spiritual treasures;" does not that paragraph suggest to you, that there is more particular connection than you apprehended to exist between the Society of Jesus and the Sodality of the Sacred Heart?—None, more than I had already apprehended.

Does that paragraph do more than show this, that amongst some Jesuits who were at some particular period at Bruges, there was a Sodality of the Sacred Heart established?—Nothing more.

Pray state your view of the advantages or inducements to belong to the Sodality, that are connected with the Institution?—They derive those advantages which arise from a frequent and devout contemplation of the infinite love which glowed in the heart of Jesus, for the redemption and salvation of man; this exercise of piety tends to excite in our hearts corresponding sentiments of gratitude and love. They enjoy also the benefit of indulgencies, granted by the Holy See to all the faithful where this sodality is established. In fine, they have no inducements or advantages, as members of this pious confraternity, but such as are entirely and exclusively spiritual and religious. Here, with sentiments of great respect for this Board, I beg leave to submit, whether subjects purely and strictly religious, practices merely of Catholic discipline adopted in the College, are legitimate matter of investigation. The authority of the Visitors of the College is restricted by Act of Parliament, and does not extend to points which belong exclusively to the doctrine or discipline of the Roman Catholic religion. Whether the powers of this Commission are more extensive, it is not for me to determine.

[The Witness was informed that the question would not be pressed.]

Was Dr. Lingard, the author of the History of England, at any time a Professor in the College at Maynooth?—He was appointed Professor of the College, by the Board of Trustees, but did not accept of the situation.

Is there any Professor of the Irish language now at Maynooth?—The place of Irish Professor is vacant at present.

How long has it been vacant?—About two months.

Is it in contemplation to have it filled?—It is.

What has been the course of that Professor's duties?—His course of instruction consists in teaching the Irish Grammar, the Elements of the Language, and in directing his pupils in the translation of the Sacred Scriptures into the Irish language; in giving rules or assistance to compose or translate sermons into the language.

What Students attend his class?—The Students of the second year in divinity.

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For that year only, or during the entire of their stay in the house?—For that year only. By a regulation of the Board of Trustees, the Students of the second year in divinity are obliged to read in the Irish class; that is, the Students from those parts of the country where the Irish language is prevalent.

What proportion of the Students of Maynooth do you think are able to maintain a conversation in Irish?—I should suppose something over one-half.

Do not you conceive the Irish language to be much less prevalent now throughout the country than it was ten or twenty years ago?—Yes, I think it is.

Do you think that its declension is to a very great extent?—I am not sufficiently acquainted with the country to be able to give an opinion as to the exact extent, but I am confident that it has been on the decline for some years.

By whom are the Monitors appointed?—Their appointment is vested in the Dean, but the ordinary mode of their nomination is, that they are selected by the Dean and proposed to the President for his approbation. In his absence, the Vice-President approves of the selection that is made.

Are the Monitors selected from every class of the Students, or from the Divinity class exclusively?—They are taken exclusively from the divinity class.

Are their duties confined to the superintendence of the Students of that class, or do they extend to all the Students in the house generally?—They extend to all the Students of the house.

Have any complaints ever been made to the superiors of the house, of the manner in which the Monitors discharge their duties?—I do not recollect that complaints to any extent have been made to the superiors of the College upon that subject, during the last twelve or thirteen years; there might have been a particular instance in which an individual felt grounds of complaint, but any thing like a general feeling of objection to the manner of discharging their duties has not existed in the College during that period.

Are the Monitors in general favoured by the superiors?—They are not favoured by the superiors because they are Monitors, but they are generally entitled to favour upon another ground, that they are the best conducted and generally the most talented portion of the Students of the College. They owe their appointment to these recommendations.

Appendix, N° 17.

Examination of the Reverend *Patrick Joseph Carew*;
Thursday, 26th October 1826.

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Examination of
Rev.
P. J. Carew,
26 October 1826.

YOU are Professor of Greek and Latin in the College of Maynooth?—I am.

How long have you been appointed to that Professorship?—Two years last September.

What salary have you as Professor?—My nominal salary is 80*l.* Irish; from that there is a deduction of 30*l.* to be made, which is allowed for grocery.

Is your salary smaller than that which was enjoyed by your predecessor?—Yes, 30*l.* less.

Was any reason for that stated to you upon your appointment?—No reason whatever; the regulation was made before my appointment.

In other respects are you upon the same footing as the other Professors?—Yes.

You live in the house, and at the same table with them?—Yes.

Will you describe, as far as it has come within your knowledge, in what way the Professors are selected?—I believe the regulation by which they are appointed at present, commenced with me; before that, I believe, they were appointed at the discretion of the Board of Trustees; but the statutes underwent a revision some years since, and at the time that the Humanity chair became vacant, the new statute requiring the chairs to be filled by *concursus*, the Board ordered it to be enforced, and a *concursus* was announced, but no opposition having been made to me, I was appointed; since that time the same mode has been adopted in filling up the chairs.

What Professors have been appointed since that time?—Dr. Kelly, the R. C. Bishop of Dromore, was appointed without opposition to the chair of Theology; after him, Dr. Higgins, who is now Professor of Theology, and Dr. Callan, who is Professor of Natural Philosophy.

When you offered yourself as a candidate for that Professorship, did you undergo any particular examination as to your qualifications?—The knowledge which the Trustees had of my previous studies in the College, they considered a sufficient testimonial of the acquirements I had made.

In point of fact, there was no examination?—No; since that, lest persons without proper qualifications should be introduced to the Professorships (for the statutes allow a person not educated in the College to stand for a Professorship) a rule has been made by the Board, requiring that when there is no opposition, the candidate should be subjected to a particular examination.

At what time did you enter the College as a Student?—In the year 1817.

How long did you continue as a Student?—I was six years going through the regular course; I was appointed to the Dunboyne establishment after the regular course, and after having been on the Dunboyne some time, I was appointed to my present situation.

Were you only one year in the Dunboyne class?—Only one year.

Did

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Did you obtain any premium during the course of your studies?—I did; I obtained a premium in the Humanity class; in the class of Natural Philosophy. In the class of Theology, I obtained six premiums, and on the Dunboyne I obtained two.

From what diocese were you originally recommended?—The diocese of Waterford.

By whom were you ordained?—By Dr. Murray.

Did you ever officiate as priest in any parish in Ireland?—Never; I never left the College since I entered it as a Student, except at the time of vacation.

Were you in the habit always of going to your friends at the time of vacation?—For the most part the Superiors and the Board are not willing that the Students should leave the house at every vacation; I left at two vacations during the course.

Will you state whether, for the most part, the young men who go into the College keep up their connection with their relations and friends?—The communication by letter is constant between the Students and their friends during the time of their course; in every case that I know of, it was always constant; with regard to going home at vacations, some of the Bishops obliged their subjects to write to them when they have any occasion to go home at vacation, when family circumstances may make it necessary. Some of them are very strict in this respect, and not at all willing to give this indulgence to them; other prelates are not so strict, and the Superiors of the house, when the Bishops have not issued any prohibition, generally speaking, allow them, especially when the physicians recommend them to retire to the country for the vacation; for the most part I suppose that every Student goes home two or three vacations during his course.

What do you understand to be the reason why the Superiors in the College wish that the young men should not avail themselves of the permission to go home every vacation?—The principal reason, I understand is, that they have an opportunity of improving themselves very much; during vacation the library is open, and the Students who have access to it are allowed to spend two or three hours a-day in it; and in the junior classes, lectures are appointed in Logic and Natural Philosophy, and the Board wish that the Students should avail themselves of those opportunities. They have also other reasons of a moral kind which influence them; there can be no doubt that the Students sometimes suffer in their morality, by going home at vacation. The intercourse with society sometimes diminishes that piety for which they before were remarkable, and they consider that by their remaining in the College during the entire time allowed for the College course, they will enter the ministry with more pious and fervent dispositions than they otherwise would.

How many persons were in the Dunboyne class when you were in it?—I think about 10; I am not very positive as to the number; this was about the number at the close of the year. In the early part of the year there were, I think, 16 or 17.

Will you be so good as to state, as nearly as you can recollect, what books you were possessed of, being your own private property, during the first year that you were a Student at Maynooth?—The first year I had only books connected with the classical department.

Will you state what books they were?—To distinguish between the books that were actually my own property, and those that I had got a loan of from my friends, I could hardly do; but I recollect that the course of classics required that we should have the ordinary school books, such as Horace, Livy, Homer, &c.

Had you the books mentioned in the card?—The card was not enforced at that time, though the books pointed out were nearly the same; we were also obliged to read Demosthenes, Homer, Horace, Livy, &c.

Had you those books of your own?—Generally I had; when I found it convenient to borrow such of them as I had not, of course I did. I had the ordinary school books of my own before I came to College; but when I came to College some of the books that were required there I had not; those that I had not I borrowed.

In the first year, what instruction did you receive on subjects connected with Religion?—There was a class of Scripture which was superintended by Mr. Montague, the Vice-President; he explained a portion of the Old Testament during that year; there were also catechetical instructions given by him during that year; and during the succeeding year, viz. the first year of the course of Philosophy, the same plan was followed up.

What books were you possessed of, with a view to enable yourself to take advantage of the instruction given by him?—I had Reeves's History of the Bible; others had the Douay version. Such as happened not to have the Scriptures, or this history, generally borrowed one. We were obliged to commit one or two chapters to memory; since that, there has been a regulation made, to oblige every Student, on entrance, to procure a Bible of his own.

That was not the regulation when you were in the class?—No.

Were you, in point of fact, yourself possessed of either a Bible or a New Testament?—I was of a New Testament, but not of a Bible. I had Reeves's History of the Bible. I got a large one with annotations, afterwards, as a premium. I had also the Greek Testament.

When did you obtain that as a premium?—In my Theology.

How soon after you entered did you get a New Testament?—I had a New Testament when I entered, but I did not bring it with me from home; I sent for it in some time after my entrance. I found no difficulty in procuring a loan of one, when I required it.

Had the young men in the class in which you were, Testaments in general?—Understanding the question to apply to the Old Testament, they must have been very common among them; otherwise they would not have been able to prepare their lecture twice a week. This must be understood of the second year, when the History of the Bible began to be but little used in class.

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Examination of
Rev.P. J. Carew,
26 October 1826.

Can you state, in point of fact, from your own knowledge, that many of them were in possession of Testaments?—I could not say what number possessed them as their own. I believe that many could have procured them in the College.

Do you think there were only a few, or do you think that the greater part were possessed of Testaments?—I rather think at that time the younger Students, for the most part, borrowed them.

What year do you refer to?—The first year, and second also.

Was there a regulation requiring them to procure Testaments of their own?—Not at that time. Since that time there has been a cheap edition of the New Testament printed by Coyne, and they are able to get them more easily. There was the small edition of the Douay Bible, divided into five volumes; and as the Students in the Theology class generally read the New Testament, they had no difficulty in lending the volumes of the Old Testament to the Junior Students.

Had the Students in Theology, in general, copies of the New Testament among themselves?—The copies must have been very numerous, otherwise they could not have prepared for the class.

In point of fact, do you believe that the great body of the Students of Theology were severally provided with the Testament in general?—In general, I rather think they were.

Can you go a step beyond opinion upon the subject; can you say that you know, that as many as one half were in possession of the Scriptures as their own private property?—I would not like to state that positively.

What is your belief?—I think they were.

Speaking of a period as far back as the time when you were yourself in that class?—Yes.

Have you any knowledge upon that subject now?—I believe that they have a greater number of copies of the Scriptures now than they ever had, in consequence of the new regulation, and in consequence of their having the opportunity of getting the Bible much cheaper than they could get it then.

Will you describe the course that is pursued in the Scriptural lectures that are given in Mr. Browne's class?—The plan that was followed in my time, and which I understand is persevered in, was, that one or two chapters were marked out. It sometimes happens that one chapter is more difficult than another, and of course they devote more time to that chapter than to the others. They study the commentaries on that chapter, and then they are called on in class, and interrogated as to the exposition of the text, and the Professor supplies any defects that they, in consequence of their inexperience, or their not having studied the matter sufficiently well, may labour under.

In pursuing the lectures upon one of the Gospels, are the chapters selected successively, and in such a manner as to give a comprehensive view of the whole?—Generally we commence with the first chapter, and follow on.

It is not a succession of lectures upon insulated accidental chapters?—No; the chapters are generally followed on in the whole course of Scripture, that is read under Mr. Browne. In the latter part of the Epistles the moral part is ordinarily contained, and this not requiring much explanation, is passed over lightly.

Are the Commissioners to understand, that those chapters are omitted only because they are such as are easily in themselves understood, and therefore not requiring much explanation?—Exactly.

There is nothing in the nature of reserve of chapters?—Nothing whatever.

When the Professor explains those chapters, are notes in writing taken by the Students who hear him?—Sometimes it is the case; not generally.

Are they examined upon a subsequent day upon the subject of the lecture he has delivered on the preceding day?—Generally they are prepared before they come to class, upon the chapter, and he interrogates them, and the defects of their explanation he supplies.

For instance, does he interrogate them upon the first chapter of the Gospel of St. John, upon the same day on which he explains it himself, or upon the next day?—It is not usual to give a regular exposition of the chapter. They are ordered to read over the chapter, and they come to the class, and are interrogated as to the exposition of it, and the defects of their exposition he supplies. He sometimes gives a regular exposition, and then it is usual to interrogate afterwards upon it.

Does he address them in Latin?—No, in English.

But the chapter in which he lectures is in the Vulgate?—The Vulgate edition of the Scriptures is that they make use of, for the most part, when called upon to answer in class.

Is the whole of the Scriptures gone through in the course of those lectures?—Not all.

Are there any parts which are not gone through?—A great many parts. During the first year the Student enters the house, they read a portion of the Old Testament under Mr. Montague, and I believe during the second year also; but when they commence their Theology, they read select portions of the New Testament, some of the Epistles of St. Paul, and some of the Gospels; but generally in their reading they connect those parts of the New Testament, which have relation to one another. For instance, when they are explaining the Gospel of St. Matthew, they have recourse to the other Gospels, in order to reconcile the discrepancies which the younger Students may think exist in the Evangelists.

Do those lectures of Mr. Montague extend to any part of the Old Testament, except the Pentateuch?—Yes, I believe the Book of Tobias is sometimes read.

Any

Any other?—I think not; I am not positive with regard to the Book of Tobias. On reflection, I recollect that the books, at least some of the Books of Kings, were read whilst I attended the class. Tobias was not read.

Will you state the course you pursue in delivering lectures to your own class?—The card of studies I suppose the Commissioners have seen. The books appointed for the second class, are the four first books of Homer, the two first books of the Anabasis and Epictetus, from the fifth to the eighth book of the *Æneid* of Virgil, inclusive, the Odes of Horace, some of the select Satires of Juvenal, some of the select Orations of Cicero, and the three first books of Livy—those are the works pointed out for that class; they are not able to go through the entire course, in consequence of being obliged to attend to a great many other exercises, but they read a considerable part of this course; they are able to read more or less of it according to their abilities; sometimes it may happen that one class will contain a greater number of Students who have received the advantage of a better early education, and are possessed of better abilities, and they will be able to do more than another class who have not enjoyed those advantages to the same extent.

Do you find when they come into your class, that they have for the most part obtained a competent knowledge of Greek and Latin, so as to enable them to construe the easier works?—There are a great many that have received a good previous education, but there are some that are very deficient.

Can you state at all the degree of acquirement that the young men who come in now appear to possess, as compared with that which was possessed by those who came in when you were first admitted into the class?—When I was first admitted, there was no examination in Greek required; I believe it was sometimes required, but in my case there was none; now, a Student is not admitted without being subjected to an examination in Greek, he must be able to answer in part of the Greek Testament, and in the first book of Lucian, and in the three first books of the *Cyropede*.

Upon the whole do you think that the standard is rather raised than otherwise, since the time you first entered the College?—Considerably.

And that the proficiency of those who enter the College, is greater than it was at that period?—Yes.

Will you state what proficiency they generally attain to during the time they are in your class; do they acquire a competent knowledge of the ordinary classical works?—Those parts that are read, they generally know very well; they are also obliged to attend to composition both in Greek and Latin, and in order to give them some knowledge of ancient history, the subjects are generally selected from the Grecian and Roman Histories. I oblige them this year to write the History of Rome in Latin, and the History of Greece in Greek.

Speaking not of a few selected individuals of your class, but of as large a portion as one half or two thirds, do you think that they could, upon having put into their hands any work that they are in the habit of reading, construe three or four pages without your assistance and without much previous study, in such a way as to show that they really understand the spirit and meaning of the author?—I have no doubt that a greater portion than an half could do that.

What portion do you think could do it?—I think I should not over-rate it by stating that three-fourths could do it.

To what works would that apply?—With reference to those parts which they read in the course of the academical year, of Homer, Xenophon, Livy, Horace, Virgil and Cicero, I think that nearly three fourths of the class would be able to answer satisfactorily.

Does your observation apply to the works of Lucian?—That is not one of the class books; they are liable to an examination in the first book of Lucian when they enter, and they must give satisfaction in it.

Do they compose much in Latin?—They do a great deal.

Upon what sort of subjects?—Generally speaking, the subject is history; but I have occasionally given them other subjects to write on, for instance, I gave them last year a number out of the *Spectator*; and at one time I gave them to write, a Dissertation on the Benefits arising to the Country from the institution of the College, and different other subjects which occurred to me when they were about to compose.

Are their themes preserved?—Yes, I have got them; if the Commissioners wish to see them, I can send them up at any time. I have preserved the pieces of all those that obtained premiums in the class.

Do they ever compose in Latin verse?—Yes.

Frequently?—After Christmas for the most part in Latin verse; during the preceding time I find it necessary to occupy from September to Christmas in giving such instruction as will prepare them for composing in Latin verse; but from Christmas to the end of the academical year they are employed in the composition of Latin verse, and their success during the last year has been very great.

It appeared from the manner in which the Commissioners had an opportunity of hearing them read, that you are very attentive to prosody?—I pay the greatest attention to it; they have constant exercise in it. I have no doubt but the Commissioners would feel highly gratified with inspecting some of the pieces they have written in Latin verse.

Have you tried them in other verse, besides the hexameter and pentameter?—Yes.

Are they in the habit of composing in Greek verse?—Last year they did; the first year they did not do so with me, but the last year they did, and with great success, I mean all those who got premiums, except one.

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Rev.P. J. Carew,
26 October 1826.

Have the goodness to state what is the age generally of the young men in your class?—

The general age of the young men in the class is about twenty, from eighteen to twenty, I have some much younger in the class.

Have you any in the class that were not thought fit to be removed to the higher class at the regular period of removal?—The custom at present is, that they pass always, almost without exception, from the Humanity class to the Rhetoric class, even though they should be somewhat deficient; there is a rule of the Board that authorizes the superior of the College to continue them another year in the Humanity class if they should be deficient, but that is very seldom acted upon; it has not been acted upon at all since I was appointed Professor.

Has it ever occurred to you to think, that any improvements could be made in the mode of instruction given in your class, either as to the arrangement of time or the division of the Students?—The class is not too large to be directed by one Professor; the only improvement that occurs to me that could be made consistently with our present system, is one that I suggested to a Committee of the Trustees that was appointed to inquire into the studies of the house; and that was, that in the vacation which succeeds the first academical year, the Students should have a certain portion of Classics appointed for them to prepare before they commenced the course of Rhetoric. This observation was attended to by the Board of Trustees; they took a note of it, but it has not as yet been acted upon, but I believe it will. I am particularly desirous that those parts of the Classics that are pointed out for the Humanity year, which they are not able to read for want of time, should, during the vacation be read by them, and that they should be prepared to answer in them before they are allowed to commence their course of Rhetoric.

Will you state, whether there is any Monitor connected with your class, who assists in the instruction of the Students?—Not one; it is not necessary to have an assistant, as there are two lectures every day, except Wednesdays, Saturdays and Sundays; on Saturday there is one lecture.

There are persons connected with the Institution called Monitors, are there not?—There are, they have nothing to do whatever with the instruction of the Students; their duty is to assist in enforcing the discipline of the College.

Will you describe on what occasions, and in what manner, they assist in enforcing the discipline of the house?—They always return to the Deans the names of the persons absent from the morning and night prayer. When the Students assemble in the winter season in the halls, two of them are appointed to preserve order in the hall; and in the class of Theology there are persons appointed by the Professor, also to return to the Professors the names of those that do not attend.

What number of Monitors are there?—I believe the number varies according to the extent of the community; but I should think, in general, there must be about fourteen or fifteen of them.

They are selected of course from the senior Students?—Yes.

By whom are they selected?—By the Dean; the appointment comes from the President, but I believe with the advice and approbation of the other superiors, principally of the Dean.

When once selected as Monitors do they so continue?—Generally; some of them may happen to be appointed to the Dunboyne establishment.

Are the gentlemen on the Dunboyne establishment Monitors?—There are two of them Monitors for their own class only.

Were you at any time yourself a Monitor?—I was, in my second year of Theology, and in my third year of Theology.

Is it thought to be a situation of considerable confidence and authority?—They are, generally speaking, Students whose conduct gives satisfaction to their superiors, but as to any authority with which they are invested, it is merely nominal.

Do they not, in point of fact, exercise considerable superintendence?—Not further than I have stated; they return to the Dean the names of persons absent from prayer in the morning, and at night if they found any persons absent from the study in the winter season, they would return their names; and if they saw any Student very irregular in his conduct they might communicate his name.

Are they in the habit of communicating with the Dean upon the subject of the discipline of the College?—Pretty much so; the Dean frequently asks them, how the Students under their care are conducting themselves; then of course they give an account to the Dean.

Does that occur as often as once a week, or not so often?—Not so often; if I were to speak from my own experience, I should think that while I was Monitor, the Dean did not speak to me upon the subject more than two or three times in the course of the year; the second year I was Monitor, I was appointed to the superintendence of the Students who were in the College for their first year, and generally the Deans have more communication with the Monitors appointed to superintend the junior Students.

If it should be necessary for the Monitors to admonish any of the Students upon the subject of their conduct, in such cases are they generally attended to, or is their authority recognised?—I think that, generally speaking, every well disposed Student in the house would receive an admonition from a Monitor very gratefully, provided it were communicated in a proper manner.

Does it frequently happen that they are so admonished?—I rather think it does not.

In your own experience, when you were a Monitor, was it necessary for you frequently

to speak to the young men as to their conduct?—Very seldom; when I did happen to do so, I always found them respectful.

Will you state, whether on the day of recreation, when the young men walk about the country, the Monitors then had any superintendence over them?—Generally one of the Deans accompanies the Students on the public walk, and if he should not find it convenient, he appoints one or two of the Monitors to superintend the public walk; otherwise they have no more care of the walk than the other Students; in his appointment of persons to superintend the walk, he is not limited to the Monitors, he may appoint any other Students, but generally the Monitors are selected.

Is it any part of the duty of the Monitors to enforce the obligation of maintaining silence at particular times?—In the hall principally it is; it is expected also, of course, that they will contribute to do so even outside the hall; but it rarely happens that they do interfere unless there is a gross violation of rule.

Is there not a part of the day in which the young men refresh themselves by walking in the ground within the walls of the College?—Yes, after meals, and at other times also.

Under what superintendence are they at that time?—Under none, except that of the Monitors, who are subject to the same rules with the other Students; they, the Monitors, are always on the walks along with them, but the Students do not feel themselves under any restraint in consequence of their presence; at present I find scarcely any distinction to exist between the Monitors and the other Students; they associate together as companions and friends, and no person feels himself under any restraint; of course, a Student that was inclined to commit any irregularity, would not wish to do it in the presence of the Monitor.

As far as conversation goes, is it then unreserved and unrestrained?—It generally is; I am well aware, however, that a Student of a turbulent disposition would not express his sentiments generally in the presence of a Monitor.

Will you have the goodness to state with reference to the state of mind of the Students during the time you were there, whether there was much feeling upon, or much interest taken in, or much conversation about political subjects?—During the early part of the time during which I was a Student, as well as I recollect, political subjects were very rarely spoken of by the Students; the question of Emancipation was sometimes talked of I believe. I do not recollect any particular occasion on which it was discussed, but the impression on my mind is, that it was sometimes discussed, but in no other way whatever than that in which persons in society are in the habit of talking of it. I never heard any observation made, which I could not hear with propriety from any gentleman here present upon the subject; there was no feeling whatever of disloyalty or sedition, or any tendency of this kind ever manifested. I never heard or witnessed any thing of the kind amongst them; they were anxious no doubt that the measure should be accomplished, but they did not talk of it in any way which I conceive at all incompatible with the strictest and most faithful discharge of their duty.

Were those conversations frequent?—No.

When held, were they of the character of an eager anxious public discussion, or were they the discourse of one Student walking with his friend?—That was exactly the character of them.

Were those subjects discussed in an eager and heated state of mind?—Not by any means; Students walking together as friends and companions conversed in a calm tranquil manner on the subject.

Was there at any time an anxious desire to obtain a knowledge of public transactions, to know the news, and to know the state of parties?—At all times I believe a Student would have felt obliged if a Professor were kind enough to lend him a newspaper, this I dare say was the case with some Students particularly who were more anxious than others about news; but with regard to the introduction of newspapers into the house, or resorting to illicit means to obtain information, I believe that was very rarely the case.

Was there at that time amongst the young men, a prevailing feeling that it was a part of the duty of the priesthood of Ireland to interfere in the guidance of the political feelings of their flocks as well as of their religious feelings?—I never heard such an observation when I was a Student.

Have you ever had occasion to trace such an idea among them?—Never during the whole time I was a Student; I never heard such an observation.

In the conversations which you say took place between persons at that time, have you ever heard the idea discussed of the wisdom of a separation of Ireland from England, and the good effects likely to result from a Union with any other country, or a hope entertained that it might ever come to pass?—I do not recollect that I ever did; perhaps in the course of conversation it might have occurred, but I recollect no occasion on which it ever did; or if it was ever introduced into conversation, it was in a calm tranquil manner, discussed rather in a speculative way than with any view to its ever taking place. I do not recollect any conversation upon the subject, but I do not deny that some conversation might have taken place of a purely speculative and abstract kind, in the same way that I would suppose any persons to discuss a point of theology or a point of philosophy.

Was the state of the Established church ever a subject of conversation?—Never that I recollect; the impressions on my mind are too indefinite to allow me to speak positively on the subject; but I am quite certain that those subjects were not at all frequent among the Students; they might have said, perhaps, that they conceived that the revenues of the Established church were too large, but I do not recollect any occasion on which they did

Appendix, N^o 17.

Examination of
Rev.

P. J. Carew,
26 October 1826.

Did you ever hear any wish expressed among them, that the possessions of the Established church should be transferred to the Roman Catholic church?—Never.

Did you ever hear any discussion as to the degree of right, or the contrary, that the Established church might have to retain those possessions?—Never; if I heard any conversation on the subject it was a wish that those funds might be appropriated by the government to some other purpose that might be conducive to its welfare. I recollect having discussed or rather conversed with one or two of my companions on the right which the law on tithes confers, and on the nature of the law which prescribes the payment of them.

Were the events of the history of Ireland frequently, or ever the subject of conversation?—Very rarely; the conversation for the most part turns on the business of the class, as the Students in the same class often associate together and talk on the business of their respective departments.

Of course they sometimes speak on other subjects?—They sometimes do; but generally speaking their conversation is on their own class business, and the best means of improving themselves; if it be not of that description it is generally some easy conversation that will afford them relaxation, but I never heard any political disquisition on the antiquities of Ireland.

Were there any literary societies held for the purpose of discussion, in your time?—I believe during my first year there was a Belles Lettres Society, but after that, I never heard a word of it.

That was in the class above you probably?—It was amongst those who were more advanced than myself; I had no connection whatever with it.

Nor was there any such society in the higher class when you were advanced to it?—Not any.

Did you attend Dr. Delahogue's lectures?—No; I attended Dr. Mac Hale's lectures. Dr. Delahogue for a short time lectured in the absence of Dr. Mac Hale, but Dr. Mac Hale was Professor when I was in my course of theology.

Are you acquainted with Dr. Delahogue's Tract de Ecclesia?—I am; I studied it, and obtained a premium in it.

Did Dr. Mac Hale, while he filled the chair of theology, inculcate the same principles as Dr. Delahogue does in that work?—Precisely; I never heard him differ, in my recollection, on any point at all; there are some particular opinions, not at all connected with any thing political, directly or indirectly; on those, and in the mode of reasoning, he may have differed from Dr. Delahogue.

Did Dr. Mac Hale inculcate the principle that the Pope has no civil or temporal power, nor any right to interfere, directly or indirectly, in matters of a civil or temporal nature?—Most explicitly; I recollect to have been myself questioned by Dr. Mac Hale on the subject of the temporal power of the Pope, and to have maintained the opposite proposition. I recollect at that time to have answered some of the Ultra-Montane difficulties, and to have been appointed to a second premium at the succeeding distribution of prizes.

Are the Commissioners to understand, that you maintained the principle that the Pope had not any civil or temporal power?—Yes, with regard to the premium of which I spoke. It sometimes happened that two or three or more persons were appointed ex æquo to cut for a premium, and I was one of those on the occasion to which I referred.

Did Dr. Mac Hale inculcate the principle of allegiance as due by Roman Catholics to His Majesty?—I never heard any thing, directly or indirectly, from which the contrary could be inferred; on the contrary, I heard a great deal explicitly on the subject, and I never heard a word containing the least disrespect whatever for the established authorities of the country, or any thing whatever from which the slightest disrespect could be inferred; I cannot use language too strong to express what I am saying.

Have you ever heard it taught in the College, that it was lawful for Roman Catholics to violate the oath of allegiance, for that there was in the Pope a power to absolve them from the obligation of it?—I am quite satisfied that if any person were seriously to lay down such a proposition, and that the superior got notice of it, the person would be instantly removed from the College, unless he retracted the proposition and apologized for his conduct, and I do not know that that would save him from expulsion; I do not think it would.

Do you believe that any such principle is held or maintained by any persons in the College?—I do not.

Do you believe that any such principle was maintained at any time during the period in which you have been a member of the community, either as a Student or as a Professor?—I am quite certain there was not; I never heard any thing whatever that could induce me to entertain the slightest suspicion that such a principle was maintained by any person, either Professor or Student, in the College.

Would you consider such a principle one that it is possible to maintain or defend?—I do not conceive it possible to maintain it.

Do you look upon it as an atrocious principle?—I do; a principle that would lead to the subversion of good order in society, and that would interfere with every established civil right.

Do you believe that that is the view generally taken of the subject in the College?—I do believe there is nothing upon which the Students and Professors in the College are more unanimous.

Do you know that Dr. Mac Hale, while he was Professor of Theology, addressed a letter to

to the Archbishop of Tuam about three years ago?—I never saw the letter; there was an allusion to it in a letter which appeared lately from him.

You were not aware that he had written a letter to the Archbishop of Tuam?—Never before I saw that allusion to it.

Are you aware that he has addressed a letter to the Archbishop of Tuam more recently?—It was from that letter that I inferred that he addressed a letter to him before.

Do you conceive that Dr. Mac Hale's sentiments, with respect to the constituted authorities of this country generally, and the established church in particular, when he was lecturing a year ago in the College of Maynooth, were essentially different from those which he now holds as Roman Catholic Bishop of Killala?—Whilst he was Professor of Theology, the only occasion on which I had an opportunity of knowing his sentiments, with regard to the established authorities of the country, was, when he was teaching the treatise of the church, that is the only treatise in which the Professor of Dogmatic Theology has an opportunity of expressing his sentiments upon the subject; when he was doing so, he most explicitly maintained the doctrine contained in Dr. Delahogue's treatise.

You must have heard him discuss the marks of true and false churches?—Certainly I did.

Are the Commissioners to understand, that he did not discuss the marks of false churches as applicable to the established church of this country?—Certainly he did discuss the marks of a false church as applicable to the Protestant church of this country.

Do you conceive, that his opinion with respect to the established church, as expressed upon those occasions, was different from that which he expresses at present as Bishop of Killala?—When he spoke on the subject, as a Professor, in the class, he always considered the matter in a purely spiritual point of view. The question of the temporalities of the established church was never by any means introduced even by accident in the class.

Are the Commissioners to collect from you, that his view of the subject was not merely spiritual but respectful?—He did not differ in any way whatever from the treatise; he did not deliver a single sentiment that is not contained in the treatise, with regard to the established church, or any other establishment separated from our communion.

Have you read his recent letter to the Archbishop of Tuam?—I have.

Upon the subject of the established church?—Yes, I have just glanced over the letter.

Have you observed what he has said as to the origin of that church, as to its present right to its possessions, and as to the probability of its continuing to retain them?—I read over the letter.

Do you consider the mode in which those topics are treated evinces that respect for the established church to which your preceding answers have referred?—I thought that I had explained myself sufficiently well on that subject, but I have no hesitation in giving a more full explanation. When talking of the marks of the true church, he showed in the clearest manner that he could, and he possesses great abilities, that those marks were applicable to the Catholic church, and that they were not applicable to the Protestant church; further than that he never went at all into the discussion on the subject. When he came to that proposition in the treatise of the church, which discusses the temporal power of the Pope, he was most explicit in maintaining that the Pope had no temporal power whatever over the monarch of these countries; he maintained every thing that was maintained in the treatise, and further he did not enter into this subject. I never heard any thing more from him upon the subject in the class.

Did you ever hear from him any opinion as to the probability of the duration of the established church, and the continuance of the Protestant religion?—I never heard him say how long he thought the established church or the Protestant religion would continue. The impression on my mind is, that he sometimes observed that the established church and the Protestant religion would, like other societies separated from the Catholic church, decay, and that the elements of decay were already visible. On this point, however, I cannot say any thing with certainty or precision, having no distinct recollection of any occasion which could call on him to express such an opinion.

Did you ever see a pamphlet published under the title of Hierophilos?—I did.

Was that written by Dr. Mac Hale?—It was generally attributed to him; I never heard him say that he wrote it.

Do you recollect it being distributed at Maynooth?—It was sold at Maynooth.

Do you mean that it was sold within the walls of the College?—Yes, there were copies sent down from Dublin.

Was it generally understood to be the work of Dr. Mac Hale?—It was, and it is still understood to be so.

He being at that time Professor of Dogmatic Theology in the College?—Yes.

It was published about two years ago?—About two or three years ago.

Was there more than one work published under that title?—No; but the letters came out at different times, and some of the editions consequently are larger than others.

Have you not understood, that there is a regulation against pamphlets being sold or distributed at all in the College?—There is a regulation that would seem to prohibit the introduction of pamphlets, and which prohibits certainly periodical publications of any kind among the Students; but a work of that kind was not considered to come within the limits of the regulation.

Was it pretty generally bought by the Students?—It was, pretty generally.

When you were appointed Monitor, what instructions did you receive, or did you receive any particular instructions with respect to your duties?—None whatever; the superiors principally expect that the Monitors will contribute to the good of the community by giving good example.

Appendix, N° 18.

Examination of the Reverend *Christopher Boylan*; October 27th, 1826.

Appendix, N° 18.

Examination of
Rev.*Christopher Boylan*,
27 October 1826.

WHAT Professorship do you hold in the College of Maynooth?—I hold two Professorships at present; the one in virtue of an appointment in 1818, the other has been a matter not of my own choice. The first chair is that of English rhetoric; the other is the chair of French, which I have been obliged to hold, and for which I get no remuneration. I first held the chair of Oriental Languages; I was nominated by the Board to study those languages, with a promise that I should be appointed to a chair in the College, as soon as I should be qualified to teach them. Having been introduced to Dr. Barrett, the late Vice Provost of Trinity College, I received from him private lectures in Hebrew and Chaldee for about eight months, and upon my return with his certificate, I was appointed Professor of Oriental Languages. (I had previously received lectures from another individual. In both cases, my expenses were defrayed by the Trustees.) In the year 1818, the class which had been previously a class of elocution, was raised to the rank of a class of English rhetoric, and given to me as my ordinary class, on condition of giving up the Oriental Languages, which chair was assigned to another gentleman, who had been Professor of Scripture. The change in the class of elocution was effected, besides other reasons, for the purpose of enforcing more attention to the studies connected with English rhetoric, than had been before required by the ordinary regulations of the College.

Does this arrangement appear to you to have been injurious to the method of instruction established at Maynooth, or advantageous to it?—I believe it has been generally admitted to have been very advantageous, so far as regarded the departments I have mentioned, of composition and declamation.

Is it advantageous to the Students, in your opinion?—I wish to speak diffidently of arrangements with which I have been myself connected; but I think it was advantageous to the Students; they had by it better opportunities of cultivating those subjects than they possessed before.

Has the arrangement been productive of personal inconvenience to yourself?—I did not give up the chair of Oriental Languages without some regret; but the arrangement with regard to the English class, was productive of no other inconvenience whatever to me.

Will you be so good as to state your object in giving this explanation to the Commissioners?—I can assure the Commissioners, that my only object is to answer such questions as they have proposed. In reference to the French class, I certainly wish that the Commissioners would esteem the labour of teaching it for more than six years, entitled to some remuneration. With regard to the class of English rhetoric, I have only to remark, that there have been changes in it within the last two years and a half, which, as far as my experience goes, have not been for the benefit of the class.

Will you describe the changes to which you allude?—The principal change to which I allude is, that in June 1824 the Board of Trustees limited the time which the Students were, by existing regulations, obliged to attend the class; they had been in the habit of attending the class from the time of their entrance into College till they joined the class of Natural Philosophy; this was changed in so far, that the attendance was limited to a single year; formerly the younger Students attended the class for two years, sometimes for three, but by the new regulation, the attendance has been confined to a single year.

Do you think that that time is insufficient?—I think the time is not at all sufficient, because there are many who do not come to College much versed in those matters, and because attention to them in College is in many cases confined to the hour of class. When that is limited to a single year, many of course leave the class very imperfect in this useful branch of knowledge, and can therefore have no great facility of expressing their thoughts, either by speaking or writing, or of giving useful public instruction.

Will you explain the course of instruction you pursue?—The instructions which I give are for the most part with a view to practice in the two departments of declamation and composition, and their minor branches; of course, teaching to read correctly, and pronounce correctly. This course of instruction was prescribed by the College Board at the time of my appointment. The classes are four in the week, on Monday, Tuesday, Thursday and Friday; these are the regular class days of the College; they are held on the evening of each of these days, from five to six; one evening in each week is appropriated to declamation, and another for explaining the principles of composition; there is one evening in each fortnight set apart for a composition during the hour of class; that composition is afterwards examined as minutely as I can; some of the pieces are brought publicly to be read in class, in order to remark upon the faults or beauties of them; sometimes I bring forward nothing but the faults of the exercises, and have them corrected by the class. Occasionally, of course, there were lectures upon pronunciation and reading; in general, however, the rules of pronunciation were repeated whenever it appeared necessary, and I am always careful, during the course of the year, to ascertain whether the Students make themselves masters of those rules; besides these exercises, there are private essays written at the leisure and choice of the Students, upon a certain line of subjects. Generally once in three weeks there was an evening allotted for their perusal, when the best were brought forward, and read in the class. In the present year these essays have not been so numerous as formerly.

Of what number does your class consist?—Of about 60 or 70; formerly it was 125 or 130; it is this year 68.

It

It is not a separate class entirely?—It is not; the Students attend other classes of the College at the same time.

For the most part what other class do they attend?—At present the greater part attend the classes of Humanity; some few attend Logic.

Do they attend during the first or second year of their studies?—During the first year they are all engaged in other studies; at the same time, the other studies are very heavy, and of course their attention must be greatly divided.

It seems, from the account you have given of it, that the studies which the young men prosecute under your instructions, are quite incidental to their other studies?—There is no year set apart for them exclusively.

In what hall do you lecture?—I used to lecture in the Hall of Logic; but for the last two years, in the Humanity Hall.

Has the Professorship you hold always existed?—Under the name of English Rhetoric it has not; nor have the duties of the class been conducted in the same manner heretofore: formerly the instructions were merely in reading or pronunciation; the chief objects with me have been composition and declamation. I may remark here, that in both, the exercises are of a religious character.

How frequently do you make them show compositions to you?—There is always one every fortnight.

Does every boy in the class show you a composition?—Always.

Do you set the theme upon which that is composed?—I set the theme always myself; in the beginning of the year, I announce the theme generally an evening or two before, and afterwards, when they are more advanced, I generally leave them to their own resources at the moment.

What instruction in French do you give?—I became connected with the French class in 1820, in the manner already stated; since that time, the instruction has been confined to the elements of the language, and to the translating of a few works in prose and verse. I believe it did not embrace a wider range at any former period. The very limited time allowed for the class would not suffer me to extend it.

Were you educated in France?—No, I never was in France; I have been educated at Maynooth.

From what diocese were you recommended?—From the diocese of Meath.

Where were you at school before you went to College?—I went very early to Maynooth; I have been there these 22 years. I came to the Lay College young, and after being there part of three academic years, I got a bursar in the Royal College; I remained there for seven years. After the close of the Maynooth long course of studies, I was recommended to the Board for the study of the Oriental Languages, as mentioned before.

Will you describe what class of Students you have who learn French?—At present the Students who attend the French class are the Logicians; formerly they were those of the class of Natural Philosophy.

What number of them attend?—The number this year is 67.

What hours do they attend?—Twice a week; on Tuesday morning for an hour before mass, and on Saturday from one to two o'clock.

Do they attend for one year only?—For one year only.

What degree of proficiency do they attain during the time they are under your instruction?—I think that when the class of Natural Philosophy attended the French class, they made greater proficiency than is done now. The present Students, however, learn the grammar, and read, generally, three or four, and sometimes five books of Telemachus; always three, and sometimes five books of La Fontaine's Fables.

Do the majority of the class attain the power of reading French with ease?—Far the greater number read it so as to understand it.

Do they compose in French at all?—The time assigned for the study is so short as not to allow us to attend to composition in French, but sometimes French dialogues have formed a part of the studies.

It is not to be supposed that under such circumstances any of them learn to speak French?—Unless with a great deal of private industry, added to their attendance upon class, they could not; some, however, do speak French.

Does La Fontaine's Fables appear to you to be a proper work to be put into the hands of the young men?—It has been used there a long time. Whenever we meet a fable which is not considered correct, it is passed by*.

So far as you are acquainted with the principles taught and maintained in the College, are the principles, that the Pope has no right to interfere, directly or indirectly, in any matter of a civil or temporal nature, and that it is the bounden duty of the subjects of these countries to pay allegiance to His Majesty as their Sovereign, maintained there?—Always; the allegiance which we owe His Majesty is not a matter of opinion; we all swear that no foreign power, whatever be its prerogatives or pre-eminence, can interfere, directly or indirectly, with the obedience due to the temporal sovereignty of our country. Our practice corresponds with this solemn profession; nor do I think that the Royal College of Maynooth yields to any portion of His Majesty's subjects in dutiful attachment to the person of the King, or in respect for the constituted authorities of the Empire.

[Subsequently added by the Witness.]

* It is the best work that can be put into the hands of any person who wishes to learn the idiom of the language, and the laws of its versification.

Appendix, N° 19.

Examination of the Reverend *Jeremiah Donovan*; October 26th, 1826.

Appendix, N° 19.

Examination of
Rev.*Jeremiah Donovan*,
26 October 1826.

WHAT Professorship do you hold in the College of Maynooth?—I am Professor of Rhetoric and Belles Lettres.

How long have you held that situation?—I have held it since 1819.

Were you educated at the College?—I read my Ecclesiastical course in the College; I was at Carlow before I came to Maynooth; there I closed my classical course, and in 1811 entered Maynooth. At the close of my Ecclesiastical course at Maynooth, I obtained a Professorship in Carlow, and from Carlow I returned to Maynooth as Professor of Rhetoric, which situation I hold at present.

What Professorship did you hold in Carlow?—A Professorship in the classical department.

Was the Dunboyne class established when you were at Maynooth?—Yes.

Were you in that Class yourself?—No; I got an appointment for Carlow immediately at the close of my Ecclesiastical course in Maynooth.

From what diocese were you recommended originally?—From my native diocese, Cloyne and Ross.

What salary do you receive?—It was 110*l.* Irish, and it is now that sum reduced to English money, from which, in common with the other Professors, I am obliged to purchase groceries, wine, &c.

Be so good as to describe the course of instruction you give to your class?—The course of instruction for the Rhetoric class is confined to the ordinary academical year of ten months; the Latin treatise of rhetoric that I teach is Quintilian; I am however allowed a certain latitude with regard to the selection of books, and I have occasionally taught the Dialogue on Oratory, sometimes Tacitus, and also the six last books of the *Æneid*, and the *Georgics* of Virgil; I uniformly teach the Art of Poetry, upon which, of course, I find Boileau's Art of Poetry, and Vida's also, and Pope's Essay on Criticism, useful. I explain the Art of Poetry principally on account of the rhetorical precepts it contains on composition in general, and on delivery. In Greek, the treatise of rhetoric that I teach is that of Longinus. I call it a treatise on rhetoric, though it professes to be a treatise on the sublime, because, as Blair justly observes, and as the division of the work, and its substance clearly evince, it is a treatise on excellence in writing, or on rhetoric, rather than a treatise on the sublime. Though Longinus treats very particularly, and in a strict sense of the sublime, his treatise comprehends much more, embracing, as I have said, the general principles of rhetoric. Aristotle's Treatise of Rhetoric I should not approve of as a class book, it is so like his own mind—though profound and philosophical, dry and abstract, yet I think there are many things in Aristotle which it would be inconvenient for a Student of rhetoric not to know, particularly in his second book, to which even Cicero is said to have been so much indebted; I therefore introduce Aristotle to the notice of the Students, and bring before them more immediately select passages from the entire work. As a practical illustration of these precepts, and as a model, I teach the orations of Demosthenes; with regard to these too I feel myself justified in taking a certain latitude. We read, for instance, last year, the celebrated oration of Eschines; I also require of the Students to bring in an abstract of the oration in English, which is read publicly, and which is supposed to contain the historical circumstances that led to the oration, and an analysis of it, and is also supposed to point out such passages as are more particularly deserving of notice, and any rhetorical management on the part of the orator; in a word, the whole economy of the oration; this is read publicly. There are, however, many things with which a Student of rhetoric should be made familiar, that are not contained even in these treatises, though the best that antiquity has transmitted to us. I have therefore drawn up a supplemental treatise on rhetoric, which contains many things that are not found in those ancient writers, and in which, in fact, is embodied in a small compass, the whole substance of rhetoric. This I have done chiefly in order to impress the principles of rhetoric on the minds of the Students, for they commit the entire to memory, and account for it at the close of the year. The figures of rhetoric I also teach; and those also the Student commits to memory, with a classical quotation to illustrate each, in which they answer publicly at the end of the year. Of course I myself in private consult other works upon the subject, ancient and modern, such as Cicero de Oratore, Lejay, Gibert, Rollin, Maury, and Kames, Pope's Essay on Criticism, &c. &c. I also call to their recollection the principles of prosody, though the year preceding my course is, properly speaking, the year of poetry, the year of poetry usually preceding that of rhetoric in a course of collegiate education. These matters, with compositions in Greek, Latin and English, constitute the substance of the rhetoric course in the College of Maynooth.

Is your supplemental treatise of rhetoric amongst the works that have been forwarded to us?—No; it is in manuscript.

Will you state what is the substance of it?—It comprizes the origin, definition, and division of rhetoric, the different sorts of styles, the rules for each sort, the nature and rules of figurative language, of metaphors, &c. the different parts of an oration or sermon, the rules that regulate each part, an analysis of Addison, Blair and Burke, on what are called the Pleasures of the Imagination, or the Sublime and Beautiful, an analysis of Quintilian, of Austin and of Spalding, on the principles of delivery; also, in going through Quintilian, when I come to the chapter on delivery, I explain those different systems of which the supplemental treatise contains an abstract, and illustrate them myself; in the course of the year

year I endeavour to concentrate all these matters. This is the substance of my supplemental Treatise on Rhetoric, and the outline of the collegiate course in my department.

What number have you at present in your class?—The number I have at present is, I should suppose, about fifty-four; the number is generally between fifty and sixty.

In what compositions do you exercise them?—In Latin, Greek, and English.

How frequently do they compose in Latin or English?—In the Latin it is a regularly appointed business of every day; in the Greek it is a regularly appointed business of every day; in the English, an abstract is always required. When I say always, I must observe, that possibly it may occur that I would allow them to pass by an oration without requiring an abstract, but I speak of the general rule, which is, that they do write an abstract of the oration in English, and also I very frequently make the Students bring in with them a translation of the lesson of the day in English, of a certain portion of it sometimes, and sometimes of the entire, and when they come to the different parts of an oration, my general plan is to give them then a sermon; for instance, when I come to the exordium, I then give them a subject for a sermon; I expound the matter of the sermon to them, and give them a text, and tell them, you have read the rules for an exordium, they are so and so; now the exordium you are to write will turn upon such and such matters, you will consider it in your minds, and bring me in an exordium written in English, and so in the other parts.

Are there any prizes given in your class?—Yes.

How frequently in the year?—Once; at the close of the academical year.

What number?—Four.

Upon the whole, are you satisfied with the acquisitions that the young men make?—Indeed, I find that the Students, generally speaking, give satisfaction.

You are of opinion that they attain a competent knowledge of all the different matters, extensive as they are, which you teach?—I examine them publicly in those matters, and I believe they are generally considered to give satisfaction; the system is one that I myself have arranged, and gradually adopted, as suited to the business of a rhetoric class in general, and to ecclesiastical Students in particular.

From your class they pass to logic?—Yes.

Who was the head of the College of Carlow when you were there?—Dr. Staunton was head of the College when I entered a Student; Dr. Fitzgerald when I returned, as Professor.

At the time when you attended the course of Theology at Maynooth, was Doctor Delahogue the Professor of Theology?—He was.

Are you acquainted with his tract, *De Ecclesia*?—I am; I bestowed a good deal of time and attention on it when reading it under him.

Did he inculcate the principles that are found in that work?—Unquestionably.

Were those principles generally received as sound and correct by the body of the College at the time you speak of?—Unquestionably.

Did you ever hear principles of a contrary nature maintained in the College?—Never, otherwise than in disputation.

You have heard such principles maintained in the way of disputation, for the purpose of argument?—Yes, not otherwise.

Not as the principles of the persons disputing?—Not as the theological doctrines of the house.

Or of the persons who maintained them in disputation?—No; I must observe, that when I give this answer, it must be understood to refer of course to the *doctrine* of his tract; there may be a casual opinion upon which persons will differ as a matter of opinion, but I speak now of the *doctrine* of his tract.

Doctor Delahogue in that book maintains, that the Pope has no right, directly or indirectly, to interfere in matters of a civil or temporal nature; was that principle held in the College?—Most unquestionably, and no other.

And that the Pope had no right to absolve His Majesty's subjects from their allegiance?—Beyond all doubt; no person ever thought of any other opinion in the College; that is a matter that we attest under the sacred and inviolable obligation of an oath, and a doctrine, of course, from which no dissent could be tolerated for a moment.

Have you ever heard it maintained as the opinion of any person in the College, that the Pope could absolve a Roman Catholic from the oath of allegiance?—Never; and I know he cannot.

Have you any reason to believe that any such opinion was entertained in the College?—I have reason to know the contrary.

Do you think it possible, that the Students in the College in communicating with one another, could maintain such an opinion?—Impossible.

What was the general feeling of the College as to the allegiance due by His Majesty's Roman Catholic subjects to his Crown?—That that allegiance is a strict religious obligation, sacred and undivided.

Do you take upon yourself to state, that to the best of your belief, that was the general feeling of the house, Students and all?—Unquestionably.

You were in your Ecclesiastical course in the year 1811?—I commenced it then.

Do you recollect a person of the name of Dixon in the College at that time?—I do.

Were you acquainted with him?—I was.

Were you in habits of intercourse with him?—Not very freely; he was in the same class with me, but I did not adopt him, nor did he adopt me, as a companion.

Did you ever hear him express any feeling with respect to the allegiance due by Roman

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Catholics to the King, either way?—That, I should suppose, was a subject towards which his mind did not then particularly turn.

Why do you suppose that?—Students at that period of their studies do not dwell upon matters of that kind particularly; but I never heard him speak upon that subject at the time.

Do you mean, that the Students receive it as a clear settled principle, that the Roman Catholics do owe allegiance to the King?—Most certainly; I mean, that it is a settled opinion that we owe allegiance, and it must have been then so considered, and unless he was an exception to the body of Students, he must have entertained that conscientious conviction; and if he had entertained any other conviction, than that he owed allegiance to the King, and had expressed it, and it became known to the competent collegiate authorities, unquestionably he would have been removed from College; however, what his opinions upon the matter were, I know not.

Was there any feeling amongst the Students at that time, that it would be lawful for Roman Catholics, by rebellion or violence, or lawless acts, to wrest the property of the Established Church from her, for the purpose of transferring it to the Roman Catholic Church in this country?—I never heard such an opinion uttered by any individual in that establishment.

Have you any reason to believe that such an opinion was entertained?—I have no reason whatever to believe that such an opinion was entertained.

Have you ever, when you were a Student, heard it discussed by the Students in the College, whether a separation between the British Islands would conduce to the good or to the evil of Ireland?—I cannot call to my recollection any instance in which I heard that question discussed.

From the general habits of conversation of the Students, do you conceive that it was likely or unlikely that such a topic should occasionally be discussed amongst them?—Individuals may perhaps have discussed such a topic, but I am convinced it was at no time a general topic of discussion in the house, and I never heard it discussed, but if discussed, it certainly was not as a matter intended to be rendered practical in any shape. Of course, with regard to political views of the relative happiness of a country, under these or those circumstances, this or that government, these are abstract matters on which persons may entertain different opinions; whether, for instance, it had been a blessing for Ireland at any time to have been connected with England, or whether it is a blessing now, or whether it may be hereafter, is a matter upon which much speculation could be indulged by politicians, but I am not aware that with any view whatsoever to any practical result such an opinion was ever discussed by any one within my hearing, either in the College or out of the College.

The question is not as to the agitation of such questions out of doors, but it is strictly confined to what you can recollect to have passed upon the subject among the Students while you were a Student yourself, either in the College or in their walks, or upon any other occasion?—After a pause for recollection, I cannot bring to my mind any one instance, in which I did hear the Students discuss that subject, either in the College or on their walks, or upon any other occasion whatsoever.

Is it your impression that no such instances have existed?—Possibly, there may have been such discussions amongst them; but I am convinced such discussions were by no means general, for they never reached me, though living in College so many years.

Have you ever heard the right of the Established Church to her temporal possessions discussed among the Students?—I never heard the Students talk upon that subject in my whole life, to my knowledge, as far as I can now recollect.

It is a subject that never enters into their consideration?—I am not aware that I recollect ever to have heard the Students discuss that matter.

Have you ever heard it discussed among the Students, whether it was probable that the Established Church would last long in this country?—I do not recollect ever to have heard a discussion amongst the Students upon that subject; at the same time that it is very possible, that they as well as others may talk upon such matters, and, like ourselves, entertain different opinions upon the matter.

You mean distinctly to negative by your evidence, that at any time while you were a Student yourself within the College, there was any thing like a lively interest taken on the part of the Students in any one of the three subjects last alluded to?—I distinctly state, that I do not recollect ever to have talked upon those subjects with any of the Students; and I distinctly state, that I never understood, when I was a Student, such topics to occupy the attention of the Students at all; at the same time that I have stated that, I by no means undertake to say, that they may not possibly have talked upon such matters.

You took the oath of allegiance, did you not, as a Student, upon your entering the College?—I did, of which I have the certificate in my possession.

Was your attention particularly directed to the nature of that oath, and to the extent of it?—I was aware, of course, of the nature of the solemn declaration that I made of allegiance.

Was your attention directed in any way to the possibility of circumstances occurring, which would invalidate that obligation, or not, or the impossibility of such circumstances?—I do not think that my attention was particularly directed to such a crisis; as to opinions upon government, of course, we know perfectly well, from the nature of the British constitution, that passive obedience is not one of its doctrines. The fact of the government recognizing a revolution as glorious, and every revolution is, of course, a successful resistance to previously established authority—The general doctrine of British jurists, of Locke, Blackstone, Paley and others; the trial and conviction of Dr. Sacheverel by the Parliament of Queen Anne,

Anne, for having preached the doctrine of passive obedience and indefeasible right; the condemnation by Parliament of the famous decree passed in the convocation of the University of Oxford, which asserted the same doctrine, and which was committed to the same fire by the hands of the common hangman—The very nature of the oath of allegiance, which in its present form was introduced by the convention parliament, whose authority was the result of a successful opposition to an acknowledged sovereign, and by which we swear allegiance to the present Royal Family, being Protestant, which seems to affix a certain condition to our allegiance—These and a variety of other considerations prove, that passive obedience is no doctrine of the British constitution; neither is it a doctrine of the Roman Catholic Church. The nature of our allegiance is, of course, qualified by the nature of the government under which we live, and our loyalty is unimpeachable whilst we hold the doctrine of the constitution. Whilst, however, all good men must shudder at the contemplation of the extreme case, and the extreme remedy, I think with Dr. Milner, in his end of controversy, that “Mankind have been always sensible that the duty of civil allegiance and submission cannot extend beyond a certain point, and that they ought not to surrender their lives and properties, and morality, to be sported with by a Nero or a Heliogabalus;” allow me however to add, that Catholics, and of course the students of Maynooth, take the oath of allegiance in its strict constitutional meaning, and in the extension of that meaning go as far at least as loyal Protestants.

You state, that at that period it was not usual for the Students to pay particular attention to subjects of that nature?—Not particularly.

You mentioned in a former answer, that the subject of the oath of allegiance was not a particular subject of consideration with the Students at the period at which they usually were called to take it; what is the import of that observation; do you mean, that they did not fully comprehend the nature of it, or what other meaning do you attach to the observation?—I mean, that comprehending the meaning, they acquiesced in it without making it matter of question; I mean simply, that the Students hearing the oath of allegiance read to them, and, as I believe, generally happens, previously admonished with regard to it, took the oath freely without questioning at all the obligation which it imposes, and hence of course, it did not exactly become a matter of general discussion amongst them. There are individuals more scrupulous than others with regard to taking an oath, and who therefore, in order that their consciences may be better satisfied, make particular inquiries as to the meaning of certain clauses in the oath of allegiance (and some of these clauses by the bye are, very unnecessarily offensive to Catholics), but I never yet met an instance of a Student who felt any conscientious reluctance at taking the oath of allegiance, when explained and properly understood.

Have you ever met with any Student who thought that it would be lawful for him to break that oath because it was taken to a Protestant sovereign?—I have paused for a moment, from a feeling of indignation at the general charge that is brought against us and against our religion, of indifference to oaths. It is intolerable that Catholics should be charged with such detestable doctrine, and when a Catholic priest who is conscious to himself of having always been taught, and of always teaching the contrary, is asked as to the nature of the oath of allegiance, and the obligation of oaths in general, and when manifestly nothing whatever stands between Catholics and situations of honour and emolument but the obligation of an oath, it is certainly very mortifying that they should be supposed for a moment to entertain a doubt of the inviolability of that sacred obligation. I need scarcely add, that no Student ever fell within my observation who would not fully participate in these sentiments, and who would not, of course, deem it unlawful to break an oath made to his sovereign or to any other individual, be he Protestant or Catholic.

How many Students of Maynooth have you ever heard of that have conformed to the established church?—The number I cannot exactly say; but I never yet heard of any Student whatsoever of the College of Maynooth conforming, that was not under the influence of causes, that do no credit whatsoever to the establishment to which he transferred himself.

Are the Commissioners to understand, that of the number of Students of Maynooth, who have embraced the established religion, you mean to say that there are no respectable characters among them?—I never knew a single individual Student, educated at Maynooth, to have embraced the Protestant religion, that I do not consider to have been under the influence of causes discreditable to his morality or to his general character.

Do you mean independently of the mere fact of their changing?—I mean independently of the mere fact of changing; I assure the Commissioners, that if a man were so to change, under the influence of deep conviction, which I consider to be a merely possible case, I should not consider that discreditable to his morality.

Have you ever heard of such a possible case being realized in practice?—Never.

Do you think that the individuals who have changed have been operated upon by pecuniary considerations?—Such considerations may have their influence; but I think they have been principally operated upon by the force of other passions not less dangerous in their nature, and which if not kept under due restraint lead to an habitual neglect of duty.

Do you believe that Mr. Dixon gave up an income of 300*l.* a year, and exposed himself to the loss of the esteem of all his friends and relations upon the occasion of his conversion?—I do not know what Mr. Dixon might have yearly, but this I know, that from the testimony I have seen of Mr. Dixon before the Parliamentary Committee, I would question very much any thing that Mr. Dixon would say on such subjects; a man who could declare on oath, that the priests and bishops of Ireland are favourable to the Ribbon system, and this, in

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consequence of the commands of the Pope; that the priests of Ireland are opposed to education, and that he was the only priest in his native diocese favourable to education; that Catholics hold that the end justifies the means, and that he was taught this doctrine in the College of Maynooth; that Catholics hold, that when taking an oath, there is, as he calls it, a salvo which exempts from its obligation and justifies its infraction; that the generality of Catholics in Ireland, priests and people, hold that without repentance, sin can be pardoned by the mere absolution of the priest; that the bishops, clergy and people of Ireland believe, that were the Pope to issue a mandate to take up arms against their lawful sovereign, they would be bound to obey it. The man, himself at one time a Catholic and a priest, who could deliberately, and upon oath, swear to such notorious yet mischievous calumnies, dis-entitles himself, I must say, to my belief, even on his oath.

Do you believe it likely, that Mr. Dixon, a young priest in the county of Mayo, could get a country parish of 300 *l.* a year?—I think it not at all likely; I do not however know exactly the nature of his incumbency, or the extent of its emoluments.

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WHAT Professorship do you hold in the College of Maynooth?—Professor of Logic, and Metaphysics, and Ethics, jointly.

Were you educated in the College?—I was.

In what year did you enter it?—In August 1808.

From what diocese were you recommended?—From the diocese of Clogher.

Where did you receive your preliminary education?—During part of the time I attended day-schools in the neighbourhood where my father lived. I read classics for some time under a master who lived with three or four families; afterwards I attended a Mr. Collins's school at Monaghan, and then I went to the county of Longford, to Granard, and spent some time there under Mr. O'Riely, and afterwards under the Rev. Mr. Hughes, and afterwards I was in the county Tyrone, at Mr. Murphy's school, near Dungannon, for a very short time; and after that I was sent to College.

Were you admitted into the Humanity class?—No, I stood for the class of Philosophy, and was admitted to that.

How many years did you pass in your studies at Maynooth?—Two years in Philosophy, and three, the ordinary course, in Theology. I finished my course in 1813, and I was some time upon the Dunboyne establishment, after finishing the ordinary course of studies.

Was the course of instruction, when you entered the College, much the same as it is now?—It was substantially the same.

Do you perceive any difference at all, either in the character of it, or in the method in which it is given?—The general character and method of instruction may be said to be the same as when I entered, but some changes have since taken place. When I entered, the Students were under the necessity of writing the whole course of Philosophy from the dictate of the Professors; they have at present printed treatises. The course of Natural Philosophy has been changed; the one then used was compiled by the Professor, Mr. Darrè, who has since gone to France; but latterly they have adopted the Cambridge course of Philosophy, which is different from what I read; also, in Moral Theology, the class-books have been altered since I read; Bailly's works have been substituted for Antoine's, which was the class-book for Moral Theology in my time.

How long has Bailly been adopted as a class-book?—I cannot exactly say; I believe it was the year after I finished my course.

With reference to the time when you yourself were a Student at Maynooth, were you, upon your admission into the College, in possession of any books of your own?—Yes.

Will you state what they were?—I brought with me from home some classics, and some books of religious instruction, but at this distance of time I do not remember the names of all. I recollect Cicero's Offices, a copy of the Douay Testament; Dr. Hay's Sincere Christian, and St. Augustin's Confessions.

Had you a New Testament at the time you were admitted?—I brought the New Testament with me.

Can you say, whether the Students possessing themselves of Testaments or Bibles was a thing encouraged or discouraged?—I never knew the slightest discouragement given to it; on the contrary, I am sure it was always deemed proper for a Student to have in his own possession a copy of the Scriptures; for the advanced Students, the study of the Scripture was then, as at present, matter of obligation. Besides, when I was a Student, the Dean read every day a portion of the New Testament for the Students of all the classes, assembled together in the common hall; after which a short meditation was made before going to dinner, and at dinner every day a Student read for the others an entire chapter of the Old Testament; but to purchase copies of the Scriptures at their entrance into College, was not then obligatory on the Students, as it is now.

At present the rule is different from what it was at that time?—Since that time a number of class-books have been completed for the use of the College; there has been also a new edition printed of the Douay version of the Scriptures, and a Commentary on the Scriptures; and every Student, on his entrance, is, by the regulation of the Trustees, to provide himself with those works.

Are

Are the Dunboyne Students in the habit of providing themselves with many books for their own private study?—That depends entirely upon the taste of the individual, and his means; generally the Students are anxious, as far as they can, to provide themselves with books of useful information.

Do you happen to know what books they are in the habit of procuring for their own private reading; is it left to their own taste, or is there any regulation connected with it?—I may have heard of works purchased by individuals, but I do not know what works they are in the habit generally of procuring for private reading, nor am I aware of any regulation connected with it. When I was appointed to the Dunboyne establishment, there was no particular person, no Prefect of Studies, then placed over it as there is now. In our Theological studies we were still left under the guidance of Dr. Delahogue, and he told us, that the first thing we should commence would be to revise the course of Theology we had already made in the house. For our own private studies we had the use of the library, but were left in a great degree to our own taste and discretion in the selection of books. On the treatise of the Trinity, with which we commenced, he recommended Bull's *Defensio Fidei Nicænæ*, and, I believe, *Petavius*, but particularly his own tracts, for which he always entertained a just partiality.

Are not the young men permitted to purchase books for themselves?—Certainly.

Under what restraint do they make those purchases?—Of course, in purchasing books in Dublin every man is left to his own discretion; but if he introduces books that contain principles dangerous to society or to religion, he will incur a penalty; by the statute, he will be liable to expulsion. The Students are aware of this, because the statutes are published. With regard to books purchased at the gate, which frequently happens, a catalogue is generally supplied to one of the persons charged with the discipline of the house, and he revises the catalogue, and if he perceived a book of the tendency I mention, he would notice it, and would not permit it to be sold.

Is there any other mode of enforcing this rule, than what arises from the inspection which the Dean necessarily has of the rooms of the young men, and the manner in which he becomes acquainted with the books they are in possession of?—There must be the general feeling that every person has in his own mind of what is proper. Our divines do hold, that there is a power in our church to regulate the use of the books that are to be read, that is, to prohibit certain books, and many are actually prohibited. On the Continent, they prohibit, *under censure*, certain books, and the principle of the law is held to be binding generally. In looking to our authors upon that subject, I find that to be the general opinion of our divines. With regard to the practice, I believe, the bishops in this country consider the prohibition limited to books that would be held to be injurious to society and religion, or dangerous to the individual, and it is not enforced exactly to the letter. In fact, persons of a certain standing, and properly instructed, are permitted to read any books, except they are in their own nature immoral, or of a pernicious tendency, and then, of course, they could not be read at all.

A list is supplied of the books brought to College for sale?—Any person that comes to offer books sends in a list; and it often happens that clergymen, especially in distant parts of the country, send their books to the College to be sold, and they are brought into the public hall, and a sort of auction gone through; by these means the Students become provided with a great many professional works.

Of what number does your class at present consist?—I believe about sixty; the number is variable; it was last year about ninety.

Will you describe the course of instruction you give?—The substance of it is contained in the class books that have been printed, and which are already in the hands of the Commissioners. As to the manner of proceeding in the class, it has been usual with me to explain *vivâ voce* the substance of what is afterwards to be discussed, to state the question, to mention distinctly the propositions to be maintained, and to distinguish between what is certain and what is probable or doubtful, to bring forward the arguments by which the propositions are proved; to point out the difficulties that may be urged against them, and to place them in juxta-position with the arguments; then, after going through an exposition, I interrogate the Students upon the substance of what is contained in the class book, and on what I have explained *vivâ voce*; if the question is imperfectly treated in the class book, I endeavour to supply the deficiency in the explanation; for instance, I give a more full explanation of the nature of syllogistic reasoning than is to be found in the class book; it may be proper to remark, that the manner of proceeding in my class is what may be termed *the scholastic method*. When the Students are somewhat advanced in the course, there is on one day in the week an exercise in scholastic disputation, that is, one student is called upon to maintain a conclusion; suppose, for instance, that the subject be the liberty of man, that man is a free agent; he is to state the question in the manner I have already described, and to maintain that conclusion against such objections as other persons who are appointed to object may think proper to bring forward, and the Professor of course is to moderate that exercise, and if any difficulty occurs that might be above the capacity of the person, to explain it himself.

Are you in the habit of addressing your class in Latin?—Usually.

Do they reply to you in Latin?—Generally; my class is considered particularly a preparation for Theology, as it is now taught, and it is in my class particularly that they acquire the habit of speaking school Latin.

What hours in the week do you lecture?—During the academical year, I attend my class on Mondays, Tuesdays, Thursdays and Fridays, from half-past ten to half-past eleven, and

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from two to three, and on Saturdays, from half-past ten to eleven, two hours on each of the four preceding days mentioned, and upon Saturday, one hour.

Are the students enabled to acquire a proficiency in the different matters that you have to teach them during the short period of a year?—I think that, generally speaking, they become pretty well acquainted with the principles and precepts of reasoning and Logic, and they also acquire a pretty good knowledge of Metaphysics, particularly of that part which treats of the proofs by which the existence of God is established, and of the Divine attributes. We dwell upon this part particularly, for in the course of Theology the treatise *De Deo et Attributis Divinis* does not make a part; in Psychology also we give more time to the discussion of important questions, such as the spirituality and immortality of the soul, and the liberty of man; with regard to the Ethics, it sometimes happens from interruptions, that we are not able to get through the entire course.

Do you think that, upon the whole, the system of instruction in the College, and the management of the College generally, have been improved lately; is it in a better state altogether now, than it was when you were first acquainted with it in 1808?—I think the facilities of studying have been considerably increased since I myself was a Student; the practice of transcribing every thing we were to study was a very serious obstacle to the improvement of the young men, and very injurious to their health, and in that respect I think the printing the different treatises is of great use, but as to the general management of the College, it is difficult to draw comparisons between the past and present, and I therefore offer no opinion on the matter.

Has the great increase of the number, made the discipline of the College more difficult to enforce?—I am decidedly of opinion that it has; I am decidedly of opinion that the establishment is too large; I do not mean in reference to the objects of the institution, because I know it is insufficient for the general purposes of the mission, but I mean as an establishment to be managed, and of course the difficulty of maintaining subordination must increase with the number, and the consequences, if perchance, disorder and insubordination should get in, would be disastrous in proportion.

At any period during the time you were a Student in the College, did political subjects engage much of the attention of the Students?—I had a great deal of intercourse with the Students from different parts of the country, and I can state with truth, to the best of my recollection, that I never knew political subjects to be a matter of discussion at all; there was, I think, among the persons with whom I conversed, a general anxiety on the subject of Catholic Emancipation, and a desire to know whatever was connected with the Parliamentary discussions on that question; that subject of course was occasionally spoken of among the Students; some also expressed their opinions upon the consequences likely to result from the interference of Government in the appointment of our bishops; there were a few who were fond of knowing and speaking of passing events, as reported in the newspapers; I doubt whether these matters come within the scope of the question.

Were they much matter of conversation privately among the Students?—My answer was particularly with regard to the private conversations of the Students; with regard to the public doctrines, they are the same as are contained in the class books.

Did you ever know the subject of the connexion of Ireland with England, and the subordinate state of Ireland with respect to that country, a matter of discussion?—I never knew it to be a matter of discussion, unless some person remarked on the wild expressions of some of the persons engaged in that unfortunate business in 1798. I may have heard persons remark casually upon the extravagant opinion, that if Ireland was free for a moment, it would be free for ever; but I never heard any person look seriously at the possibility of separating this country from England; on the contrary, my conviction is, that the feelings and the opinions of those educated in the College are most favourable to the connexion with England, and that any attempt to separate the country would be mischievous; but that question has not been mooted, so far as I could perceive.

Do you think it is possible that there could have existed amongst the Students at the time you were there, a general and prevailing opinion, that the object of all Roman Catholic priests was to forward the re-establishment of their Church upon the footing on which it once stood in Ireland, and to effect, if possible, a political separation from England?—That a Catholic priest would be anxious, by discussion, and fair means, to bring every person to a conviction that the Catholic is the true religion, I think is the fact, but that he would be disposed by violence, or by any unfair means, to overthrow the Establishment, for the purpose of putting his own Establishment in its place, is a question that I think never was entertained.

Will you mention the names of the several Vice-Presidents who have been at Maynooth within your recollection?—The person who was Vice-President when I entered was Dr. Power, who is since deceased; the Vice-President after him, was Dr. Magennis, who is also dead; the Reverend Mr. Kenney was Vice-President for a short time; the Reverend Mr. Fitzpatrick, who is since dead, was a Vice-President, and I believe the present Mr. Montague succeeded him.

How long was Mr. Kenney Vice-President?—He was Vice-President, I believe, for part of two academical years, that is, he continued as such on the Trustees books for that time, but he did the duty of Vice-President, I believe, for one academical year only.

Do you know where Mr. Kenney is at present?—He is at the Establishment of Clongowes.

Was it supposed among the Students at Maynooth, at the time he was Vice-President, that

that he belonged to any particular religious society?—It was supposed that he was of the order of Jesuits.

Was there any other person to whom that supposition applied at Maynooth, within your recollection?—None holding any situation in the College.

Was that supposition applied to any of the Students?—No; some few persons, (I believe but three,) who have been at our College, have gone to that order.

Have any persons come from the order to the College?—None whatever; we have received a few young men as Students, that were educated as boys at Clongowes, but no person who was a *religious*.

From your recollection, can you inform the Commissioners, whether the circumstance of Mr. Kenney being of that society, operated in the way of recommendation to the good opinion of the Students, or to the contrary?—I think the opinion was favourable to Mr. Kenney on account of his learning, and zeal, and piety, and his anxiety to give the Students spiritual instruction.

The question is, whether you conceive that the circumstance of his belonging to the order of Jesuits, was in itself a title to respect, or the contrary, according to the estimation and opinions and feelings of the Students?—I could not take upon myself to say what might be their feeling and opinions upon the subject; of course, there is an impression that the Jesuits are a learned body of men, and I cannot say that they might not have heard of that, and been influenced by it, but I think whatever estimation Mr. Kenney was held in, was owing to his talents, and piety and zeal, which he exerted to a very great degree in the College.

Will you describe any particular species of spiritual instruction which he used to give?—He conducted the Retreats. We begin every academical year by a spiritual Retreat, and as he was the superior, he gave the instructions at that time, and also at Pentecost, when there is a second Retreat previous to the ordination. On these and other occasions, he instructed the Students in the moral truths of religion, in the practices of Christian piety, and in the virtues and dispositions necessary for the ecclesiastical state. He also composed meditations on these subjects, which were read for the Students at their morning and evening devotions.

And that extended to all the Students in the College?—To the whole community.

They were under his spiritual instruction at that period?—Yes; and the instructions given by him were such as I have already described.

Do you know why he left the College of Maynooth; was it a matter of notoriety?—I think I heard myself that his being there, and being supposed to be a Jesuit, gave some offence to the government of the country; however, I am not sure of that, but I rather suppose that the real cause was, that he had his own establishment to superintend; he intended, of course, to procure a suitable place, and to open it as soon as he could conveniently; he came with his Grace, Dr. Murray, who was then President of the College; it was Dr. Murray's wish to have him, on account of the high opinion he entertained of his talents and piety.

Is Mr. Kenney an Irishman?—He is.

Do you know where he had passed the few years immediately preceding his becoming Vice-President of Maynooth?—I believe he had returned from the Continent some short time before; I believe he had been in Italy, perhaps at Rome. He made his theological studies at Palermo, in Sicily, as I understand.

Will you state when the establishment at Clongowes was opened, whether it had any existence, or was in preparation during the time that Mr. Kenney was at Maynooth?—It had no existence then; I do not think I heard of the intended establishment when he was at Maynooth. He was in College when I was finishing my studies the last year, and he was, I understood afterwards, in treaty for different places before he made the purchase of Clongowes.

Is the doctrine, that the Pope has no civil or temporal power within this country, a doctrine favoured or otherwise, at Maynooth?—With us there is not a diversity of opinion upon the matter. We hold it to be quite certain that he has no such power. But as the opposite opinion was formerly maintained by some divines, and as some of the Popes (of whom we always speak with reverence and veneration) assumed that power, we do not characterize it by any harsh epithet, we do not say it is heretical or impious; but the opinion which rejects the temporal power of the Pope we hold to be quite certain.

Do all the Professors maintain that opinion?—Undoubtedly they maintain it; perhaps there is no one conclusion that Dr. Delahogue was more solicitous to inculcate upon the Students than that particular conclusion. I know, when I finished my course in 1813, it was the conclusion that I had to sustain at the public disputation. I had to sustain the conclusion, that he had no power, either direct or indirect; by saying that he had no direct power, I mean that he could not depose a Sovereign at his own will and pleasure; and by saying that he had no indirect power, I mean, that if he even excommunicated the King, I was still bound to adhere to him. The King in that case would be deprived of the spiritual advantages enjoyed by the faithful members of the church, but the divine natural law renders our sworn allegiance inviolable.

Are there any books that you particularly recommend for the private study of the gentlemen who attend your class?—The students generally provide themselves with a great variety of books; I have reason to know, that on Logic, many of them have the treatise used in the Dublin University; they have what is called the Art of Thinking, compiled at Port Royal, and translated into Latin; they have Burgersdicius; *that*, I believe, is the Cambridge logic; they

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they have Watts's Logic, and a variety of other books; these treatises, generally, I have neither approved nor prohibited. I have generally cautioned the Students against vague and desultory reading, at the commencement of their philosophical studies. I have recommended, in the first place, to make themselves well acquainted with that portion of the class-book marked out for the daily lecture, and with the explanation given, but (except the class-books) I have not recommended to the Students any works treating of the whole course which I teach. In explaining parts of the course, I have had occasion to direct their attention to a variety of books. The authors, or works to which I have occasionally referred, or from which I have read extracts, are principally the following: St. Thomas Aquinas, of whose *Secunda Secundæ* I have often spoken in terms of the highest commendation, as being, in my opinion, one of the best treatises of Ethics; Hook de Religione; Bossuet's Discourse on Universal History; the Art of Thinking, (*L'Art de Penser*), a methodical and accurate Treatise of Logic; the Philosophical Works of Cicero; Clarke on the Being and Attributes of God; Cartesius de Methodo; Valsecchi on the Foundations of Impiety; Malebranche's Search after Truth, (*De la Recherche de la Verité*); Locke's Essay on the Understanding; Beattie's Essay on Truth; Reid's Inquiry into the Human Mind; Stewart's Philosophy of the Mind, and his Moral Philosophy; Blackstone's Commentaries; Paley's Natural Theology and Moral Philosophy. I notice some of these writers, when confuting opinions maintained in their works; even when I praise any particular work, or part of a work, I do not hold myself responsible for all the opinions that writers may happen to maintain.

Are there no particular books that you recommend to their perusal?—No, except the works already mentioned, and in the manner stated.

Do you conceive it an advantage that the business of the class should be conducted in the Latin language, or that it is attended with any inconvenience?—I am not free in that; it is a regulation of the College which has been established before my time, and it is my duty to conform to it; for my own part, I think for those subjects, generally, that they can be advantageously treated in Latin, and that the Students, on account of being obliged to express themselves in a foreign language, are under the necessity of paying more attention to the subject than if they were to speak in English; because, in that case, they might acquire, by a mere *superficial reading*, an imperfect knowledge of the subject, and *talk about it* when they did not well understand it, and without having it sufficiently impressed on the memory. Besides, the most useful works on the subjects of which we treat are in Latin, and the practice of discussing them in that language is sanctioned by the usage of most Colleges and Universities.

Then you consider it an advantage?—I do; but I admit that it has some disadvantages; to obviate them, I permit the Students to speak occasionally in English, and sometimes I explain in English myself; any Student of course has permission to ask me any question that he thinks proper upon the business in English, and to receive an explanation from me.

Has there been at any time any interference or any correspondence from the Pope with the Superiors of the College of Maynooth?—Sometime after the foundation of the College, in 1796, in the pontificate of Pius the VIth, there was a communication from the Cardinal Prefect of the Propaganda; a letter directed to the Trustees, containing among other things instructions for the Professors, by which they were to be guided in their classes. In that letter, the Trustees are directed to have impressed upon the minds of the Students the duty of allegiance and attachment to the government by all the general principles by which such duties are enforced; by the authority of Scripture and reason; and in addition to that, by motives of gratitude, as we derived our support from the bounty of government. That letter is still in existence; I am sure there are many copies of it in the College.

[*The Witness was requested to furnish the Commissioners with a copy of the letter.*]

Is that the only communication that has been received, either direct from the Pope, or from any of the Secretaries, by the College?—That is the only communication of that kind which has come to my knowledge. They have sent class-books; among others the Treatise on Moral Theology, by Antoine, which was supposed to be an excellent treatise on Theology. I also understood there was a communication about the power of conferring degrees made to the Trustees, but which was not communicated to us. We understood there was a disposition on the part of Rome to give the power of conferring degrees in Theology, but subject, of course, to the *Placitum Regis*, i. e. to be carried into effect with the concurrence of the civil authorities.

Is there any subject on which you are desirous of making a statement to the Commissioners?—I wish particularly to remark upon a statement that was made to the Committee of the House of Lords by the Reverend Mr. Dixon, who had formerly been a Student at Maynooth; he stated in his evidence, in connection with the course of Ethics, that he had imbibed the doctrine at Maynooth, that the end justified the means, and that if the intention was good, any act, no matter however immoral, might be committed. Now the very reverse is the doctrine we teach. We have established it as a conclusion, that the morality of an action is derived from the *end*, the *object*, and the *circumstances*, as we express it. Hence an action, in order to be *morally good*, must not only be good in its *end*, or in the intention of the person who performs it, but it must be in itself a good action, and it must be good in every circumstance connected with it, according to the general axiom, that we adopt "*bonum ex integra causâ, malum ex quocunque defectu*;" that is, that an action is rendered defective by even a minute circumstance; not only must the action be good,

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good, but it must be good in all the variety of circumstances which may affect the morality of the action, and a defect in any one of them will render it morally imputable; and we hold *that* as the dictate of right reason, of natural law, and of divine authority. We adopt the very language of the Scripture itself, that “non sunt facienda mala ut veniant bona.” To such false imputations we may apply the passage of St. Paul, when he speaks of himself and the first Christians, in the third chapter of the Epistle to the Romans, and tells of some persons that slandered the Christians, alleging, that they said “Let us do evil that good may come,” and he says, “whose damnation is just.”

Is the doctrine you teach upon those points the same as that which was taught when you were a Student in the College?—Certainly; the treatise I teach, in which that doctrine is contained, was compiled by Mr. Anglade, who was the Professor of Ethics. The same doctrine is contained in the class books of moral theology, both in Antoine and Bailly. I have read many works on Ethics and Moral Theology, and I never met any Catholic writer who held that the end justified the means.

Did you ever hear any person advance the doctrine that the end could justify the means?—Certainly not; such monstrous doctrine would excite horror and indignation, and the person who would advance it would certainly be a corrupter of morals, and as such, expelled the College and disqualified for the Priesthood; for my own part, I had been taught the contrary as soon as I could read and understand; for this reason, that I had learned in my Catechism this question, “Is it lawful to tell a lie for a good end?”—“No” is the answer, for no reason or motive could excuse it.

You brought that principle with you to the College?—Yes, under the conviction that even to promote religion or the good of the church, I could not tell the most trivial lie, or do an act in its own nature immoral, contrary to the law of God, and the law of right reason.

You did not learn any thing in Maynooth to weaken that impression?—Nothing; what I learned there confirmed the conviction that I had before.

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Examination of the Reverend *Nicholas Callan*, D. D., Friday, 27th October 1826.

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HOW long have you held the chair of Natural Philosophy in the College of Maynooth?—I was appointed about the 18th of last September.

Do you lecture upon Natural Philosophy only?—Mathematics and Natural Philosophy.

What is your salary?—90 *l.* Irish yearly, including an allowance for groceries.

Were you educated within the College?—Yes.

In what year did you become a Student?—I believe in 1817.

From what district were you recommended?—From the diocese of Armagh.

Were you on the list of Dunboyne Students at any time?—I was; I spent one year on that Establishment.

Were you elected to the Professorship from that class, or did you leave the College?—I left the College about two years ago.

By whom were you ordained?—By Doctor Murray.

Did you discharge any parochial duties during the time you were absent from the College?—I had faculties in the diocese to discharge parochial duties, with the leave of the parish priest, while I remained there; but I had no appointment to any curacy or parish.

Where did you receive your early education before you became a Student?—I was first at school in Dundalk with Mr. Nelson, and afterwards in the academy of Navan.

Were you a boarder in those establishments?—I was a day scholar in Dundalk, and a boarder in Navan.

Do you recollect how much a year you paid for your instruction in Navan?—I think it was 30 *l.* a year, there might be some additional charges.

Of what county are you a native?—Of the county of Louth.

In what situation in life were your parents?—My father was possessed of several farms, and a pretty extensive flour mill.

Into what class were you admitted at Maynooth?—Into the first class of Humanity.

Did you obtain any prizes or distinctions in that class?—In Humanity I believe I got one distinction, but no premium.

Did you subsequently obtain other premiums?—Afterwards in Mathematics and Natural Philosophy; I was called along with two others to the first premium, and I was called to the second premium in Dogmatic Theology and in Scripture, and the third premium in Moral Theology; on the Dunboyne Establishment I obtained the first premium in Theology, Church History and Canon Law, I believe—I am not quite certain whether it was for all or only for some of those things.

Have the goodness to describe what course you pursue in instructing your class as well in Natural Philosophy as in Mathematics?—Since the time of my appointment I have followed the treatise, I believe it is the Cambridge course of Mathematics and Natural Philosophy, except the Geometry and Trigonometries, which were written by Mr. Darré, formerly Professor in the College of Maynooth. In teaching the class, I always explain the matter of each lesson to the Students, and at the succeeding class, I call upon two or three of them to give an account of what I explained at the preceding lecture. With refer-

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rence to the course I shall pursue hereafter, I have not made up my mind; as there are some parts of the treatises that must be omitted, and others that must be illustrated by experiments; for example, Mechanics and Astronomy, and if we read the treatises upon Hydrostatics and Optics; for the last six or seven years, there was no part of the treatises on Hydrostatics or Optics read in the College, or at least the year that I read the course of Mathematics. Some experiments have been exhibited with some of the optical instruments; I do not know whether any part of them was read in any other year; if we have time this year I expect to give some lectures upon each of those treatises.

When the young men are admitted into your class, it is presumed that they have not been previously instructed in mathematics?—In general, they are ignorant of mathematics, except a little of arithmetic; some of them even do not know arithmetic well.

How long do the Students remain in your class?—Only for one academical year.

If many of the young men are even unacquainted with arithmetic when they come into your class, pray state the degree of proficiency which you expect them to attain during the year they are under your instruction?—I think that those who have extraordinary talents, or even very good talents, will make a very good proficiency in arithmetic. I do not say that they will be acquainted with all the questions that can be treated of in arithmetic; but with the four rules of Addition, Subtraction, Multiplication, Division, and with the Square or Cube Root, and the reasons upon which those four rules are founded; and I think they will also make a good proficiency in the four rules of Algebra, in Involution and Evolution. In Involution I include the use of the binomial theorem, but not the demonstration of it; and also in the solution of simple and quadratic Equations and of Problems; they will not be able to solve every problem that may be proposed to them, but they will be able to solve a good many of them. Those who have good talents also know pretty well the principles of proportions, variations and progressions, the nature and the use of Logarithms; there are but very few pages in our treatise in Logarithms, and therefore we do not extend that part. The whole of them read Geometry and the two Trigonometries, and even those who commence almost completely ignorant of arithmetic, provided they have good talents, will become well acquainted with Geometry, and with the two Trigonometries; and also with a good deal of Conic Sections, and a good deal of Mechanics and of Astronomy.

How many lectures are you able to give in the course of that year in which this very comprehensive course is included?—We have two classes each day for four days in the week, of one hour each, and one class on Saturday.

How many hours of lecture, in the course of a week, has any individual the benefit of?—They have the benefit of nine classes, that is, nine hours each week; but then there are some vacations; there is a fortnight or three weeks vacation at Christmas, and a fortnight at Easter, and there is a vacation of two months in the summer; neither is there class, I believe, during the greater part of the month of June, because the examinations are going on.

Altogether, how many weeks in the year are devoted to this study?—There are perhaps thirty-four or thirty-five weeks in the year during which the lectures proceed, and sixteen or seventeen in which they do not. About three of the sixteen vacant weeks are devoted to preparation for the examinations.

During the weeks in which your lectures are given ordinarily, each Student attends your lectures for nine hours in the course of a week?—Yes.

How many more hours does he, according to the regulations of the College, spend in preparing for your lectures in the course of the week?—There are two hours in the morning, from the time the studies commence in September till the first of November, there is an hour after breakfast, there are two hours between the first and the second lecture, and there are three hours in the evening. I do not know whether there is a* class during those three hours in the evening or not; it was not so when I read the course, that is, eight hours a day for study.

Independently of the lectures?—Yes, that is for four days in the week, and that is only from the time the classes commence in September till the first of November; from the first of November till about the first of April they have an hour less, because they get up an hour later in the morning.

Pray state what you conceive to be the general average, one week with another, of the number of hours during which a Student, attending your class, is occupied in preparing for your lectures?—I should think, one week with another, about forty hours a week, that is, according to the rules of the College; but I am not sure that they are all devoted to preparation for the lecture.

Must it not require talents very superior to the common average, to enable a Student, in the course of thirty-six weeks, to accomplish such a course as that which you have mentioned?—I think, that a Student of good talents, may accomplish that course with great advantage; but there are a good many parts of each treatise which are left out; but there is scarcely any part of the treatise of Geometry omitted.

How many does your class ordinarily consist of?—I believe it generally consists of between fifty and seventy; this year the number, I think, is seventy-five.

How many are you ordinarily able to examine in the course of one lecture?—On some days I call upon four to answer during the hour, and upon others, I call upon three; sometimes

[Subsequently added by Witness.]

* I have been since informed, that the Students of the class of Mathematics have no evening lecture.

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times I do not examine them for the whole lecture; I explain a part of the lecture myself, and call upon them for the remaining part.

Do you call upon them pretty generally in turn, so as to be able, within any given time, to have examined every pupil?—Yes, I call upon them all before I interrogate any the second time; since the opening of the class in September, I have called the whole class, to the number of seventy-five, with the exception of one or two.

Does it not arise from the nature of those studies, that if a young man is once thrown out in such a course, and is no longer able to follow your explanation, either from idleness or from the want of the peculiar talent that is required for such subjects, that he is afterwards almost utterly hopeless of ever being able to recover himself?—I should think, that if he were to neglect algebra, it would be impossible for him to proceed with the remainder of the course, because we introduce algebra into geometry, and all the remaining treatises; even geometry is equally necessary in the remaining parts.

Do not you think it must necessarily happen, that during the first two or three months, many individuals are not able to keep pace with the general course of the lectures?—I think there are some that are not able to keep pace, and there are others who do not understand them perfectly, but I think at least half the class have a pretty good knowledge of what is taught even at the commencement of the lectures; from the general answering, I am inclined to think, that more than half the class have a tolerable knowledge of what is taught at the commencement.

It is to be presumed, that as the course proceeds, the number of those who are thrown out will continue to increase; pray state what proportion you suppose towards the very end of the course are able to follow you in your explanations?—Generally, I should think, that more than half the class are able to follow me in the explanations, because instead of going back they go forward, as the algebra and geometry being introduced into each of the treatises afterwards, and the Students seeing it constantly made use of, obtain a better knowledge of it than they had at the commencement, that is those who had a middling knowledge of it at the commencement obtain a better knowledge of it afterwards. I am not quite sure that the number increases towards the close of the year.

Suppose the case of a Student being thrown out in the 47th problem of the first book of Euclid, do you think that such a person has any chance of being able to recover himself afterwards?—I should think, if they were not able to follow me in the explanation of that, it would be difficult for them to understand me in the remaining part of the course, because it is one of the easiest propositions in the whole; but there are some who do not understand me in the explanations, and who, when vacant days occur (as, for instance, at the commencement of November, there are always a few vacant days), may be presumed to spend all the vacant hours they can find in looking over the business that has been gone through before.

Pray describe how far you carry the class in astronomy?—I have not as yet taught any part of astronomy, nor shall I till towards the end of the year.

No doubt you are apprized of what was done by your predecessor in that respect?—He generally, or at least the year that I read the course, explained the doctrine of the sphere, refraction as connected with astronomy, the parallax, and something about the eclipses, and the aberration of the stars. I dare say there were some others. He also explained the phases of the moon, and the Copernican system, which he adopted, and which is adopted in the treatise read in the class. I do not recollect any other parts that he explained.

About what proportion of the class would be able to answer the questions contained in the ordinary books of astronomy about eclipses?—I should think that there are very few in the class who would be able to explain the principles upon which an eclipse is calculated, because they are not fully explained to them*; the year is at a close at the time they are reading that part of astronomy, and therefore the Professor has not time to explain those principles fully; but I think, that the majority of the Students perhaps, and a good deal more than the majority, would understand the cause of an eclipse; they are able to tell why an eclipse happens at certain times; that is, they are able to tell that it happens from a shadow being projected in a certain way.

How much further than the fact of its being the shadow of the earth that causes an eclipse of the moon, does their knowledge on that subject proceed?—They are taught also the cause of an eclipse of the sun as well as of the moon.

How many Students in the whole class do you suppose could state "What is the greatest and what is the least number of lunar eclipses that can take place within a certain period?"—I could not tell how many could answer that question.

Do you think that two or three could answer it?—I cannot say, whether they could or could not, because I do not know whether it was taught in the class.

The question is mentioned merely for illustration, and as being a very obvious one?—I cannot tell what any one of the class would know, unless upon a point that is explained in the class, because it might happen, if the point was not explained, that they might know nothing about it; but if the question were explained, I should think that more than two or three would be acquainted with it; I think that the most difficult questions explained to the Students, are understood by more than two or three.

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[Subsequently added by Witness.]

* On reflection, I find that some of the principles for calculating an eclipse, have been explained to the class.

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What proportion of the class do you think could demonstrate the 47th proposition of the first book of Euclid, at the end of the year?—After revising the business of the year for the examination, I am not certain that three-fourths could; but I should think two-thirds at least would be able to demonstrate it.

There is a pretty good apparatus connected with the course of Natural Philosophy, is there not?—There is.

Has it been the practice to exhibit experiments with it?—Yes, it has been the practice to exhibit experiments with this apparatus on Saturdays, from about the middle of November till about the middle of April; however, when Saturday happened to be a vacant day there were not usually experiments.

To illustrate the lectures on Mechanics?—To illustrate part of the course of Mechanics.

And Hydrostatics?—Hydrostatics were not taught when I read the course.

Pneumatics?—A good many of the principles of Chemistry were illustrated with this apparatus, but not every year; also the principles of Electricity were illustrated some years, and Galvanism some years, and some of the laws of Motion, and a few of the principles of Optics.

Pray describe the nature of any course upon Mechanics that you had an opportunity of attending at Maynooth?—I attended the ordinary course of Mathematics and Natural Philosophy which was taught in the year that I read in the class; the whole treatise was taught in that year with the exception of the Appendix of some propositions, I believe upon the mechanical powers and projectiles, and perhaps upon the collision of bodies, but the greater part of the treatise was read; there was more of that treatise read than of any other in the course, except the treatise on Geometry.

Pray describe the nature of the experiments by which it was illustrated?—I do not recollect precisely the experiments by which it was illustrated; I recollect there was one experiment made by Mr. Atwood's machine, but I do not recollect what the experiment was.

Do you think there were as many as half a dozen different experiments exhibited to illustrate that course?—I dare say there were, perhaps more; I cannot say precisely, because it is six years since I read that course.

About how many experiments do you hope to be able to have recourse to in illustrating what you have to say upon Mechanics?—I can form no idea of that as yet, as we have not commenced the course, and as I have not laid down a plan for teaching that part of the course, it is impossible to say what are the experiments by which I shall illustrate it; I hope to illustrate some of the laws of Motion.

What proportion of the class you have attended, do you suppose could have demonstrated the ordinary propositions relating to the pendulum. The question is asked merely as supplying some test of their general proficiency?—There are some of the principles relating to the pendulum which I believe were explained, and I should think there were others omitted. I am not quite sure how many were explained, or how many omitted; I cannot say how many in the class were acquainted with the principles that were explained.

Is the subject matter of the sixth book of Euclid studied in the course?—I don't know what the subject matter of the sixth book of Euclid is; the writer of our treatise makes no reference to the books of Euclid; but after the definitions, commences with parallel and perpendicular lines, and afterwards explains the theory of angles. (I have since found that a good deal of the 6th book of Simpson's Euclid is contained in our Geometry.)

Are we to understand that you have never read Euclid?—No; because I have read a treatise of Geometry in which the more useful principles of Euclid are contained, and which makes no reference to the books of Euclid.

Does the system of Geometry which you read treat much of the doctrine of proportion?—Yes, of proportional lines and similar figures.

Are there any of the Students who attend a second year in your class?—I believe there is not one in my class who read the course a year before this; I do not know precisely the regulations; I do not know whether they are obliged to read the second year, if they do not study it well in the previous year; I think I have heard something about a regulation of the Board, obliging those that do not give satisfaction to the Professor to read the course a second year.

The knowledge therefore which they obtain of Mathematics and of Natural and Experimental Philosophy is acquired by them in the course of one year?—In the course of one year; there are some lectures given in the vacation before the studies commenced, and in those lectures I believe there is a good deal of Arithmetic and Algebra explained, and those that remain in the College during that time have a very good opportunity of becoming acquainted with Algebra.

What proportion of the astronomical class do you suppose are aware of the law which determines the ratio which the space through which any of the heavenly bodies moves in a given time bears to the time?—That is not explained every year, and I cannot say how many of the Students are acquainted with it*.

Is it not a very elementary truth?—It was explained to the class in which I read. It was given to us in a dictate by the Professor. As well as I recollect, in that dictate it is stated, that the angular space or surface which the body describes varies as the time; we were not required to study it in the treatise. The dictate was not explained every year. The

[Subsequently added by Witness.]

* I have been since informed, that the dictate in which that law is contained, or a portion of it, has been taught every year but one, since I read the course.

The words of the dictate to which I alluded are, "If a body describe a curve round any centre of force, the radius vector will describe areas, which are proportional to the times of description."

What proportion of the class do you think are aware of the ratio which exists between the periodic times of the heavenly bodies, and their distances from the centre of their motions?—I cannot tell.

Is not that one of the most elementary truths in astronomy?—It is*.

What proportion of the Students in the class you attended do you think could state the velocity of light?—I cannot say.

Do you think that two or three could?—I do not know whether it was mentioned in the course or not, and therefore cannot say whether two or three could.

The question meant not how many could demonstrate it, but how many could state it?—I cannot say.

What proportion of the class do you think were aware of the principles by which the distances of the planets from the sun are ascertained?—I could not say, as I have not taught the course.

Are you acquainted with Dr. Delahogue's Tract de Ecclesia?—Yes, I know the treatise; I have not read it very lately.

Did you hear Dr. Delahogue lecture?—No; I commenced my course of theology under Dr. Mac Hale.

What doctrine did Dr. Mac Hale teach as to the question of the Pope having any right to interfere in matters of a civil or temporal nature out of his own dominions?—I believe Dr. Mac Hale always maintained that the Pope had no power, by virtue of his authority as head of the church, to interfere in civil matters out of his own dominions.

You say you believe he did?—I am quite sure of it; I have no doubt that such was his doctrine.

What is the principle generally taught in the College, as to the allegiance due to His Majesty?—In the College it is taught, that all the allegiance due to a sovereign is due by us to His Majesty; an undivided allegiance.

Has it ever been taught or maintained, as far as you know, in the College, to be lawful to violate the oath of allegiance taken by Roman Catholics to His Majesty?—I never knew it to be considered lawful to violate the oath of allegiance, in consequence, either of a dispensation from the Pope, or from a General Council, or from any power upon earth.

Appendix, N° 22.

Examination of the Reverend *James Browne*; Wednesday, 25th October 1826.

Appendix, N° 22.

Examination of
Rev.
James Browne,
25 October 1826.

YOU are Professor of Sacred Scripture and Hebrew in the College of Maynooth?—I am.

Did you ever hold any other situation in the College before you were appointed to that?—For one year before my appointment to that chair, I was Junior Dean of the College.

What is your salary?—My salary is 112*l.* British, including an allowance for groceries.

In addition to which you reside at the College, and live at the Professor's table?—I do.

Where were you educated yourself?—In the College of Maynooth.

Where did you receive the education that was necessary to a certain extent, previous to your being admitted to the College of Maynooth?—For some time I went to school in the country at a small academy that had been established by a private gentleman.

In what part of the country?—In the county of Wexford; I went for some time to school also in the town of Wexford, but it was in the country principally that I made my preparatory studies.

Were you at what is called the College of Wexford?—No; the College had not been established at that time.

What was the annual payment at which you received your education?—Half a guinea a quarter; I lived at my uncle's house, and occasionally at my father's.

Is it a fact, that the education which a Student must necessarily receive before he is admitted into Maynooth, is one that he can obtain at a very low expense?—It depends upon the part of the country he may happen to be in. In some parts of the country a person can obtain a competent knowledge of Latin and Greek at a very small expense, when he is enabled to live at his father's house; but at present some change has taken place in that respect; there are seminaries now established in many dioceses, and the bishops think it useful that all the young men that are sent to College should be prepared in those seminaries. Their expenses there are much more considerable than they would be if they had been educated at the country schools.

Are

[Subsequently added by Witness.]

* I recollect, that in an answer to another question, I stated that some parts of Astronomy might be understood without the knowledge of this truth; and I might have added, that although it be a very elementary truth, all those parts of Astronomy might be known without it, which were known before the time of Kepler.

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Rev.James Browne,
25 October 1826.

Are those what you would call Roman Catholic diocesan schools?—They are.

Will you state what is the expense that the young men are put to in obtaining their education there?—I understand that in the seminary of Wexford, the first expense of the College is about 25*l.* British; there are other additional expenses for books, for washing, and for some sciences which the young men may wish to study. I dare say in the whole it would amount to at least 40*l.* British a year.

According to any observation you have been able to make, do you think that the young men who have been educated for the Roman Catholic priesthood of late years, are of a higher or lower rank than they were when you first knew it?—I must answer that question with reference to what I know of my native diocese. I think that the character of the persons who have been sent to the College from the diocese of Ferns, has been pretty much the same, as long as I can recollect; they are the children of respectable farmers, of shopkeepers, or people in business in the town.

Does it occur to you, that the farmers in Wexford are in more comfortable circumstances than in many other parts of Ireland?—They are comfortable, but not rich; their farms are small, but they are a very industrious and comfortable people.

Will you have the goodness to state generally what are your duties as Professor of Sacred Scripture and Hebrew?—I have two classes each week in Scripture, one on Wednesday, and the other on Saturday, an hour each day; after the class of Scripture on Wednesday, it is part of my duty to hear the Students giving exhortations on the Gospels or Epistles for the following Sunday; or if I do not employ them in that duty, I generally take up the half hour myself in giving them an exposition of some passage of Scripture that may not be sufficiently explained during the hour of class; the class being only two hours in the week, and being obliged to interrogate the Students, there is very little time left for my own exposition of the Scripture, and therefore occasionally I use that half hour on Wednesday for the purpose of a more extensive explanation. On Thursday I have a class of Hebrew for one hour. We commence the elementary parts of Hebrew, and afterwards we read the different parts of the Bible. I am at liberty to use the half hour after class on Wednesday, either for the exposition of Scripture, or to give an opportunity to the young gentlemen of giving expositions of the Epistles or Gospels that are read in the church on the Sunday following, in order that they may be trained, when they go out on the mission, to give a just view of the Gospel, and the moral instruction connected with it, or naturally flowing from it.

What part of the Students attend your class?—All those at the College that are studying Theology attend my class.

They amount at present to nearly 200?—They amount at present to about 160 or 170.

Is not that a larger number than you can well instruct?—The instruction that is given to one is at the same time communicated to every person; what is really difficult for use is, that I am obliged to interrogate every person in the course of the year, in order to make an estimate of their relative merits; for this I find the time very short. In order therefore to ascertain their relative merits, I give them occasionally during the year subjects for composition in writing; I select one or two chapters which may contain some difficult passages; I require them to analyze and give me a true exposition of those different passages in writing, and afterwards I privately read those compositions, and mark their relative merits; this is understood of two compositions in the year, one at November and the other at Christmas; I have also a public examination at the end of the year, when every person is called and examined publicly before the house on the proficiency he has made in the study of the Scriptures. At the latter period of the year, I generally reserve a few days of class in order to give some general idea of the questions connected with the Scriptures generally; such as of the Hebrew text, of the Greek text, or of the Latin text; or of general subjects, such as the authority on which the Scriptures rest, their genuineness, integrity, &c.; such questions are discussed generally at that period of the year.

Do your lectures comprehend both the Old and the New Testament?—I confine myself principally to the New Testament, but occasionally I discuss some passages of the Old Testament; in a preparatory class, the young men are taught the history of the Old Testament.

Are there any books that you refer to, or use particularly in the explanation you give of the New Testament?—The class book that the Students use is, the Commentary of Menochius; and as that gives merely a simple exposition of the text, without going into any argument or disquisition on it, occasionally I do refer them to other comments, where such texts are more largely explained. For my own part, I read of course a variety of comments of all descriptions, in order that I may be able to interrogate them on the difficulties that may be proposed on each text, though they do not read so many; however by hearing the questions proposed by me, and the expositions afterwards given, they acquire a knowledge of them.

Will you name some of those commentaries to which you refer?—The commentary to which I refer the Students on the Epistles, is generally the Commentary of Estius, and occasionally the Commentary of Cornelius Alapide; sometimes I refer for a particular point to some others, to Bossuet's Works, &c. I use very much myself a commentary called the Synopsis Criticorum, by Polus Estius, and occasionally other commentaries.

Will you state what is your plan of proceeding in your class?—For the hour of class, I mark out a particular chapter, or more, if the chapter be short, and I require of the young men to be prepared to analyze and explain every text in that chapter; I use the Vulgate edition; it is read in Latin in the class, and after being read in Latin, the person answering gives

gives an exposition in English; after he has given his exposition, if I have any remarks to make, I propose them; I may ask them for example, cannot that text be understood in this or in that other manner; it will be their duty then, by comparing that text with collateral texts of Scripture, with the scope and with the expositions of the Holy Fathers, to establish the genuine sense and exposition of it; and until he has satisfied me, I of course continue to interrogate him. It also happens occasionally, that a Student may not be satisfied with my exposition of the text; in that case, he has permission to propose any difficulty that occurs to him upon it, and I will either answer it immediately, or if I have not time to answer it immediately, I refer it to the half hour that I spoke of before, as being allotted to such exercises, and at that particular time I give whatever exposition may be necessary.

Do you refer to the Greek version at all?—I always refer to the Greek, when I discover any difference between it and the Vulgate version.

In point of fact, do the young men in the class become well acquainted with the Greek version?—In the minor classes the Greek testament is read, and in the Scripture class the Students often refer to the Greek text.

Do they read more of the Greek version than the Gospel of St. John?—I apprehend that the Gospel of St. Luke and the Acts of the Apostles are read in the minor classes; when I was reading Greek, they were read.

Do you refer to any other English translation than the Douay version?—I do not generally refer to any English translation in the class; we take the sense from the Latin Vulgate. If I have discovered, by comparing the English versions together, that there was any discrepancy between them, I might give notice of it to the Students in class, in order that they might investigate it, by comparing it with the Latin and with the Greek.

Do the Dunboyne Students come under your instruction at all?—In the Hebrew class they do.

But not in the Scripture class?—No.

Necessarily they have passed through that class?—They have passed through that class; they must have studied three years in the Scripture class, and must have distinguished themselves there to be promoted to the Dunboyne establishment.

Have you any thing in the nature of disputation upon themes connected with this course of instruction?—There are exercises once a month in the classes. The Professor gives a written syllabus, as we call it, of the contents of the chapter in the Testament or Bible; the young men are called on to argue one against the other, and in this case one will take up a particular point, which he conceives to be the true sense of the passage, and another will object to him.

Are your lectures applied solely to the explanation of Scripture, or do you take a wider range of theological instruction?—When I meet a text that supports a point of doctrine, I always mention the doctrine that is supported by it; and by the comparison of different texts, I sometimes show what is the true principle of morals that is taught in the Scripture.

Do your lectures comprehend the whole of the New Testament?—No, not the whole; the most difficult parts. We see in detail the Gospel of St. Matthew, comparing it with those of St. Mark and St. Luke; afterwards we see pretty much in detail also, the Gospel of St. John. We read in detail the Epistle to the Romans, with reference to that to the Galatians; we read also in detail the Epistles to the Corinthians and to the Hebrews; also the Epistles to Timothy and to Titus, with some of those of St. Peter; so upon the whole, we have a tolerably extensive view of the New Testament.

Do you lecture at all upon the book of Revelations?—No.

You read the book of Exodus, of course?—We have never read the book of Exodus in class, but we have had reference to it occasionally.

The Commandments are given in the book of Exodus?—They are.

Do you ever go through the Commandments?—I never went through them publicly in class; I might have referred to them occasionally, but I never gave an exposition of them in class.

Do you read the Prophets?—We have not read the Prophets.

Do you read the Psalms?—We read some of the Psalms in Hebrew, but we have not had time for the Prophets or Psalms in the ordinary class.

Do you read the Maccabees?—No, we never read the Maccabees.

Do you read Tobit?—No.

About how many chapters constitute, ordinarily, the subject-matter of a lecture?—One chapter generally; we go through it very minutely; we examine every word in it; we compare every text, one with the other, and investigate the argument contained in it, the scope and intention of it. We have sufficient employment for an hour generally in one chapter; if easy or short, we do more.

At the end of the year do you begin a new course, or go over the same one again?—We begin a new course every year.

Do you take a new set of chapters?—A new set of chapters.

At the rate of two chapters a week, making allowance for the vacations, must it not take a series of many years to go through the extensive course you have suggested?—We read generally a chapter; but there are some chapters so very easy that we pass over them lightly. The chapter that I mark out for exposition is generally one that has the greatest difficulty, and is the most interesting; the other chapters that are easy and simple I sometimes pass over without any exposition at all.

How many young men usually attend on these lectures at a time?—The whole class of Theology, which I suppose contains about 160 or 170 individuals.

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Examination of
Rev.

James Browne,
25 October 1826.

How many of that number are you enabled to interrogate upon the subject-matter of the lecture in any one day?—Generally four; sometimes five, sometimes six.

Then the greater part of the time, it is presumed, is occupied in the exposition of your own views, rather than in interrogating them as to theirs?—Very little of the time of the class is occupied in the exposition of my own views. I interrogate every individual; and agreeably to the matter, I suggest an improvement to his exposition, where it may require improvement; but where there is any part that requires a lengthened exposition, I refer it to the half hour on Wednesday which I have marked out for that purpose; occasionally, but seldom, I may occupy the entire hour of class by an exposition of my own.

Do you find the Students generally well prepared with the subject-matter of the lecture?—They are generally tolerably well prepared; they have a great deal of other duties to attend to; they have also to attend the class of Speculative Theology and the class of Moral Theology.

Will you define exactly the distinction you take between Speculative Theology and Moral Theology?—Speculative Theology I understand to refer to the dogmas of faith; it is sometimes called Dogmatic Theology; its objects are the mysteries of religion; Moral Theology is confined to the duties of man to God, to his neighbour, and to himself.

The one relates to faith, and the other to conduct?—Just so.

How long have the Scripture lectures existed at Maynooth, upon the present footing?—They existed before my appointment, but were not so regular and fixed.

How long is that ago?—This is the eleventh year.

Will you describe the number that usually attend your Hebrew lecture?—The number that attend the Hebrew lecture is rather small; it is about twelve or thirteen; there are thirteen, I think, attending this year.

That is the eleven Dunboyne Students and two others?—Not the entire eleven of the Dunboyne Students. The regulation regarding the Hebrew class is this: the Dunboyne Students are bound to attend it for two years; they are three years on that establishment; of course, those that have attended it for two years are exempted from attending it in the third year; hence, there are some at present on the Dunboyne establishment that are not obliged to attend, in consequence of having attended two years before. The Students of the classes of Theology are at liberty to attend; but they are generally so engaged with other studies, Theology and Scripture, that they find very little time for the study of Hebrew, hence it is that very few attend.

Can you give to the Commissioners any tolerably distinct notion of the proficiency in Hebrew that the young men at present attending your class have made?—Last year some of them were able to translate tolerably well passages in the Old Testament. We commence with the Grammar, and in the course of two years some of them are able to translate Hebrew tolerably freely.

Have you any means of forming any estimate in your own mind, as to the degree of proficiency that the Hebrew class make, as compared with the degree of proficiency made in other Universities?—No, I have not.

What do you conceive may be the amount of time spent in preparation by the young men, upon an average, for your Scripture lecture?—It is only by conjecture that I am able to answer that question; I imagine two or three hours for each lecture.

How many hours in the week do the lectures in Speculative Theology require?—Four for one week, and five for the other.

Then there are nine hours in each week occupied in class by Dogmatical and Moral Theology?—There are.

How many hours do you suppose are occupied in each week in preparing for those lectures which occupy nine hours?—For the morning class there are three hours in the morning; for the second class, there are two hours in the middle of the day; after the second class, there are three hours in the evening, which they may apply to either study, or to the study of the Scripture.

Are those eight hours per day occupied in preparation for the Dogmatic and Moral Theology classes?—Yes, that may be the case.

Does that amount to forty-eight hours in a week?—It does; but then they are not bound to give that time exactly to it; they are at liberty to study what they please in Theology during those hours. They may study Scripture if they please during those hours, or they may study Moral Theology at an hour when it might naturally be expected that they should study Dogmatic Theology.

But the Moral and Dogmatic Theology occupy, according to the College regulations, about nine hours in class, and about forty-eight hours of preparation in the week?—I think pretty much in that way. I cannot say exactly that that time is devoted to the study of Moral and Dogmatic Theology; the Student may, if he please, give eight or ten hours to the study of Scripture.

You have mentioned, that the Students are permitted to propose any doubts or difficulties which they may entertain, respecting your exposition of particular passages of Scripture; is that privilege frequently used by them?—Frequently used indeed.

At what time does that usually take place?—Often in public class, and generally during the half hour that I have appointed for that purpose.

You mentioned also, that there is an annual examination of the Students on the subject of your class; is there an opportunity at that time of examining each of the Students, as to their proficiency?—Yes; every Student is examined at that public examination.

What

What period of time does that examination occupy?—It occupies three days, generally.

Do you mean the examination of your particular class?—Yes.

In Scripture and Hebrew?—In Scripture alone; it occupies the greater part of three days; it generally takes twelve or thirteen hours to examine the entire class. There is an examination afterwards in Hebrew; but as the class is not so numerous it does not occupy so much time.

When did you enter the College originally?—In the year 1807.

Did you attend Dr. Delahogue's lectures?—I did; I never read under any other Professor of Dogmatic Theology.

Are you aware of the principles inculcated in his tract with respect to the Catholic doctrine, as to the civil or temporal power of the Pope, and his right to interfere with the rights of Sovereigns, and his infallibility, speaking alone?—Yes, I have received his opinions.

Were the principles and opinions he inculcated and delivered from his chair, the same as are found in his tract?—Precisely the same as are found in his tract on the church.

Are those principles generally held by the Professors in the College of Maynooth?—They are; there are no other principles taught or held in the College publicly.

Are they your own principles?—They are.

You say that there are no other principles taught or held in the College publicly; so far as your information goes, are any other principles taught or held privately, or in private discussion in the College?—As to the private discussions that we may have in the College, I must say, that every sort of opinion is discussed. In our private disputations, we discuss every opinion for our amusement, and sometimes defend this opinion, and sometimes that; but this is in order to give us a facility in establishing the true opinion in public. The opinion given in public is the serious opinion of every individual.

Have you ever heard it discussed whether what are commonly called the Gallican Liberties, ought to be considered as liberties or fetters?—I do not doubt but I have heard that expression.

Do you think there is any individual in the house who seriously considers them as fetters?—I am sure there is not one that considers them as fetters. In the Gallican Liberties there is one, if it may be called a Gallican Liberty, which denies to the Pope any interference, directly or indirectly, in temporals; this is embraced by every Catholic in these countries, and I never heard that part of their liberties said to be a fetter in any sense, even privately.

Does it not become material to be able to distinguish, by some certain criterion, between temporals and spirituals?—Yes, of course.

Can you suggest any definition that would convey your own view of that matter?—Spiritual power regards the supernatural order, temporal power the natural order. When the object is in a supernatural order, it is spiritual power; when it is in a natural order, it is civil power. To ascertain the limits of each, we have only to consider the object of the act or precept; if its immediate tendency is in the supernatural order, it is clearly spiritual power; if it be terminated in the natural order, or in the civil relations of man to man, it is clearly a temporal power. Of course, if we consider these principles with reference to the power of the Pope, we see that whatever he directs for our spiritual interest in faith or in morals, has a clear relation to a supernatural order, and of course to spiritual power; but if he should direct us as to our relations with regard to temporal rights or temporal privileges, we may easily see that he is speaking then of things of an inferior order, a natural order, and of course, of things that come under the jurisdiction of temporal power.

Do you think that all men, or most men, would be found to agree, as to whether any particular subject might belong to the natural or to the supernatural order?—For my own part, I conceive that it would not be difficult for any person to perceive clearly the distinction. If a man tell me that I am to believe a certain point of doctrine, I see clearly that the act recommended appertains to the supernatural order; if he tell me that I cannot hold a certain legal privilege of society, or that I cannot use a certain civil right, I think it clear that the act appertains to the natural order.

If the Pope were to inform you in any manner, for instance, by a bull directed to this country, that any particular act of yours, or any particular course of conduct of yours, was necessary for your salvation, would you consider that as relating to a natural or to a supernatural order?—I should consider the nature of the act that he requires; for although the end that he proposes is of a spiritual nature, I should consider the nature of the act also, to form my judgment.

The Pope's bull, putting it to you upon the footing of your spiritual advantage, you would not yourself consider as referring the act to the supernatural order?—I conceive that I should consider the motive of the act as certainly supernatural, because it refers to my own salvation; but I should consider also, whether the tendency of the act itself is supernatural.

Are the Commissioners to understand, that you would not necessarily consider the Pope as a sufficient judge upon that matter, whether the act belonged to a supernatural or to a natural order?—I consider that the Pope does not pronounce a judgment upon the nature of the act, he merely tells me that such an act will be conducive to my salvation; but I am to see what that act is, and it is from the consideration of the act itself that I am to estimate whether it refers to a supernatural or a natural end.

Does your answer imply, that you conceive the Pope might be mistaken upon the subject?—It is possible that he might be mistaken on the subject.

Suppose the Pope to tell you, that it was essential to your salvation to take up arms against His Majesty; would you think the Pope right or wrong in that case?—Evidently wrong.

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Rev.James Browne,
25 October 1826.

Would you consider it a duty in that case rather to disobey than to obey him?—My allegiance is a duty which I am bound by the law of God, and by every other consideration, to give to the authority which protects my life and property. It is so clear a duty that any declaration to the contrary I should reject without hesitation.

Suppose this case, however improbable it may be, that the Pope were to inform you, that preserving your full allegiance to your temporal Sovereign, it was yet right and fitting that you should take a certain course for procuring a restitution to the Roman Catholic church of the civil and temporal benefit of which by the events of history in this country it has been deprived, and was to enjoin that course to you upon the peril of your salvation; what would be your feeling under those circumstances; you will observe your allegiance is not touched by the hypothesis?—I conceive that to be decided on the same principle as the preceding supposition, because the right to property must be directed by law. The Pope has no right to interfere in what regards property, and his interference, as supposed, would be rejected on the same principle.

With reference to the question just put to you, supposing you received a bull from the Pope, stating that a certain course of conduct was necessary for your salvation, would you feel yourself justified in judging for yourself, whether you should or should not obey that bull in opposition to the opinion expressed by the Pope, the head of your church?—Understanding the question in reference to the exercise of temporal power, I apprehend that such a doctrine, or rather direction, would not be proposed to me by the Pope as a matter that would command my obedience of belief. I do not know that there is an instance on record, where such a doctrine is propounded in such a way that any Catholic would conceive himself bound to obey it.

Does not that proceed upon the assumption that the Pope would not suggest any thing inconsistent with the Catholic faith?—It does not proceed upon the assumption that he could not suggest any thing inconsistent with the Catholic faith, but that in such cases, he could not command my obedience.

The question assumed that he might do so?—On the supposition that such a thing would be done, I should conceive myself perfectly at liberty to exercise my judgment about it.

In other words, you conceive yourself fully justified in holding an opinion upon a point of faith connected with your salvation different from that which the Pope, as the head of your Church, adopted?—It could not be propounded as a matter of faith; it might possibly be proposed as a matter of prudence and discretion.

Do you mean, that it is not to be supposed that the Pope would propound any doctrine or any duty contrary to that which it is the duty of the Catholic Church to adopt?—I mean, that in matters of prudence, and appertaining to discipline, we are not bound to admit the decisions of the Pope, because these things depend upon prudence and discretion, and do not appertain to faith in any sense.

With respect to a matter of moral conduct, which may or may not lead to salvation, supposing the opinion of the Pope should be found one way, should you feel yourself at liberty to discuss in your own mind, whether you should act according to the Pope's opinion?—Perfectly so, on all matters appertaining to discipline, and regulated by prudence.

Suppose that the passage in the Pope's bull began with the expression "*Id certum est*," or "*Id certum comperimus*," or "*Id certissimum est*," and then propounding distinctly a matter of religious doctrine, would you feel yourself at liberty to question it?—The doctrine that we teach on that point is simply this; when the Pope defines a matter of faith, and proposes it as such to the entire Church, if there is no reclamation on the part of the Church, if the Church assent to it, then we admit it as a matter of faith, but it must be proposed as a matter of faith; we have rules to ascertain, whether the matter proposed appertains to faith or merely to discipline; in order to appertain to faith, it must be declared as revealed; it must be proposed to be believed; it must not be a matter of temporary regulation, or imply any kind of prudential arrangement or discipline; when it is proposed in this manner, and received by the Church, we all admit it.

By being assented to by the Church, do you not rather mean not dissented from?—In that case, not dissenting is assenting.

That is, if the Church does not protest against it, it becomes binding, in the case you have put?—Just so; it becomes binding when it is proposed as matter of faith to be believed by the entire Church, which in the supposition does not dissent.

If the Pope were to address a bull to this country, including of course yourself as an inhabitant of it, and if he used the expression "*Id certissimum est*," and then propounded a matter distinctly of religious belief, would you feel at liberty to reject that doctrine, whatever it might be?—If we suppose that the doctrine which he proposes is received, or assented to by the whole Church, we of course receive it.

But if you considered that the doctrine he so put forward had not been received by the whole Church, would you feel at liberty to reject it afterwards, supposing that doctrine so put forth is distinctly a religious matter, and put forward by the Pope under the expression of "*Id certissimum est*," or "*Id certum comperimus*?"—I think the mere expression of "*Id certissimum est*," or "*Id certum comperimus*," is not sufficient to characterise the doctrine as a doctrine of faith; it must be declared fully and explicitly to be of faith, or there must be some punishment annexed to the disbelief of the article, which will mark it out as appertaining to the deposit of faith, but the vague expression "*Id certissimum est*" may be referred perhaps to a matter that does not appertain to faith at all.

If the Pope annexed penalties to the disbelief of it by you, you would then consider it as propounded as a matter of faith?—When the Pope proposes a doctrine of faith, it is not sufficient that he address it to me as an individual; it must be addressed to the Church generally,

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generally, and after it is thus addressed to the Church, and there is no reclamation on the part of the Church, it becomes a matter of religious belief; the penalties annexed to the disbelief of it sometimes designate it as a matter of faith.

Do you say it is never done, that the Pope should address a bull to an individual?—Not for the purpose of establishing a dogma of faith.

Suppose this case, that a doctrine should be propounded by the Pope, and not reclaimed from by the Church, professing to be a decree on a matter of faith or morals, but which you (let the case be supposed) in your own individual opinion conceived and looked upon to be a matter of discipline, would you still consider yourself or not at liberty to disobey that decree; would you consider that you had the power of exercising your judgment upon the question?—I would take the sense of the entire Church in the case, because if the entire Church supposes it to be a matter of faith or morals, and it is propounded as such, my individual opinion will correspond with theirs.

Is there any matter connected either with the discipline or the instruction at Maynooth, that you think might be altered advantageously for the College?—I have not turned my attention very particularly to that subject, and I was under the impression that our Board of Trustees would take any thing into consideration for the domestic government of the house.

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Examination of
Rev.James Browne,
25 October 1826.

Appendix, N° 23.

Examination of the Reverend *Francis Anglade*, D.D., Thursday, 31st October 1826.

YOU hold the Chair of Professor of Moral Theology in Maynooth?—I do.

How many years have you held it?—To the best of my recollection I came to Ireland at the end of November or December in the year 1802, at the time of the peace of Amiens. I held the Chair of Logic about nine years before I was promoted to the Chair of Moral Theology.

You are yourself a native of France?—I am.

What salary have you?—I have 112*l.*, and out of that I am to provide myself with my groceries, and every thing else, but merely the dinner and bread, butter and milk.

You live within the walls of the College?—I do.

Where were you educated?—I was educated for my collegiate study, till I came to Philosophy, in the College of Rhodéz; my native place was Milheu, but I was educated at Rhodéz, and after that, I went to Paris, where I read the course for the degrees of Theology and Philosophy, and went through all the other studies.

Were you Professor of Philosophy in the University of Paris?—Yes, before I came here.

How many years did you hold that situation?—A very short time, because I was very young at that time; it was in 1789 that my nomination took place, as far as I can recollect, and then we had an oath tendered to us which I refused to take, not being consistent with my conscience or my principles of loyalty.

You mean the oaths that were tendered at the time of the Revolution?—Yes, that made it impossible that I should hold any longer the Chair of Philosophy; however, we were obliged to continue our lectures till they were pleased to put somebody in our place.

You continued to lecture without having taken the oath?—I continued to lecture without having taken the oath.

How long did you continue there as a recusant?—They left us in that state for nearly four months; at that time I was besides in another College, which is the College of Louis le Grand; that was close to the other College, where I had my appointment of Professor; I had another situation as Prefect of Divinity in that House, and the President desired me not to leave it in those circumstances, and so I held the two places at the same time.

When did you leave France?—To the best of my recollection it was at the end of 1792.

You left it for some years before you were appointed to the Chair you now fill at Maynooth?—Yes.

Will you be so good as to state the circumstances by which you were enabled to obtain the Chair at Maynooth; was it an open election?—I was in London at that time, and happening to call upon Doctor Delahogue, he told me that he was charged by the trustees to look out for a person fit to occupy one of the Chairs of Philosophy, and that if I wished, he would propose me.

Was there any other person proposed at the same time?—Not that I know of; I was appointed Junior Lecturer; that lasted for about two or three months, and then they gave me the nomination of Professor.

Were you a Member of the Sorbonne?—I am a Fellow of the Sorbonne.

You are still so?—I am.

To what class do you lecture at Maynooth?—In the class of Moral Theology at present.

Of what number of students does it now consist?—I cannot state exactly the number, because it is very great, but I think it is about 170.

Do they continue under your instruction for more than a year?—Three years.

Will you be so good as to describe the course of instruction that you give them?—There are some years in which we can teach more; and there are some years in which we are not able to go through the whole course intended; our object has been, seeing the want of clergy, to chuse among the treatises of divinity those which are most essential to them for

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the discharge of their duty in the ministry, as they have no other occasion of improving themselves, except by reading books; and so the treatises I have taught are relating to human acts, conscience, sins, sacraments, penance in all its parts, marriage, restitution, contracts, laws, censures and irregularities.

Is the course of instruction given by you materially different from that given on similar subjects in the University of Paris?—I do not think it is; there may be some questions taught in the University of Paris on some particular subject which the Professor will treat upon more extensively than we do; but we teach nothing but what was taught in the University of Paris; though in the University of Paris they may have taught more than we do.

You are a member of the Sorbonne?—I am.

As a member of the Sorbonne, did you subscribe the four celebrated articles of the Gallican church?—I do not think we were obliged to subscribe any thing; but we were obliged to defend them in our theses, otherwise our theses would not have been easily admitted; we defended several theses during the course, and those theses were, before being printed and published, submitted to the examination of three Doctors of the Sorbonne; the one was the head of the Faculty, which we call the Syndic; there was another, who was called the Master of Studies; the other was the Doctor who presided at the theses; these examined it, and if there had been any thing against that doctrine, they would not probably have permitted the theses to be defended.

Will you have the goodness to attend to the part of the declaration that will now be read to you, being the preparatory statement in the first article; it is in the following words, as the Commissioners find the declaration of the French Clergy in 1682, given in a Report from a Select Committee of the House of Commons, on the regulation of Roman Catholic subjects in foreign States:—"Many persons endeavour to subvert the decrees of the Gallican church and its liberties, which our ancestors have so zealously supported, and to overthrow their foundations, which rest upon the sacred canons and the tradition of the Fathers; others, under pretence of defending them, have audaciously struck at the pre-eminence of Saint Peter, and of the Popes, his successors, instituted by Jesus Christ, prevented that obedience to be paid to them which is due to them by all; and diminished the majesty of the Apostolic See, which is respectable to all nations where the true faith of the church is taught, and where its unity is preserved. The heretics, on their part, leave nothing undone to make this power, which maintains the peace of the church, appear insupportable to kings and nations; and they employ this artifice to separate artless souls from the communion of the church. Wishing, therefore, to obviate these inconveniences, we, the Archbishops and Bishops, assembled at Paris, by order of the King, together with the other deputies of the clergy, representing the Gallican church, have, after a mature deliberation, thought it advisable to make the following regulations and declaration: First, that St. Peter and his successors, Vicars of Jesus Christ and the whole church itself, have received no power from God, but over things spiritual and concerning salvation, and not over temporal and civil affairs; Jesus Christ himself teaching us, 'that his kingdom is not of this world;' and in another place, that we ought to 'render unto Cæsar the things which are Cæsar's, and to God the things which are God's;' and that consequently this precept of the Apostle St. Paul, can nowise be altered or shaken, 'Let every soul be subject unto the higher powers; for there is no power but of God, the powers that be are ordained of God, whosoever therefore resisteth the power resisteth the ordinance of God.' We accordingly declare, that Kings and Sovereigns are not subject to any ecclesiastical power by the commands of God in temporal concerns; that they cannot be directly or indirectly deposed by the authority of the keys of the church; that their subjects cannot be freed from the submission and obedience which they owe to them, or absolved from their oath of allegiance; and that this doctrine, necessary for public tranquillity, and not less beneficial to the church than to the state, ought to be inviolably followed, as being conformable to the will of God, to the tradition of the holy Fathers, and to the example of the Saints." Were the principles set forth in the article which has now been read to you maintained by you in the University of Paris, and at the Sorbonne?—They were by me, as far as it concerned me. I always defended them in my theses, in the full manner in which they are stated there.

Do you subscribe fully in heart and spirit to that first article?—I do.

You have been at Maynooth since 1802?—Yes.

During that time you must have had frequent communication with the Professors of Maynooth?—Of course, I lived always with them.

Will you have the goodness to state to the Commissioners, whether that first article, which has been read to you, relating to the question, whether the Pope has civil or temporal power, appears to you to be now maintained sincerely, not only in public but in private, by the Professors at Maynooth?—I think, as far as my knowledge goes, that I never heard one word said against that doctrine in private, and in public, it is always maintained; and even in private, all those I have heard unite in those principles.

Have you found that the principle of that article was held by the Professors at Maynooth, and the body at large, so far as you were acquainted with them, as sincerely and firmly as in Paris?—I think so; I have no reason to doubt it; at least as far as I can judge from the actions of men and their language.

With respect to the other articles of the Gallican church, the second article is as follows:—"That the plenitude of power which the holy Apostolical See, and the successors of Saint Peter, Vicar of Jesus Christ, have over spiritual concerns, is such, that the decrees of the holy general Council of Constance, contained in the 4th and 5th sessions, approved by

by the holy Apostolical See, confirmed by the practice of the whole church, and of the Popes, and at all times religiously observed by the Gallican church, do nevertheless continue in force and retain their virtue; and that the Gallican church does not approve of the opinion of those who impair these decrees, or weaken them by saying that their authority is not well established, that they are not approved, or that they regard only the time of the schism."—What are the decrees of the Council of Constance in the 4th and 5th session referred to in that second article?—As far as I can recollect, it was, that the Council was superior to the Pope; and that every person belonging to the Catholic church was obliged to submit to the decrees of the Council, as well the head of the church as the members; that that Council was assembled to reform the church likewise, both in its members and in its head.

Will you have the goodness to state, whether, according to your experience, you think the principle of that second article is generally held at Maynooth?—I do not think that question was ever discussed; it is of no moment, because all parties admit that in the time of schism the Council has authority, and as the Council of Constance was assembled for the purpose of putting an end to the schism that took place in the Latin church, and it was solicited by all the temporal powers there to put an end to it, of course the Council, in that case, had the authority; and even the Ultra-montanes allow, that for the time of the schism, the power resides in the Council, and that it can even act against the head, or the pretended head of the church. In France, we maintain that doctrine always, that the Council is superior to the Pope; but however, the clergy of France did not by that wish to say that that doctrine was an article of faith, and was to be held by all nations, but that it was the doctrine of France; they thought that the church had a power above the Pope.

You cannot state what is the prevailing opinion at Maynooth, as to whether the Council be or not above the Pope?—I never heard any thing about that article; the essential article was the first, as to the other it is a controverted question; it was agitated in the class of Theology, as one of the articles of the Gallican Church, pro and contra.

The third article is as follows, "That the exercise of the apostolical power must therefore be regulated according to the canons given by the spirit of God, and consecrated by the universal reverence of all the world; that the regulations, usages and statutes admitted in the kingdom of France, and in the Gallican Church, ought to be maintained in full force, and the customs of our fathers to be continued unshaken; that it even is consonant with the greatness of the Holy Apostolical See, that laws and customs which were established with the consent of that respectable See and of the Church, should subsist without any variation." Do you consider that article as of general application, or only as applicable to the Gallican Church?—There is a part of it which is applicable to all churches, that the use of the spiritual power of the Pope is not to be exercised in an arbitrary manner, but regulated by the laws of the church, which laws were enacted in the general councils; the other part is confined to the Gallican Church, that the Popes could not do any thing against our usages and customs in the Gallican Church.

The first part of the article is, "That the exercise of the apostolical power must therefore be regulated according to the canons given by the spirit of God, and consecrated by the universal reverence of all the world." Will you have the goodness to state, whether you think that that general principle is maintained at Maynooth?—I suppose it is; I have never heard any thing to the contrary; I think it seems to be the opinion of all persons who hold that the Pope has not an arbitrary power, but that he ought to exercise that power according to the laws of the church.

The fourth article is as follows, "That although the Pope has the principal share in questions of faith, and although his decrees regard all churches and every church in particular, his judgment is yet not above being reformed or revised, unless it has the assent of the church; this article is generally understood to deny the infallibility of the Pope, speaking of himself, and independently of a general council, is it not?—It is understood in this sense, that the Pope, as the head of the church, on a definition of a doctrinal point, has the power by his supremacy to send a bull, speaking *ex cathedrâ*, in which he defines and decides such a thing. In order that that bull should have the authority of infallibility, it is required by the French theologians, that it should be directed to every bishop of the Catholic Church, and if the bishops after that, publish that doctrine, it becomes then an article of faith, on account of that general assent of the church which sanctioned that doctrinal bull of the Pope; on the other side, the ultra-montanes are of opinion, that as soon as the bull has been emitted by the Pope, speaking *ex cathedrâ*, what he has defined is infallible, and that his judgment is irrefragable, which we do not admit.

In your opinion is the principle of the fourth article held at Maynooth in general?—I think that is the general opinion; but one may be for one side, and another for the other; for it is not an article of faith either one way or the other; we disclaim it entirely as an article of faith, as is contained in our oath of allegiance.

Do you not hold as an article of the Catholic Faith, that the Pope has a primacy both in point of honour and jurisdiction?—He has.

Do you hold, that his jurisdiction is purely spiritual, and in no degree civil or temporal?—I do hold, that the Pope has only spiritual jurisdiction, but not as an article of faith, because to make an article of faith it requires many conditions, which do not obtain with regard to that point that is controverted by the ultra-montanes; however, there is no article of faith upon the subject, and I could not maintain that as an article of faith.

Do you not reject the doctrine, that the Pope has any civil or temporal power?—I do reject that doctrine.

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Do you hold, that you could reject absolutely any thing that was a doctrine of the Catholic faith, or what by possibility could become a doctrine of the Catholic faith?—If it was become a doctrine of the Catholic faith I could not reject it.

Do you hold it possible, that any thing can become an article of the Catholic faith which you now swear to be erroneous?—I do not think it is possible.

You now swear, that the Pope has no civil or temporal power?—I do.

Do you hold it to be possible, that it ever can be stated by the church to be an article of faith, that the Pope has civil or temporal power?—No.

The Commissioners understand you to declare, that it is no article of faith that the Pope is infallible, nor are Catholics bound to believe that he is so; but if the Pope and a council properly constituted, were to declare to-morrow that the Pope was infallible, would it not then become an article of faith, binding upon all good Catholics?—It would.

Is not the distinction between stating, that a doctrine is not a doctrine of the Catholic faith and rejecting a doctrine altogether this, that in saying a doctrine is not a doctrine of the Catholic faith, you do not state that that doctrine is erroneous, and consequently you do not hold that the Catholic Church may not hereafter declare it to be right; but if you reject a doctrine as erroneous, then you hold that the Catholic Church never can declare it to be right?—There is this difference between the two cases, *viz.* that an opinion which is left to the free discussion of theologians may not be erroneous in itself, and consequently become the subject of a definition of the Church, whereas an opinion, which by the greater part of the bishops and theologians is rejected as erroneous, it must be absolutely so, and of course, can never be proposed as an article of faith by the Church.

With respect to the deposing power, you hold that doctrine at present to be erroneous. If the Church should declare, that in holding that doctrine to be erroneous, you and others who are of the same opinion have been mistaken, and that you ought to think otherwise, should you, as a good Catholic, feel bound to lay aside that opinion, and to adopt a different opinion?—I think that the Church can never decide that; therefore with respect to the supposition, what would I do, if the Church define it, that supposition never can be realized.

You hold that the Church, in defining articles of faith, is infallible?—I do.

You would reject, as an article of the Catholic faith, that it was lawful to murder your neighbour if you liked it; would you not therefore hold it impossible that the Church could ever propound as an article of faith, that you could murder your neighbour?—Certainly; because it is against the natural right, and the Church could never define any thing against the natural right.

The Roman Catholic Church throughout Europe, now and for centuries, has positively rejected the doctrine that the Pope has civil or temporal power?—In general, they do.

Do not all the Catholic States of Europe, outside of the papal States, maintain that?—They do in the Universities; I cannot state as a positive thing, that they all do; but I think it is the general doctrine of the Catholic church.

Do you not hold it to be against the law of God, that subjects should rebel against their king, because the Pope should think proper to undertake to depose him?—I reject that doctrine absolutely; because I think that the bond of allegiance of the subject towards the sovereign is founded on the law of God, and on the law of nature, and that neither the Church nor any authority has any power to pronounce any thing contrary to the law of God or the law of nature.

Do you hold then, that it would be contrary to the law of God, and the law of nature, to pronounce any thing which should go to dissolve the bond of connexion between the sovereign and his subjects?—I do, by the spiritual power.

You, holding that your Church is infallible, and holding that being infallible, it cannot pronounce any thing against the law of God and of morals, must you not hold it impossible, that it can pronounce any thing to the prejudice of the bond you have mentioned?—I do; when it is against the law of nature and the law of God, the Church cannot pronounce it.

Have not some Popes assumed the power of deposing sovereigns?—There are some who have; but they have in that, acted in general, in my opinion, on the presumption of some temporal rights that they had on those kingdoms. I do not know of any of them that have assumed it as a spiritual power, though they have made use of those words, that it was *ex potestate clavium*, because they assume, that being Pope they have the keys of St. Peter, and in every kind of transaction they use those words, though it may not be on their spiritual power that they act.

What is your opinion as to those bulls of deposition?—My opinion about those bulls in general is, that those bulls contain nothing doctrinal, which is to teach what is to be maintained in the Catholic church, but only that those Popes acted from a right that they supposed they had acquired, through circumstances and times, on different kingdoms and different places. In the time that that power was assumed, I think Europe was very much in ignorance, and the princes made use very often of the Pope as a tool to serve their ambition; and of course, there is no doubt, that the Pope availed himself of an authority which was so flattering to him; and he might, acting on those presumptions, after that have pretended to a real right to depose kings; those depositions were chiefly concerning those kingdoms which were feudal of the empire, and he thought that the emperor was likewise under a feudal law, with regard to him, Charlemagne having been in some manner appointed emperor by him; after that, he pretended always to have a kind of authority in all those kingdoms, and if the emperor did not behave well, that he could act in consequence. There were some of the Popes certainly who expressed themselves in a very extraordinary

extraordinary manner, but we are not at all to form our religious opinion on those transactions of the Popes.

The Commissioners beg to assure you, that in the questions they are about to ask you, they are incapable of intending the slightest disrespect to you personally, or to any Roman Catholic living, but the questions will merely be as to the meaning of some positions that are contained in the class-book of Moral Theology, of which the Commissioners are well aware that you are not the author, but which it is a duty assigned to you to teach, and they hope that you will understand every question that is about to be put as subject to that explanation. The Commissioners observe, that it is laid down in page 119, and the following pages of the class-book of Moral Theology used at Maynooth, that there are seven causes excusing the obligation of an oath, and five causes taking away the obligation altogether, "*causæ excusantes*," and "*causæ tollentes*;" the Commissioners will be much obliged to you to define, in the first instance, the nature of the distinction between the two classes?—Those causes, as far as I understand, which are called "*impedientes obligationem juramenti*," are those which prevent a man from contracting the obligation of an oath:—for example, "*prima est defectus libertatis*;" if a man has no liberty, as an oath ought to proceed from an act of our free-will, under those circumstances, the want of liberty will prevent him from contracting that obligation. Suppose that a thief on the highway stopped me, and told me, holding his pistol, "If you do not swear, that in an hour or two, or some time, you will put in such a place such a sum of money, which I require, I will shoot you;" that oath cannot be binding.

You have now stated very clearly the first of the seven causes, that are "*impedientes*," or "*excusantes*;" the Commissioners observe a second cause is stated to be the resistance of law; that is, that the oath is unlawful; how do you define the third?—The third is "*impeditio majoris boni oppositi rei per juramentum promissæ*."

Will you give the Commissioners an example of the third cause you have stated?—I will suppose, that I bind myself to do an act, say a religious act, and suppose, that if I comply with the performance of that religious act, it will prevent me from doing another act from which greater glory will result to God; in that case, though the oath I have taken has for its object a good thing, yet as it is an obstacle to a better one, I should not mind the first, but attend to the second.

In the case you have now put, who is to be the judge, whether it is conducive to the greater good, that the person swearing should break the oath, or should keep it?—If it is on a religious matter, the ecclesiastical superior is to judge of that; because if it was left to the individual, he might commit a great mistake; he might not judge fairly in his own case; therefore we require that he shall submit the matter to a superior authority, who being unconcerned in the business, can pronounce a better judgment than an individual could pronounce himself on the same matter; but there is an exception which is in the book, that in a case like that, if the oath is a promissory oath, that is, if it is in favour of a third person, in that case he cannot change that obligation, even for a greater good.

Could you give the Commissioners any particular example that may occur to your own mind, for the sake of illustration, in which you conceive that it would be lawful to break an oath for the attainment of a greater good?—As to an example, it may not come to my mind immediately, to find an example that would be so à propos to the case as to make a fair application of the principle; but suppose a person will promise something to another; suppose he has bound himself on oath to give him a sum of money, say 100*l.*, after that it comes into his mind, that he could do a greater good, if he was to build a chapel, which will cost perhaps 1,000*l.*, I say, that though he was to build a chapel, he could not be free from the original oath he has taken, because he could not fulfil the second without committing an injustice to the person, who having accepted of his promise, has acquired *jus ad rem*, and he has a right to possess the 100*l.* that had been promised to him.

You have now given a clear example of a case, in which it is not permitted to change the obligation of an oath; the Commissioners will be obliged to you now to give an example of a case in which it would be permitted to break an oath for the attainment of a greater good?—I may take the example in the book: Suppose that a person was to bind himself by oath, that he never will observe the evangelical counsels, by observing which the christian life is made more perfect, than by observing merely the commandments of God; in that case, that oath being an obstacle to a greater good, I think, would be a cause "*impedens obligationem*," and I think, that that man should not be prevented from following, after the evangelical counsels, if he had a desire to do it, on account of the oath he has taken, never to observe those evangelical counsels.

There is one obvious distinction applying to the cases you have put, which is, that the interest of no third person is concerned?—Yes; there is only the interest of the person himself, which might take off the obligation of a preceding oath for a greater spiritual good.

The fourth cause is stated to be the impossibility of the thing promised; upon that head the Commissioners have no question to ask. The fifth cause is the inutility of the thing proposed; who is to be the judge in this case, whether the thing is useless or not?—Sometimes the confessor, the director of the conscience of the man may decide, that upon an exposition of the matter of that obligation, if it is a matter of no consequence; or if it is a matter of such a nature, that God Almighty cannot receive any honour from the observation of it, and that the neighbour cannot receive any benefit from it; in that case, we say, that it is "*res inutilis*," and, therefore, to make such an oath, is to take the name of God in vain; and a person would commit sin, if he was to do it through a kind of imprudence, and without

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considering what he does; suppose a person swears that he will never pare the nails of his fingers, we consider that as a foolish thing.

Where the "*causa excusans*" is the alleged uselessness of the thing proposed, "*ad hominis utilitatem*," that is, to the interest of a third person, who is to be the judge, whether the thing promised is useless or not to that third person?—If it is a thing evidently useless in itself, any man of common sense can judge that it is a useless thing, and a trifling thing, but in general we defer it to the direction of any prudent ecclesiastic or confessor, or to the superior, if it is a matter of difficulty.

In the case last put, if the person to whom the oath was taken, should think it useful to him, and the person who had taken the oath were to think it useless to him, who is to decide between them?—There should be an arbitration of the superior, if it is a matter of ecclesiastical concern, or of a counsellor or lawyer, if it is a pecuniary matter, or any thing of that sort.

Do you mean, that if any person takes an oath binding himself to any other person to do a certain act, that he is at liberty afterwards to say, that that would be an useless act, though the other person should say it was an useful act?—No; I could not say that, because I must take into my judgment the utility, not only in my own mind, but in the mind of the person who is concerned, because I cannot judge myself entirely of the relative utility of it.

Do not you, in that case, want some third person to arbitrate or to judge upon the point?—I think so; but I do believe, that in that case I must adhere to the opinion of the person who has a right to require the oath, and who thinks that that oath is useful, because in that case I may be mistaken, and besides, when I take an oath, I take it in the sense and meaning of the person who proposes it, and it is not in my power to say that the thing, which in myself I may judge to be useless, is useless in the mind of the person proposing the oath.

Will you state the sixth cause, excusing the obligation of an oath?—The sixth cause is error or fraud, used about the substance of the thing which has been promised under oath.

Who is to determine, whether there has been error or fraud in the case or not?—We do not leave it to the judgment of the person, but we refer him to his bishop; he is to expose to him the circumstances in which he was, when he has taken that oath, and to state what was his error; and after that, the superior, considering the nature of the circumstances and the nature of the error, will say, I think that that error was "*circa substantiam rei promissæ*," and, therefore, that you did not think to swear what you did swear. Suppose that I have promised upon oath, to give to a person a vase in my possession, which I believe to be made of brass, but before delivery I discover it to be made of gold, there is an error *circa substantiam rei*, on which I would refer to the superior, to know if I am bound by that oath; but there may be cases in which it is not so clear as it is in that case; it may be doubtful, whether the error concerns the substance of the thing, or the accidental quality of the thing; I may make a mistake in my mind; I may think that my error is about the substance when it is only about the quality of the thing; in that case I cannot say that I am not bound by that oath till I consult somebody, and expose to him what was my error; if it is only about the quality, he will say that I am bound by that oath, and I must adhere to it; but if it is about the substance of the thing, or if fraud has been used to induce me to that error, in that case it would be unjust to bind me by such an oath as that.

In a dubious case, such as you have supposed, what is the authority to which the Roman Catholic ought to defer?—In general the Roman Catholic defers to the bishop; first to the priest, and the priest refers him to the bishop, if it is a difficult matter.

Suppose a Roman Catholic were induced to enter into a contract with another man, and to bind himself by an obligation under oath to perform it, and that he afterwards conceived that he was induced to enter into that contract by a false representation, would he consider that as to the question, in point of conscience, and in order to avoid offending God, he was to consult his bishop or priest, but that as to the civil obligation of the contract, he was to leave that to the law of the land?—As to the first part, concerning the oath that he has taken, binding himself to fulfil the conditions of that contract, I think that if the pretended error which he alleges, in order not to be bound by his oath to fulfil the conditions of the contract, only refers to some accidental things, and the substance of the thing is really right, in that case I do not see any reason why he could be discharged of the obligation of adhering to the conditions of the contract; he may after that, if it is a civil contract, refer the oath to the judgment of a lawyer, to see if in that case he has not been imposed upon by the other contracting party, and to get indemnities, as a reparation for the damage that he suffers in adhering to the conditions of that contract, and if the law declares that contract null under such circumstances, he is not bound in conscience to adhere to it. However, many divines will think, that if what he has promised in the contract is a *res licita*, that on account of the sanctity of the oath he has taken he should adhere to the contract, though he would not be strictly obliged, and that it will be a kind of perjury if he was not to do what he can do on account of that.

Will you state what is laid down in the class-book, as constituting the seventh cause excusing the obligation of an oath?—The seventh cause excusing from the obligation of an oath, is the limitation of the intention of the person who swears, either expressed or tacit, and understood from the disposition of the law, or by custom.

The word which you translate "understood" is "*sub intellecta*," you will observe, in the original?—"Vel etiam tacita et subintellecta"—"*tacita*" means the intention that is in the mind of the person that he does not express; and "*sub intellecta*" may be a thing which the law understands to be always attending such contract. There may be conditions in the contract which are not precisely expressed by the parties, but which the law always supposes

supposes to be in such contracts; it is understood by the law that such a thing attaches to it.

If the limitation of the intention of the person swearing is expressed in the oath, of course there can be no difficulty, but the difficulty arises upon these words: "Vel etiam tacita et sub intellecta;" the Commissioners will be obliged to you for an explanation of what you conceive is meant by that?—I conceive, that wherever the law supposes that the intention, though not expressed, was in the mind of the person, and ought to be supposed to be in the mind of the person when he took the oath, in that case, that is what I understand by that "tacita et sub intellecta," because that "et" which is in the connection, supposes that the words "ex dispositione juris," refer to the "tacita" as well as to the "sub intellecta," because the sentence is this: "Vel etiam tacita et sub intellecta ex dispositione, juris vel ex consuetudine;" therefore it supposes that the condition which is tacit or understood, ought to be that kind of internal thing which the law supposes always to exist, or to be understood in the circumstances, though not expressed.

Suppose the case in which the person swearing has not expressed a limitation of his intention, but in which he thinks that that limitation was "tacita et sub intellecta;" but where the person to whom the oath was taken on the other hand differs with him in opinion, by denying that it was "sub intellecta" at all; who is to decide between them?—If it is a contract under the civil law, he must apply to a jurisconsult on the matter, to see whether the law understands such a tacit construction; and if the law does not understand it, if it is not expressed, then he must abide by the law; he cannot be free from his contract.

Suppose a case, in which the law would not interfere to help the person to whom the oath was taken; for instance, suppose the case to be one of what is well understood in the law by the title of "nudum pactum," where the person to whom the oath was taken was to derive a positive benefit, but for which he had given no consideration; in that case, do you think that the person who had sworn to perform the "nudum pactum" would be excused from his oath, as he confessedly is from all legal obligation? To make the question still clearer, suppose that *A.* has sworn that he will pay 20*l.* to *B.*, *B.* having given him no value for the same, and therefore the law of the land will not enforce this contract. But yet *B.* may reasonably expect, by virtue of the oath taken by *A.*, that he shall receive the 20*l.*; suppose that the person swearing in that case, was to say that it was "sub intellecta" between them, that he was not to pay the money; and suppose the person to whom the oath was taken to say that no such thing was understood between them; how is that particular case to be decided, according to the positions laid down in the class-book in your last answer?—I think that in the forum of conscience, the man will be bound to pay the 20*l.* in that case, because, if he has obliged himself by an oath, he knew that the obligation was certainly falling on the expression of what he promised; and if he can pay the 20*l.*, as it is "res licita," of course, "propter reverentiam juramenti," he ought to pay it.

Suppose that the person swearing was to contend, and to be himself conscientiously convinced that it was his "tacita et sub intellecta intentio," to limit his intention in what he had sworn, who is to decide whether he is right or wrong, in your opinion?—In my own mind, I think that the internal intention he had, not to oblige himself by such contract, would not free him from the obligation of adhering to it, because, first, he would have taken a false oath, and he has induced the other into error, if he persuaded him that he engaged himself to pay 20*l.* by the expression of his word, and that he has sworn to fulfil that engagement, while he had an internal intention not to pay it. But, however, I think he is bound to pay it on account of that, because that intention that he has is a fraud on his part; he persuades the other that he entitles him to such a sum of money, whereas, in his mind, he has no intention to bind himself.

Will you state, for the sake of illustration, a case in which the "limitatio intentionis tacita et sub intellecta," would operate as a cause excusing the obligation of an oath?—None occurs to me at present.

Does the condition suppose that it is "sub intellecta" by both the parties to the contract?—That is precisely the meaning of the case; it is a tacit understanding which the law supposes always to take place in similar circumstances; it is from the law and the custom that we are to judge, if such a construction is to be pre-supposed in such cases.

If it is "tacita et sub intellecta" by one party only, it would appear to savour of the nature of reservation; the Commissioners therefore wish to know, whether the words apply to such subject matter, as though not expressed in words, is meant to be matter understood, recognized and comprehended by both parties to whom the oath has reference?—I think it ought to be understood by both parties, so far as to say, that the law and the custom suppose such a thing.

Suppose the party to whom the oath is taken, denies that he understood any such thing; who is to decide between the parties?—I think I can find an example to illustrate it by. Suppose a man buys a horse, he supposes that that horse will be useful to him; it is understood by the law and by the custom, that that horse is sound and free from any essential defect, which would render it useless to him; though that condition is not expressed by either of them, it is understood "ex jure" or by custom, that such a condition is always to take place in a bargain for such an animal, because a man would not buy the horse, if he did not suppose that he would be of some service.

Supposing a person was to let a farm to a man who was to hold it from year to year, and it was generally understood throughout that country, that the farm was to be managed according to what is called the custom of the country, or the husbandry of the country; in that case, although it was not expressly recognized at the time of the letting or taking of

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the farm, that it was to be managed according to the custom of the country, might it not be held by both parties that it was a condition "*tacita et sub intellecta*," that the farm was to be so managed and cultivated?—It might; and if the thing was not so done by the tenant, the landlord could break the lease, though he had not expressed that condition; that is an excellent example.

You have supposed hitherto an oath of mutual contract only, where each party is to give a value; now suppose a case in which all the advantage is confessedly intended to be on one side, that is, on the side of the person to whom the oath is taken; and suppose that the person for whom the oath is taken, denies that there was any limitation of intention "*tacita et sub intellecta*" between them, but that the person who swore to give the advantage, maintains that there was such a limitation "*tacita et sub intellecta*," who is to decide between them?—In that case, if there is neither custom nor law which can decide the question, I think that the man who has promised is bound by his promise, and is obliged to make it good, because he has induced the other into error.

Can you suggest to the Commissioners any particular case of your own supposition, that would fully illustrate the nature and extent of this principle?—I think that the example which has been suggested is one of the best that could be hit upon to illustrate the principle; I mean the case where it is understood that it is the custom of the country that such a thing should be done; in that case, though the condition is not expressed, it is sufficiently determined by the custom of the country.

The Commissioners have now disposed of the seven causes "*impedientes et excusantes obligationem juramenti*;" they now proceed to pass to the five causes that are distinguished as "*causæ tollentes obligationem*;" that is, as the Commissioners understand it, which admit the obligation to have existed, but which are sufficient to destroy it and take it away?—Yes.

The first of those is defined to be "*materiæ mutatio*;" will you translate those two words?—*Materiæ mutatio* consists in this; if the thing which has been sworn changes so much according to the circumstances, that what was possible becomes impossible, or what was useful becomes pernicious; suppose for example, a person had promised to give 100*l.* for any purpose that is "*materia licita*," but it happens afterwards that a failure comes and he is ruined; it is no more in his power to give this 100*l.* which he has however taken an oath of giving; in that case there is "*mutatio materiæ*." Suppose again, that I promise to a person under an oath to give him a sword; but I perceive after that, that if I give him that sword, he is going to cut his throat with it, there is "*mutatio materiæ*;" therefore though I have taken an oath of giving him a sword, I could not in that case, for the present, at least, put it into his hands. Suppose that a man has promised to give 100*l.* in charity, and bound himself by oath to do it, but it happens afterwards that he perceives his affairs are so changed that he cannot give this 100*l.* to the poor, unless he defraud some of his creditors, in that case there is "*mutatio materiæ*;" because, although the giving this 100*l.* to the poor was a good thing, yet if he gives it now, it will be a fraud upon his creditors.

It is laid down in the book, as one of the species of "*materiæ mutatio*." "*Si res jurata fiet impossibilis vel illicita ob superioris prohibitionem*;" will you have the goodness to translate the words "*illicita ob superioris prohibitionem*?"—That class of cases consists in some persons who have not the full and absolute disposition of the thing they swear to dispose of, but they must obtain the assent of a superior in order for them to perform the engagement they have taken, and the superior refuses his consent, or prohibits the inferior, over whom he has authority, to do such a thing; in that case he cannot fulfil it without disobeying his superior, whom he is bound to obey. Suppose that one of the members of a religious house was to swear to do such a thing, and the superior, hearing of that, sees that the thing will be absolutely pernicious to the community, or will be an extraordinary thing, of course he prohibits it; then it becomes "*illicita*," not "*in se*," but "*ex auctoritate superioris*," and he cannot do it without infringing on the rules of the community, which he has bound himself to obey, and committing a sin.

Do you mean, that the superior of an order of regulars may prohibit an oath taken by one of the regulars, to be observed?—If that oath is contrary to his community, and he is the judge of that, because we suppose that a man who is in a regular order has no will of his own, that his will is identified in some manner with the will of the superior, and he can do nothing of himself.

Does it not follow from that statement, that the superior is the sole judge, whether there exist a sufficient cause for prohibiting an oath taken by a member of his community, to be observed?—With regard to oaths that concern his community, not with regard to oaths that concern other things; but for his community, the superior is to judge of what is pernicious and what is useful to his community.

He is the judge, is he not, whether the thing sworn will be noxious to his community or not?—Yes.

If he chuses to decide, that the performance of the thing sworn will be noxious to his community, are the Commissioners to understand that he may prohibit it?—The obligation is rendered void in that case on this principle, that no man who is in subjection to the will of another, can bind himself independently of his will to do such a thing, because his oath is not an absolute one, but a conditional one; it is "*si superior non dissentiat*."

But does it not follow, that every oath that is taken by one of the Society of Jesus, for example, necessarily refers itself tacitly to that consent of his superior?—No, it does not follow from that, because if the oath is taken to civil authorities, and on civil concerns, the superior can do nothing with respect to that oath, it is out of his power.

But if the oath be taken either by compulsion to a civil authority, or voluntarily to a third person,

person, about something which the superior of the Jesuits considers will be noxious to his community, does it not follow from what you have stated, that the superior may take upon himself to decide that the oath is void?—If the matter sworn by that Jesuit is a matter which is under his own jurisdiction, he can; but if the matter which is the subject of that oath, is not a matter which is subject to the inspection of his superior, he cannot free him from that oath.

Suppose a Jesuit to come before this Board as a witness, and the usual oath is tendered to him to disclose the whole truth, and he is examined as to matters relating to his own community, which it may be very evident, both to him and to his superior, that it might be noxious to that community to disclose, do you conceive that that Jesuit would be bound to state the whole truth, or not?—I think he is bound to do it on those matters which fall under the temporal jurisdiction.

Might not his superior take upon himself in that case to declare, that such disclosure will be noxious to his community, and therefore prohibit him from making it?—That is not sufficient, because he cannot exercise his authority in what concerns the civil power, if the oath is connected with it absolutely.

Suppose further, that the Jesuit should happen to be bound to his superior by an oath not to reveal the secrets of his order, and that he is called upon, before this Board, to reveal them, what is he to do in that case?—In that case I think he is bound to answer to the constituted authorities, because the superior cannot free him from being a subject, and not being able to free him from being a subject, he cannot free him from the obligation of a subject; it seems to me to be so to the best of my judgment.

Do you think that the superior of that order would take the same view of that matter which you have so clearly expressed?—I cannot state whether he would; I suppose he would; but I think we must suppose that they are very rational men, and that they consider themselves as citizens as well as *religious*, and of course, as citizens, they are obliged to answer to the questions proposed to them, on civil or temporal matters, or on mixed ones, as far as they relate to temporalities, by the established authorities, according to their conscience, without any mental restriction or reservation.

Will you, for the sake of illustration, put a case, in which you conceive that the order of a superior would be sufficient to release a regular under his authority from the obligation of an oath which that person had actually taken?—Suppose that a member of any religious order had bound himself to make an extraordinary fast, different from what is prescribed by the rules of the community; and suppose that the superior judges, that if that person adheres to the obligation which he has taken by oath, of observing that fast, it will disable him from other functions to which he intends to apply him; suppose, for instance, teaching; and that the person will not be able to do justice to his office; the superior, in that case, takes off the obligation of that private engagement, because he, being the superior, ought to wish that every one in his community should perform his duty in the best possible manner; and if a person has, by a private engagement, bound himself to do a thing which will disable him from doing his duty in the best possible manner, in that case I think he could take that obligation from him; because every obligation of that sort, taken in a community, admits of this condition, “*si superior non dissentiat*,” and therefore admitting that condition, it is understood and admitted by the canon law every where, that in that case the obligation is nothing but a conditional obligation, that the person obliges himself to do it “*si superior non dissentiat vel consentiat*.”

Do you consider that a member of a religious order, such as that which has been mentioned, is entitled to consider what matters fall within the jurisdiction of his superior, and what do not; or is he bound to receive the declaration of his superior upon that subject without question?—I think every member of a regular community ought to understand what concerns the community, what concerns the obligations of the community, what concerns the matter of that community, and what comes under the cognizance of the superior in religious matters. A superior has no authority out of his own convent.

Is not the example you have put, for the purpose of illustration, rather what you distinguish as a *votum* than a *juramentum*?—It is no matter, a promise *cum juramento* would be the same, because there is no difference; if I take God Almighty for a witness that I will do such a thing, it is the same thing in reality.

By the common law of England, it is part of the King's prerogative, that he may forbid any of his subjects to leave the realm; suppose that any person were to take an oath that he would go to France, and do a certain act, and the King thinks proper to issue an order, which as a subject that person is bound to obey, prohibiting him from going abroad, would you understand in that case that your principle would apply; that the order of his superior binding him, released him from his conscientious obligation of going to France?—Yes; and in that case I think he could not perform his obligation, because the matter is changed, and from being licit before, it has become illicit by the prohibition of the King.

Supposing one person agreed with another to import for him a cargo of silk goods, and that an Act of Parliament passed, prohibiting the importation of silk goods before he could carry into effect the contract he had entered into, would that interference of a superior power be a case to which this cause alludes, in which the oath would not be binding upon the individual who had taken it?—He would not be bound by his oath, because the oath in that case, when it was taken, was about “*licitam materiam*,” but by that Act of Parliament it has become an illicit act, and no man can bind himself, even by an oath, to do a thing which is illicit.

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The second and the third causes taking away the obligation of an oath do not give rise to any particular examination; the second is, "non acceptatio, seu condonatio aut remissio sive expressa, sive tacita, ex parte illius in cuius utilitatem facta est promissio per iuramentum confirmata;" the third is, "si alter non servet promissa;" but the fourth cause stated is one which appears to require considerable explanation; will you define it first in Latin, and then translate it into English?—"Quarta causa est irritatio facta ab eo cui persona iurans, vel materia iuramenti est subjecta," the definition is this; the fourth cause is the making void of the obligation of the oath by the person to whom, either the person who has taken the oath, or the matter concerning which the oath has been taken, is subject.

You will observe the first illustration that is given in the text-book, "thus a superior of an order of regulars may validly, even without cause, make void the oaths of those subject to him?"—I think I have already laid down some principle, in the course of my answers, which clears that matter; because, a person who is in a regular order, as I was saying, cannot take an absolute engagement, without pre-supposing a consent presumed, or granted by the superior; therefore, when he binds himself, after he has made his vows, (I do not now speak of what regards the government of society, but I speak only of the concerns between man and man,) when he makes a promise under oath to any person, in that case his promise includes always the condition, if the superior to whom the person is subject agree to it.

The illustrations you have hitherto given appear to assume, that both the person taking the oath, and the subject matter of the oath, are to be subject to the superior; but the Commissioners beg to point your attention to the all-important word "vel," in the sentence before them; it is not "et," in which case it would mean that both the person swearing and the subject-matter of the oath must be subject to the superior; but it would appear from this, that if either of them are subject to the superior, then he may "validly" and even "without cause" make void the oaths of his subjects?—If a person was to engage himself to do a thing relating to a matter which belongs to me, and which is in my disposition, without my consent, he would be disposing of what is not his own.

Is it not there clearly laid down, that in either of two cases a superior may make void the oaths of his subjects; the first case being, if the person taking the oath is subject to him, and the second case being, if the matter of the oath is subject to him, but the sentence does not suppose it necessary that those two circumstances should combine, in order to confer upon the superior the power of making void the oath?—So I think; but if the Commissioners will read the whole of the paragraph, I think they will see that the different examples which are given illustrate the definition; there are six examples given, "sic superior regularium potest validè, etiam sine causâ, irritare iuramenta subditorum, pater filiorum, maritus uxoris, dominus servi, circa ea quæ eorum potestati subjiciuntur, et iuribus illorum nocent;" suppose a son, who is under the power of his father, was to take an oath to do a thing which will be injurious to the property of his father; for instance, suppose he takes an oath to give charity; as he has no property of his own, of course he will give the charity out of the property of his father; here the matter of the oath is subject to the father, and of course, he can annihilate that oath himself, because as the son cannot take an oath concerning property which is not his own, though he had a very good intention in what he took the oath to do, that is, to relieve the poor, yet he cannot relieve the poor without the consent of his father, and therefore, in that case, the matter is subject to his father; so, likewise, suppose the case of a servant, whose duty it is to do such a work; that servant takes into his head, through devotion, to promise that he will fast three times a week; in that case, the master will suffer by it, because he will not be able to discharge his duty towards him as before; therefore, the master has the power of suspending the obligation of that oath, at least for the time that he is in his service, because the matter of the oath concerns him.

It appears that the reasons you assign are somewhat different from those stated in the text-book itself, and it is rather the meaning of the text-book than your own views that the present question is intended to elicit; the passage in the text-book is as follows, "nam iuramentum non obligat in damnum alterius, et fit sub illa tacita conditione sub intellecta ex ipso iure, nisi contradixerit persona quæ contradicendi jus habet;" will you be so good as to construe that passage into English?—"For the oath does not oblige to the detriment of another person, and it is always meant with that tacit or understood condition by the law, unless the person who has the right of interfering does not oppose himself to the obligation."

It is there laid down, is it not, that it is impossible for an oath to bind "in damnum alterius," as it is expressed, that is, to the detriment of a third person, who is to be the judge in those cases, whether the oath taken is to the detriment of that third person, or not?—That is a matter easily decided; I would not allow the person himself to decide it, because he may be inclined in his own favour, but I would refer him to a prudent person who is not interested in it, and if that person judges that it is "in damnum alterius," the oath in that case is not binding.

You will observe, that in the case put, the third person is supposed by the text-book to be the superior of an order of regulars, and it is laid down that he may make void the oath "validè et etiam sine causâ," that is, without any cause; surely that supposes that he is to be the judge of whether he will do it, or not; for, if he may do it without any reason, it is presumed that he may do it at his own will or pleasure?—The reason that is given in the book is, "nam iuramentum non obligat in damnum alterius;" that would seem to imply, that it must be a consideration always with the superior, that it is detrimental to the community,
either

either as relating to the matter of the oath, or as relating to the subject who has made that oath.

The question is, whether it is not the superior himself who is supposed to pronounce upon that important proposition of whether the thing which has been sworn is to the injury of another or not?—He is; but the superior may commit a great sin, if he invalidates the oath without cause, though the subject is not to decide whether the superior has done it with cause or not.

But still, in the case put, if the superior chooses to take upon himself that responsibility, and to free the person swearing, from his oath, it is here laid down that he may do so, and do so validly?—As the case relates only to *religious*, it must be observed, that at their profession they bind themselves to follow, in all things lawful, the will of their superior; therefore they cannot enter into any private contracts or engagements, except on the condition that their superior will consent; hence, their contracts and oaths attached to them are not absolute, but depending on the aforesaid condition, which, if it does not take place even without any cause, they become void, and that may be called, *irritatio sine causâ*.

Now observe these words “et fit sub illa tacita conditione subintellecta ex ipso jure, nisi contradixerit persona quæ contradicendi jus habet;” this passage the Commissioners would translate thus: “that the oath is always taken under this tacit and understood condition, from the nature of law itself, that it is dependent upon the act of the person who has the right of contradicting it;” is that a fair exposition of the meaning of the passage?—I think it is; but that concerns persons who are under the subjection of others, or the matter of whose oath is under the subjection of others, either the one or the other; it cannot concern every one in general, or every oath in general; it is only a particular case.

Of course it is not supposed that the proposition can apply to the world at large, but the Commissioners collect from you, that it is meant to apply to either of two cases; first, if the person swearing is subject to the authority of a superior of an order of Regulars, and secondly, if the subject matter of the oath is subject to him?—Yes.

And that either of those two circumstances will confer upon the superior the power of making void the oath; and that it is not necessary that both those circumstances should combine, in order to produce that result?—Yes, I think so; I think that is the meaning of it.

Are the Commissioners to understand the proposition, about which you are now examined, as meaning simply this; that if a person implicitly bound to obey another, takes an oath, which that other prohibits him from fulfilling, this discharges him from the obligation of the oath, although the person prohibiting him may commit a sin in so prohibiting him?—I think so.

For instance, you have been particularly questioned as to the case of a superior of Regulars; the Commissioners will put a case, not with regard to a superior of Regulars, but with regard to a soldier in the army:—suppose a soldier to swear positively that he will obey his commanding officer in all things, and he enters into an engagement which he thinks his commanding officer will not prevent him from fulfilling; as for instance, he enters into an engagement to do a certain thing at a certain place, on a certain day, and his commanding officer orders him, upon pain of the obedience which he owes to him, to go to another place, are the Commissioners to understand that this order of the commanding officer, although that commanding officer assigns no reason but his pleasure for it being binding upon him, discharges him from his oath?—Yes; because in that case he cannot fulfil his engagement without an act of disobedience; therefore the act which was licit before, on the presumption that the officer would not oppose it, becomes illicit when he opposes it, therefore his oath was conditional.

In the same way a Regular, who swears implicitly to obey his superior, if he enters into an engagement to do a particular act and his superior commands him to do another act, which will prevent him from doing that which he has engaged to do, is discharged by the order of the superior from doing it?—Of course; but in that case I think that he should expose that he has taken that engagement.

Do you understand, if a man is so situated as that he may be prohibited from doing an act which he is going to swear to do, that he is bound to make the party to whom he is giving the oath acquainted with his situation?—I think so.

If he does not do so, but swears to do an act, positively knowing at the same time that he may be prevented from doing it, does he not sin in taking the oath?—He does; he commits a mortal sin in taking in an absolute manner an engagement which he cannot take but in a conditional manner.

Has it ever occurred to you to observe, whether the expression that the Commissioners are now about to read to you is contained in more than one of the bulls of the Popes, bearing directly upon the principle now under consideration: “In omni enim juramento semper debet intelligi jus superioris exceptum?”—That is, that in every oath we ought always to understand that the right of the superior is to be excepted; I think the meaning of that comes exactly to the same doctrine as I have set forth; that in an oath, no person can bind himself to do any thing which will in any way go against the right of his superior, and therefore, if any person were to swear absolutely that he would do such a thing, knowing, however, that what he swore could be excepted to by the superior, or was against the right of the superior, that man will commit a perjury; because he cannot bind himself to do in an absolute manner what does not depend entirely for the execution on his own will, but depends on the consent of another.

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When any person properly subjected to the Pope, takes an oath which the Pope himself may consider as contrary to his own rights, who is to be judge of whether that oath is to bind his subject or not?—I think that a Catholic cannot take any other judgment but that of the Pope, in the ordinary course of things, because there is no lawful authority visible but that of the Pope in that case. I think he could not be bound by that oath, because the oath always includes “*salvo jure superioris*,” if the superior thinks, therefore, that his right is infringed upon by the oath, in that case it is evident that the obligation of the oath cannot be binding.

You will observe that in the case put, the saving of the right of a superior is not expressed; the expression is “*semper debet intelligi*,” the question refers to a case in which nothing is expressed in the oath, saving the right of the superior; are the Commissioners to understand, that even in those cases, the right of the superior is tacitly saved?—I think that is expressed sufficiently in the first case that was discussed; because I have said that when the ground of excuse is a tacit exception, or an understood exception, that tacit exception, or that understood exception, is not to be determined by the person who has taken the oath, but “*ex dispositione juris vel ex consuetudine*,” and therefore when it is said that “*in omni enim juramento semper debet intelligi jus superioris exceptum*,” it is understood by every one.

The Commissioners beg that you will understand the question that is now about to be put, as being purely of an hypothetical nature, and for the mere sake of trying the principle, and not as implying that such a supposition as it assumes, is at all likely to be realized; but if a Pope hereafter should consider any thing in the Roman Catholic's oath of allegiance to the King, to be at variance with his own rights and prerogatives, who is to be the judge between the Pope and the Catholic taking the oath, of whether the Pope's view of that matter is a sound one, or the reverse?—This is a case in which certainly the Pope is not to be the only judge, because it is a thing of general concern; it is not a matter of one individual who takes an oath to another, but it is the concern of the several nations who take the oaths of allegiance. I think that we should in that case defer to the opinion of the Bishops, who are less concerned than the Pope in the question, and that the Universities and the Church at large should be consulted upon it; their decision will terminate the difference in that case, as was done when they questioned the Universities about the oath of allegiance which was taken to His Majesty in this kingdom; before that oath was taken, the different Universities were consulted. Sometimes the exceptions which the Pope makes, are not so much on his right, but on some expressions which are perhaps too strong, perhaps making it as if it was a decision of what is uncontroverted.

The extract from the Pope's Bull, to which your attention has been called, is in these words: “*In omni enim juramento semper debet intelligi jus superioris exceptum*,” are the Commissioners to understand by this, that if a person owes lawful obedience to any particular person when he takes an oath, it must always be understood that the oath which he takes, is to be received as compatible with that duty of obedience?—That depends on the person to whom he takes that oath, because the superiority of that person may entirely supersede the authority of the other.

You were asked in a former part of your examination, whether if a British subject, who being bound to obey his King in remaining at home, if the King commands him to remain at home, takes an oath, by which he binds himself to do a particular act, that oath is to be understood with the exception of the obedience which he owes to the King; so that if the King calls upon him to perform a duty, which the obedience he owes to the King imposes, he must perform it; do you understand that to be the principle laid down in that extract?—That is included, the same as the other.

In the extract which is read to you, it is declared, that every oath is to be understood as containing a saving of the right of the superior; do you understand that as meaning this, that if any person promises to do an act, with which act the duty he owes to his superior may interfere, it is to be understood in the taking of that oath, that he excepts his duty to his superior?—Yes.

That is the principle you understand as there laid down?—Yes.

For instance, the Catholics owe, as you conceive, spiritual obedience to the Pope in spiritual matters, and the Catholics swear allegiance to the King, and in swearing allegiance to the King, distinctly declare, that they are Roman Catholics, so that it is understood that they recognize the spiritual power of the Pope; therefore in swearing full and true allegiance to the King, do you conceive that this is to be understood as not clashing with the obedience which they owe to the Pope in spirituals?—I do.

But they are to be understood as making an exception, not of obedience to any order which the Pope may think proper to pronounce, but of obedience to any order in its own nature lawful and just, being an exercise of lawful spiritual means for the purpose of effecting a spiritual end?—Yes.

The case has been supposed of two conflicting obligations towards two different superiors; in such a case as that, whom do you consider to be the judge of the superiority of the person to whom the obligation is due, or in other words, of the pre-eminence of the two several obligations?—That will vary according to whether it is on spiritual or on temporal matters, or according to whether the superiors are one of them spiritual and the other temporal, or whether they are both spiritual or both temporal. If there is a conflict between the temporal and the spiritual power, we must in that case refer to the subject to which the oath relates; if the matter of the oath is of a spiritual nature, certainly in that case I must obey the spiritual power; if it is of a temporal nature, I must obey the temporal power; because

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because I know that the two powers are distinct in their institution, in their object, and in their end; and of course, if it is evident that the matter which is the subject of the oath, is the concern of the one rather than of the other, I must refer to the authority which is invested with power in that matter, and the other has nothing to do with it.

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Further Examination of the Reverend *Francis Anglade*, D.D. 1st November 1826.

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ARE we to understand from your former answers, that you consider that the principle laid down in the extract from the Pope's bull, which was read to you, namely, that in every oath an exception of the right of the superior is always to be understood, is the same principle which is laid down in the class-book of Maynooth?—I suppose it is; that is the principle maintained, that in every oath we take, we must always suppose that the right of the superior is not to be injured by it: that principle is as good for the civil order as it is for the ecclesiastical order. If I take a civil obligation by an oath, I cannot take a second oath after that, "*nisi salvo jure superioris*."

When it is intended that there should be any saving or reservation in any oath, do you not think it would be much more convenient that it should be expressed, than that it should be tacitly understood?—As I observed yesterday, that tacit understanding is only permitted in the case when that tacit understanding is admitted by the law, and I mentioned some examples yesterday to that purpose.

Who is to determine in such cases, first, as to the fact of there being a superior whose right is to be tacitly saved, secondly, as to his having any right, and thirdly, as to the extent of his right?—First, as to the determining who is the superior, I think that is nothing but a matter of fact; but, however, as there may be a superior in temporalities, and a superior in spiritualities, I would examine what is the nature of the subject, to see to which superior it belongs, and from the nature of the matter, I could determine whether it is of the competence of the civil superior, or of the competence of the ecclesiastical superior.

But who is to decide as to the extent of the superior's right; is it the superior himself, or the person taking the oath, or the person to whom the oath is taken?—From the matter of the oath, I think it is determinate sufficiently; if it is in spiritual matters, we know what is the order of the superior in spiritual matters; we know likewise in temporal matters what is the order of our superiors.

Do you consider it as a matter of easy ascertainment, and quite obvious, whether any certain subject matter falls under the denomination of things temporal or things spiritual?—I think so; except sometimes on mixed matters, which may belong to two different authorities, but then the civil authority has a right on that matter as far as it refers to temporalities, and the spiritual authority has a right over the same matter as far as it relates to spiritualities; such as in marriage, which is a contract both civil and religious with us; that contract, as far as it is civil, belongs to the legislature to pronounce on it, and as far as it is spiritual, it belongs to the church to pronounce on it, which is the same; but, except in mixed matters, other matters are sufficiently determinate by themselves.

We beg to direct your attention to the following passage in the oath of a Roman Catholic bishop to the Pope, "the counsel which they," that is the Pope's, "shall entrust me withal by themselves, their messengers or letters, I will not knowingly reveal to their prejudice;" now, if the improbable case should arise, that a Pope should entrust a bishop with counsel, which his oath to the Pope should bind him to conceal, but which his oath to the King should bind him to reveal, what is he to do?—In matters of that sort, I will examine whether the matter is of the competence of the Sovereign, or of the competence of the church; if it is of the competence of the Sovereign, then his oath to the Pope could not bind him, because an oath cannot bind against the common good.

Suppose the improbable case of some future Pope, wishing to excite in this Country a political movement against the Established Church, and communicating with a Roman Catholic bishop upon that subject, do you conceive that that would be a counsel which the Roman Catholic bishop would be bound by his oath to the Pope to conceal, or by his oath to the King to reveal; observe, that his oath to the King is this, "I will do my utmost endeavour to disclose and make known to His Majesty all treasons and traitorous conspiracies which may be formed against him or them?"—In that case, if what has been communicated to the bishop, were of such a nature as to subvert, or do any harm to the social order, and not merely confined to those things which nobody can bind themselves not to do, by means of exhorting, and by means of preaching, and announcing which will cause no disturbance in the social order; I think, if he was to cause by that means any confusion in the social order, or if he could presume that it would be caused by it, in that case, the bishop would be bound to reveal it, and not to conceal it.

When you say, by preaching and exhortation, you mean that preaching and exhortation should be confined to the explanation of such truths as would influence the mind in favour of the doctrine taught, you do not go the extent of meaning, that the preaching and exhortation might go to induce persons to resist the civil power, or to take up arms?—Not in that manner, by any means; that would be contrary precisely to my answer.

Does not a Roman Catholic contract a duty of allegiance to his King before he, by becoming an ecclesiastic, and taking the oath of a bishop, contracts any duty with the Pope

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by virtue of that oath?—That is exactly true, because he is a citizen before he is a priest, and being a citizen, he is bound by the laws of the state, before he is bound by the laws of that order and state of life that he embraces, and therefore the obligations of the state of life that he embraces cannot interfere with his obligations as a citizen, so as to paralyze the promises or the engagements that he has taken as a citizen.

—Then, according to the principle which is stated in the bull of the Pope, to which your attention has been called, the oath of obedience which he takes to the Pope, in his character of a bishop, must be understood as being taken without prejudice to the duty which he owes to the king as his lawful temporal superior?—It comes to the principle, “salvo jure superioris.”

Is it not a rule, that no engagement which you can enter into, which is to the prejudice of the moral law, or the law of nature, as given by God, can be binding?—It cannot be binding against the law of God, nor against the law of nature.

—Therefore, any oath of obedience that you take, to whomsoever that oath may be taken, is always to be understood without prejudice to the law of God?—To be sure.

We beg to direct your attention to another passage in the bishop's oath to the Pope, “I will not be in any counsel, action or treaty in which shall be plotted against our said Lord (meaning the Pope) and the said Roman church, any thing to the hurt or prejudice of their persons, right, honour, state or power; and if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my power, and as soon as I can, will signify it to our said Lord, or to some other by whom it may come to his knowledge;” does it not follow from that clause in the oath, that if any secret of a Sovereign should come to the knowledge of a Roman Catholic bishop, which it might be necessary for the Pope's safety or power to know, that he should communicate it to the Pope?—In a case like that, I could not precisely pronounce without reflection, because I think that the oath to the Pope cannot bind him, except in what are considered spiritual subjects; that it cannot bind him at all as to temporal concerns, because he has no power or authority on temporal concerns, and, I think, that in that case, I would understand that which is required from him as an oath, as relating only to spiritual things, and not to temporal concerns; because, I think, from the principle, that the two powers are perfectly distinct, both in their institution and in their object; I cannot bind myself to an authority who has only power on spiritual matters for temporalities; the same as I could not bind myself to a temporal power concerning spiritual things; that is not against my oath of allegiance, I hope, because I am very faithful and loyal, but I say, that if there was any thing in my oath which would include that, I will promise to do something against my religious tenet; I do not take it in that sense, because I do not acknowledge the supremacy of the Sovereign in spiritual matters.

Are you clearly of opinion that it does not follow from that oath, that the bishop must conceal from his Sovereign any thing that it would be injurious to the Pope that his Sovereign should know?—I think so, if it is in temporal things.

Suppose a bishop or priest should learn that the Pope was encouraging a conspiracy in this country against His Majesty's Crown, the Pope for instance being in league with any foreign Sovereign against this country, would it not be the bounden duty of a bishop who came to the knowledge of that conspiracy, to disclose the circumstance to the King, always excepting what he knows in the sacred confession?—I think in that case he will be obliged to do it.

The Commissioners would beg to refer you to these words of the bishop's oath; “I will help them to defend and keep the Roman Papacy, and the Royalties of Saint Peter, saving my order, against all men,” what do you understand by “the Royalties of Saint Peter?”—I suppose it is the Supremacy of the Pope and the privileges attached to his See, because the Pope being a sovereign in temporal matters in his own dominion, I think I would in so far be bound to him for temporal as well as for spiritual things, because the two powers are united in him in regard to that kingdom; but out of that kingdom it will be different, and I think the oath will not go further than that; I will preserve the spiritual privileges of the Pope by spiritual means, and by exertions, but nothing in contradiction to the obedience and to the duty of a citizen; I think it never goes further than that.

The “Royalties of Saint Peter” in your opinion mean, first, the patrimony of Saint Peter, and secondly, the spiritual privileges of the Pope?—I think so, nothing more.

Was there not an addition made to the oath taken by bishops to the Pope by the late Pope Pius the 6th to the following effect: “All and every of these things I will observe the more inviolably, as being certain that nothing is contained in them which can interfere with the fidelity I owe to the most serene King of Great Britain and Ireland, and his successors to the throne?”—That clears the matter entirely.

Does not that addition leave it still undefined what is the extent of the fidelity which is there admitted to be due?—The fidelity is that which is contained in the oath of allegiance; for every thing which is civil and temporal they owe obedience to their King and Sovereign, and therefore that exception being made, the Pope cannot require any thing in the oath but what is consistent with the fidelity they owe to their Sovereign.

We were supposing yesterday, the case of a monk or regular clergyman having taken an oath, which was afterwards made void by the order of his superior, given as is expressed in the Class Book of Maynooth, page 121 “etiam sine causa;” were the Commissioners to collect from your answers upon that subject, that you conceived that the inferior violating his oath, would be absolved from the guilt of it; but that the guilt of it would be transferred to the superior who caused him to break it?—As to the first part of the question, whether

whether the superior could, in that case, make void the oath which has been taken by his inferior, it will require a little observation; because, if that oath was made by that inferior, previous to his entering into the community, and that oath concerns the civil authority, I do not think it is in the power of the superior to free him in that case, because he was a citizen before he was a monk, and becoming a monk, he does not cease to be a citizen; and of course if he had taken the oath of allegiance or any oath connected with it, it is out of the power of the superior in any case to absolve him from that oath; when it is said that a superior can absolve an inferior from any oath, it is supposed that that oath was taken after having entered into religion and made a profession, because if he is a novice and has not yet made a profession, the superior has no power of annihilating his obligation in any way; but when he has become a member of the community, then he is under the jurisdiction of the superior, and being under his jurisdiction, the canon law supposes that the will of an inferior in a religious community is so blended with the will of the superior, that he cannot take an absolute oath for things concerning the community; the oath he takes is always conditional, and therefore when the superior frees him from it, in that case there is no sin imputable to himself; but if the superior does it without reason, or without a cause, the sin is imputable to the superior, but the inferior is not to judge his superior in that.

The question now put does not relate to the oath of allegiance, but it is meant to confine it to the oath taken by a monk to his neighbour about some civil matter; suppose the monk to have made a profession before he takes the oath to his neighbour, is it not laid down in the Class Book that even in such case the superior may absolve his inferior from the obligation of the oath?—I do not think it can be applied to that case; if the matter of the oath is one which the inferior could dispose of without the consent of the superior; in that case, I think that the superior could not free him, because what we call the making void an oath, can never be made *cum detrimento tertiæ personæ*; that is, where the interest of a third person is concerned, the oath cannot be made void, unless it is proved, either that there was a want of liberty in the making of it, or that there was fraud or error *quoad substantiam*, as I expressed yesterday; but if it is a matter which is not at all connected with the interest of a third person, or if he has taken an oath to a third person about things that were not absolutely of his disposal, though with the consent of the superior, he could do it; the consent of the superior being refused, that will annihilate it.

Suppose a regular professed in Dublin, were to take an oath to his neighbour that he would go to Cork, and execute some confidential business for him, could the superior absolve him from that oath?—I think so, for this reason; because the inferior has not the command of his actions, he has by a vow of obedience engaged himself to do nothing but by the will of his superior, and if he has made an engagement of that sort without consulting his superior, he has pledged himself in a *res illicita*.

Would there not in the case put be a sin committed somewhere?—There would be a sin committed by the very inferior who would have taken absolutely upon himself that obligation upon oath, knowing that his will is subject to the will of his superior.

Would there be any sin imputable to the superior in that case if, *sine causa*, he ordered him to violate that oath?—If, without any cause, he were to do it, I think there would be a sin on him so far as related to the interest of that third person in favour of whom that journey to Cork was to be taken.

The Commissioners will be obliged to you to trace out the limits of the obedience by which a regular is bound to his superior, that is, in what things the superior can command him, and to what extent the power of the superior goes?—The power of the superior is always within the limits of justice and civil obedience; he cannot command his subjects to do any thing which can be against the law of God, or any thing which will be against the social order, because the vow of obedience is always to submit to the will of his superior; “*salvis juribus aliorum et salvo lege Dei et salvo lege naturali*,” but he may command him in his own department in every thing which relates to the religious order; as if his employment is teaching or instructing, he can regulate what is to be done by him; he can even impose penances—if he wishes him to go from one religious house to another of the same order, the inferior ought to obey, in that he has no will of his own—wherever the thing which is commanded is licit by the law of God, and not against the civil laws of the land, nor against the laws of the order to which he belongs, in that case he is obliged to obey.

Could he, for instance, send him from hence to China?—He can, in some orders; it depends on the extent of their vow, because their obedience is only according to the rules; if it is the rule of the community that the regular is to go to China, if ordered, he must go.

Could the superior of a Franciscan or Dominican convent in this country command one of his inferior regulars to go from hence to China; supposing that regular was extremely averse to the journey, would he be at liberty to refuse undertaking it?—No, he could not, he must go; he can remonstrate, but if his representation is not attended to, he must go, if it is according to the rules of those orders.

Suppose that he desired him to set out upon the journey barefoot, and to endeavour to perform it over-land?—He would be obliged to do it, if it was possible to do it; he is bound to pay strict obedience in what is possible, and consisting with the rule; in that consists the sacrifice they make.

Suppose he desired him to undertake that journey barefoot, and without any money, or any other provision for his journey, must he undertake it?—He must do it, I believe, if he is a Franciscan especially, because they live by alms, and the Dominicans do also; and he must trust to Providence.

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If he desired him to carry a message from him to Rome, it is presumed he must do it likewise?—I think so, because he cannot know what is the content of the message; but if it was a message which was manifested to contain any thing which is contrary to the Government, he could not do it, because it would be unlawful; in general it is true that he must go; but, if after that, it happened that the Sovereign interfered and prohibited him to go, although his message had nothing against law, he must stay, because he would be acting against authority if he went.

Suppose the superior were to assign to him any corporal penance which he were to desire his inferior to inflict upon himself every morning?—He must do it, if such be the rules of his order.

Supposing the penance were to go to such extent as to endanger life or limb?—He is not obliged to do it, because he has not the disposal of his life, and that would be an irrational order, it would be against the law of nature and the law of God; if he had committed a great crime, which in fact would deserve a civil punishment, it may be that he will command a little more severe punishment than is ordinary, but in general I do not think they ever go to that extent.

Supposing he were to desire him to read through some extremely voluminous work, omitting all other business, except such as might be absolutely indispensable, till it were accomplished?—I think, in that case, he must do it; but I must observe, that by the rules, there are offices to be performed which are prescribed by the rules of the community, and he cannot dispense with those rules.

Suppose he were to desire him to apply every moment that could be spared from those offices, and other necessary avocations, to reading through a very voluminous work, not relating to religion, would he be obliged to obey; the question is put merely for the sake of illustrating the principle?—I think he should obey, provided there was nothing in the work against good morals, or against social order.

If he should be prohibited by his superior from reading a particular book without assigning any cause for it, must he obey?—Yes, he must.

Might he prohibit him from reading any work at all?—He might, except what is prescribed by the rules; but those are cases which in general are never realized, because we must suppose that the superior is a reasonable man; they generally choose a person that has some recommendation for good sense, which makes him better qualified for the office than any other.

We beg to put another question for the illustration of the principle; if the superior were to desire the inferior to apply himself to any particular trade, and to make himself master of it, would he be bound to obey?—If it is consistent with the rules; in fact there are communities in which they are obliged to apply to some mechanical work. The Carthusians, for example, which I am acquainted with pretty well, because I have visited them pretty often; the Carthusians, I believe, are to devote every day a couple of hours to menial work, they are supplied with every tool they desire, and choose what employment they please, either to be turners or carpenters, or any thing else; and they have likewise a little garden which they are bound to cultivate for a certain period every day; but I must observe, that if the superior was entirely to abuse his authority, the inferiors can represent to the general of the order; they have what is called a *commissio generalis* to which representations are made, and of course, I think any abuse would be redressed; but, however, the person in the mean while, is obliged to obey, as far as the *mandatum* can be executed by him; if he asked him to do a thing that was impossible, of course it could not be obeyed.

There are some religious houses in this country in which there are superiors resident, are there not?—They have always a general superior abroad; but they have superiors here in every community I think.

An obedience, such as you have described, is due from an inferior regular in this country, to his superior in this country?—Yes, I suppose, because I am not acquainted with their particular rules.

Is there the same sort of obedience due by the superiors in this country to the general of the order abroad?—I think there is; they are obliged to make statements of their community, how their community is going on, and what are the numbers, and all those things.

According to the rule of the Roman Catholic church, has the general abroad the same power of command over the superiors of religious houses in this country that the superior of a religious house in this country has over his inferiors in this country?—I think he has, and he could remove them if he pleased.

Could the general of an order at Rome order any particular superior in this country to quit this country and to go to Rome?—I think he could, but always *salvo jure*.

By *salvo jure* you mean if the King does not prohibit it?—Yes.

Where does the general of the Franciscans live?—I think in Rome.

Where does the general of the Dominicans live?—At Rome, I believe.

Where does the general of the Augustinians live?—I think at Rome.

Where does the general of the Jesuits live?—I think at Rome.

Are there not all those four orders existing in this country?—I think so, as far as I can know; but I cannot say precisely with respect to the Jesuits; but I think the others exist in this country.

Will you explain the nature of your doubt with respect to the existence of the Jesuits in this country?—Because I have no legal proof that they are Jesuits.

Have you any doubt, that there are existing in this country, and in the neighbourhood of Maynooth, persons who have been professed Jesuits?—It is matter of opinion, it is presumed that they are; but I have no legal proof that they are.

Is not the oath of obedience to the 'general' more strict and comprehensive in the order of the Jesuits, than in any of the other orders that have been mentioned?—I am not acquainted sufficiently with their constitution to be able to give any answer to that question. In France I know there has been a good deal of calumny spread about them; but I cannot tell what is the truth about them, because I am not certain that I was born when they were suppressed.

Can you inform the Commissioners whether the regulars of the Franciscan, the Dominican, and Augustinian orders, take an oath of obedience to the Pope, as well as an oath of obedience to their own superiors?—I could not state that.

In page 125, of the Class Book, we find these words: "Requiritur ad votum ut sit de meliori bono;" they will beg of you to translate those words?—"It is required for a vow (to be a regular vow) that it should have for its object something which it is better to do than to omit."

That is as here expressed, "actio quam, spectatis omnibus, melius est fieri quam non fieri?"—Yes, "spectatis omnibus."

According to the distinctions laid down in this book, is celibacy a "melius bonum," as compared with marriage?—So we consider it, as it is more difficult and perfect to observe chastity than to marry.

Is the monastic state considered a *melius bonum*, as compared with the ordinary civil state?—It is considered as a more perfect state of life, because in the monastic profession they are obliged not only to observe the commands of God, but the counsels of the Gospel.

Is it considered as an act positively meritorious, or conducing in any way to salvation, to embrace a monastic life?—I think it is a more perfect state of life, because, from what I said just now of the perfect obedience which they are obliged, by their vow to pay, in the different circumstances that I was discussing, it is evident that a man must have great courage to take a vow of such an obedience as that; it is a blind obedience almost; and there is, besides, the vow of poverty. They have no property of their own; even if they were to make a little thing, they cannot dispose of it without the consent of the superior; and even the furniture of their cell the superior can take away; and, perhaps, when they have taken some pains in making their cell a little more tolerable, he can take them out of that cell, and put them into another. Their great submission to the will of another is a very great merit; and living destitute not only of riches, but of any affection to any property, is a great perfection.

Do you conceive there is a positive merit in submitting one's own will to the will of another human creature?—I think it is a great merit, if it is for the love of God.

Will you explain first what you mean by merit?—That is to say, that a man must take a great deal upon himself to take such an engagement as that, and that when he does it for the glory of God, as an act of humanity, or to do penance for his sins, I consider there is a great merit in doing it.

By merit, do you understand that he thereby entitles himself in any way to salvation?—I do not mean that by this alone he is entitled to salvation, but that through the merits of Christ and his grace, it will contribute much to salvation. However, a man may forfeit salvation in religion as well as out of it, because, if he has more opportunities of serving God, and does not profit by those opportunities, he becomes more guilty in the eyes of God; and therefore what might not be a sin in a man living in the world, may be a sin for him.

Does it not follow, then, that the more unlimited is his vow of obedience, the greater is his merit?—I think so; the sacrifice is more generous, and of course it requires the greater grace of God, and more fortitude to submit one's self to it.

In page 140 of the Class Book, *De Præceptis Decalogi*, the Commissioners find this proposition generally laid down in these words: "Propositio existit in ecclesia potestas dispensandi in votis et juramentis;" will you construe that proposition?—"There is in the church a power of dispensing in vows and oaths."

Immediately following the proposition are these words: "this is proved first from the Scripture, 18 Matthew; 'Whatever ye shall loose on earth shall be loosed in heaven;'" and it is added, "these words, inasmuch as they are general, do not only signify the power of loosing the obligations of sins, but also of vows and of oaths;" is not that a correct translation?—Quite so.

Is it meant distinctly by that position, that the word "solveritis" there intimates a power conveyed by Christ to absolve from oaths?—I think so in the position.

Is that your own opinion?—There are two opinions amongst the divines; we acknowledge in the church the power of dispensing in oaths and vows. Some divines are of the opinion that is stated here; some others say that the dispensing power of the church does not amount to more than a mere interpretation of the oath or vow; that it is a *declaratoria potestas*, or the power of declaring, in certain cases—that, considering the circumstances of the subject, who has made the vow, and the circumstances in which he has made it, and the object of that vow; in that case, in the opinion of the church, the person is not bound by such a vow. Those divines say that the church has not the power of annihilating that vow or that oath, but only of explaining that in such circumstances neither the vow nor the oath induces an obligation.

Does not it come exactly to the same thing, that the person who has taken the oath is not obliged to observe it?—As to him it is the same, but as to the church it is very different; because in one case it takes off the obligation by its own power, in the other it supposes

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the obligation of the vow, but supposes that in that circumstance that obligation does not bind.

Is it not also exactly the same thing in the result to the person for whose benefit the oath was taken, whether the person taking the oath gets rid of it in the shape of a declaration, or in the shape of annihilating the obligation?—It comes to the same.

How do those divines, who, you say, consider it only as a declaratory power, interpret the words “*Quæcumque solveritis*”?—They do not make use of that proof.

They do not hold, then, that that passage meant to extend to oaths?—No; they suppose that the ecclesiastical superior of the church has the power to explain how far the natural law obliges his children in this and in that circumstance, and then the case is laid before him; and the superior pronounces, in that case, whether the oath is binding by the natural law or not.

The author of this Class Book clearly does not agree with that class of divines?—In another place he says that many divines say that the power of the church is merely *potestas declaratoria*.

But it is the same in result?—It is the same in the result; he professed that opinion, perhaps, as being more general; but one may hold either of the two opinions.

Of the two opinions, that the power of the church is either a declaratory power, or an absolving power?—Yes, it is balanced between the two classes of divines; those who say that it is a declaratory power, say that the obligation of an oath and of a vow, is an obligation *jure naturali*, and that no power on earth can take off that obligation which is founded on the natural law; but at the same time that it is reasonable to suppose that even the natural law in its consequences may admit of interpretation, to examine if any particular case is a case in which the obligation is binding or not.

Which of the two opinions does the Class Book used at Maynooth embrace?—My opinion is, that it is *declaratoria potestas*, and it is what I teach; but I am obliged to expose the two opinions. A professor is always obliged in his class, if there are different opinions of theologians, to expose the opinions on both sides.

Is not the opinion of the Class Book different from yours?—It is so far.

Does not it lay down, that it is a power of absolving, and not a declaratory power?—It does.

Do not the opinions come exactly to the same result, whether it is arrived at by declaration or by absolution, namely, that the person having taken the oath, may be released from the obligation of it by the church?—I think so.

There is another proof given of this proposition in the Class Book, in addition to the first; the second is “*ex perpetuo ecclesiæ usû*,” is it your opinion that that perpetual usage has prevailed?—I think the custom is to consider that it is an absolving power, but a custom of the church may take place though it is founded only on a probable opinion; it is not necessary that the opinion should be absolutely given as certain, in order that a practice should take place in the church.

By whom in the church is that power to be exercised, whether it be a declaring power or an absolving power?—There are different cases; in some cases it belongs to the bishops, in some others it belongs to the Pope; for example, there is the vow of perpetual chastity, that nobody can relieve from but the Pope; there is likewise the vow of pilgrimage to Jerusalem which only the Pope can dispense from, and there are likewise vows of three or four other pilgrimages; to St. James the Apostle, and to Rome, and to the tombs of the Apostles, which are reserved to the Pope; but in all dubious cases, for example, in the case of an imperfect vow of chastity, though perpetual, it belongs to the bishop.

Does it appear to you, that the positions in the Class Book, which have been just stated, are reconcileable with the declaration in the oath of allegiance, to this effect: the person taking the oath testifies and declares, without thinking that he is or can be acquitted before God and man, or absolved from this declaration, although the Pope, or any other person or persons should dispense with or annul the same. You will observe, that the question assumes that the Roman Catholic is quite right and sincere in making that declaration, but how is it possible, assuming that, to come to the conclusion that the Class Book is not egregiously wrong?—The Class Book is not at all wrong, though that position is admitted, because the Class Book makes the exception that whenever the common good is concerned, no power can dispense with the oath.

Will you point out that exception in the Class Book?—In page 121, “*Dixi juramenta soli deo facta*; quia juramentum promissorium sicut votum factum in utilitatem tertii et ab eo acceptatum, generatim non potest sine ejus consensu relaxari, nec commutari etiam in melius a superiore: quia alter per acceptationem ad rem promissam jus acquisivit.”

Does not the paragraph which you consider as the exception, qualifying the general rule, occur twenty pages before the rule itself in the Class Book?—It does.

Do you find in the passage of the Class Book, where the proposition itself is laid down in the general manner that has been above stated, any qualification whatever of the universality of its application?—It could be applied in so far if it is a question of a vow in which another person is concerned, and much more if the community is concerned, if the civil existence is concerned, in that case, there is no power upon earth that can dispense from the oath, because it is founded in a natural right.

We beg of you to observe, that even in the paragraph which you consider as forming the exception to the general proposition, that the church may absolve, it is stated that there are again four cases of exception to that exception, and in which a promise even accepted by another may be relaxed or commuted; and the authority of Saint Thomas is quoted for the four cases—the first exception is where it is doubtful, whether the oath is valid or not

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valid, or whether the thing promised is lawful or not lawful; secondly, where there is a question about the common good, which ought to be preferred to the private. The third exception, is the punishment of some crime committed by him who has accepted the oath, if the question is about a matter that is subjected to a superior; and the fourth exception, is by reason of some injury offered to the swearer, as if an oath had been extorted from him by fear or fraud, in those cases an oath may be dispensed with, even without the consent of the third person. We now beg to ask your view of those cases, where it is doubtful whether the oath is valid or not valid, in such cases, Saint Thomas lays it down that the superior may dispense with the oath?—Because in that case the reason which Saint Thomas had is this, that, as it is a question of a thing which has been promised for the utility of another, it will be of course a hard case that a man should be bound by such a promise towards another, if there is a doubt whether he has made the promise, or whether he has taken the oath or not.

Who is to be the judge whether the oath is valid or not valid?—I think it is always the superior that determines on the matter of an oath; if it is a temporal matter it ought to be decided whether such an oath is a valid one by persons who are acquainted with the law, and who understand what the law will think of such an oath in such a case.

Does it not follow from those premises, that the Pope in any case where he thinks an oath not valid may dispense with it?—The Pope or other superior could dispense with an oath of that sort, if it is dubious, without the consent of the person to whom the promise has been made, because if there is a reason to doubt whether a person has made a valid oath or not, a person cannot be obliged, *propter juramentum*, unless it is certain that he has taken *juramentum*, or when it is as probable that he may not have taken it, as that he may have taken it.

In the case put, it is the Pope himself who is to decide whether there is that doubt or not?—Yes.

If the oath relate to spiritual matters?—Yes; if it does not relate to spiritual matters, it must be compromised by jurists.

Can you show one word in the Class Book that confines the proposition to spiritual matters?—The nature of the power of the church is about spiritual concerns and not about temporal concerns; if the oath was about temporal concerns, a jurist would be competent to pronounce whether the oath was valid or not.

Being certain that such is the interpretation which you put upon the subject matter of these questions, the Commissioners would wish to ask you whether there is one word in the Class Book of Maynooth that takes the distinction you are now stating?—There is only the general principle which the author states that the power of the church is merely spiritual; he maintains the same principle as Dr. Delahogue, it is not in my province to teach that part; it is only the moral questions that I teach; but I conclude from his principles, which I think I know sufficiently, that it is an inference to be made from those principles.

Do you any where, in the course of your lectures, say anything about the oath of allegiance?—Only under the general denomination.

In the whole of the treatise that relates to the dispensing power of oaths, is there any allusion whatever to any exception to that power, or is there any limitation of it to subjects of a spiritual nature?—I do not think I have met with one myself; I cannot say for certain whether there is or not, but I never met with any special exception.

First of all in page 121, of the Class Book, you shew in what cases the obligation of an oath may be taken away, and in shewing those cases, you mention a dispensation from a superior as one, do you not?—Yes.

Then immediately after stating that the obligation of an oath may be taken away by a dispensation, you distinctly confine the power of dispensation to dispensations which shall not affect a promise made to, or a contract entered into with another?—Yes.

In the part of the work to which you have been lately examined, in page 140, you state that a power of dispensation exists in the church *in votis et juramentis*?—Yes.

You state first, that an oath may be dispensed with, provided it does not violate certain rules, and then afterwards you state that the power of dispensation is in the church, do you not?—Yes.

Then from the whole, is not the principle to be extracted this, that as to such matters as you have previously stated, you may be dispensed from by a superior; where the Pope is your superior, as he is in spirituals, he may dispense with an obligation?—Yes.

The Commissioners have not the least doubt that that is your own doctrine, but the question is, whether it is the doctrine of the Class Book?—I think there is a place where it says, that both the *juramentum* and the *votum* are on the same level with regard to that, and that what is said of the one, must be said of the other.

Are not the circumstances under which a dispensation may be granted or not, stated in pages 144, 145 and 146, as follows:

“ *Quæres* 4^o. An Romanus Pontifex a solemnî religionis vel castitatis perpetuæ voto dispensare possit?—*R.* cum S. Antonino et aliis contra Thomistas, S. Pontificem id posse. 1^o. Quia potest dispensare in iis quæ sunt juris ecclesiastici: atqui votorum solemnitas est juris ecclesiastici. 2^o. Quia tam potest dispensare in voto solemnî religionis, quam in voto solemnî castitatis subdiaconorum: atqui in isto dispensare potest, fatente S. Thoma. 3^o. Quia dispensatio a solemnî voto religionis, aliquando necessaria esse potest ad bonum commune ecclesiæ, vel Regni, v. g. ad propagandam fidem,

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ad avertendas turbas, hæreses, &c. 4°. Quia S. Pontifex aliquando sine reclamazione ecclesiæ ea potestate usus est.

“ *Quæres* 5°. Utrum ad validitatem dispensationis in voto aut juramento causa legitima requiratur?—R. *affirmative*. Nam superiores ecclesiastici non sunt domini jurium Dei, sed tantum ipsius ministri ac interpretes: nec ipsis potestas concessa est ad destructionem, sed in ædificationem. Igitur non possunt dispensare a votis, nisi secundum ejus voluntatem rationabiliter præsumptam, quæ est ut non concedatur dispensatio sine causa; cum honori Dei et bono animarum officiat. Hinc patet dispensationem duplici modo ab irritatione differre; 1°. Quia dispensatio, ut valida sit, indiget jurisdictione ecclesiastica. 2°. Quia requirit causam: irritatio verò neutrum exigit, ut valida sit, quamvis ordinarie sit illicita, si absque illa causa fiat.

“ *Quæres* 6°. Quænam sint justæ causæ dispensandi a votis?—R. Sequentes recensentur, videlicet honor Dei; utilitas ecclesiæ; commune bonum reipublicæ vel societatis, ut cum per matrimonium sedandæ sunt lites quæ familias dividunt, vel conservanda est familia illustris et regno profutura; spiritualis utilitas voventis; periculum morale sæpe violandi votum ex fragilitate; levitas mentis, perturbatio animi, metus, ex quo factum est votum; notabilis difficultas voti executioni superveniens; dubium de obligatione aut valore voti, et alia id genus, quæ generatim revocari possunt ad pietatem, utilitatem spiritualem, et necessitatem. Cum autem plerumque contingat causam non esse sufficientem ad puram dispensationem voti, ided prælati non solent simpliciter dispensare; sed vulgo admiscunt aliquam commutationem.

“ Cæterum animadvertendum 1°, eum qui vovit, per dispensationem prælati sine causa manifestè concessam *non excusari a culpa, si tamen esset causa apparens per quam saltem in dubium verteretur, posset stare judicio prælati dispensantis vel commutantis, non autem judicio proprio: quia ipse non gerit vicem Dei.* Ita St. Thomas, 2. 2, quæst. 88. art. 12.

“ 2°. Quamvis generatim laude digni sint, qui votorum dispensationem non sollicitant, non tamen ii sunt probandi qui vovent nunquam dispensationem petere: aliquando enim expedit, imò necessarium est eam posulare, propter evidens voti violandi periculum. Ita S. Antoninus in Summa, p. 2, tit. 2. c. 2.?—They are.

The Class Book there lays down that you cannot dispense with vows, “nisi secundum ejus voluntatem rationabiliter præsumptam, quæ est ut non concedatur dispensatio sine causa; cum honori Dei et bono animarum officiat,” will you be so good as to translate that passage?—“Therefore they cannot dispense, (that is, the ecclesiastical superior cannot dispense) from vows, but according to the will of God which is reasonably presumed; which is, that no dispensations should be granted without cause, because such a dispensation is against the honour of God and the good of souls,” and therefore there must be a reason on account of that; it is supposed that a vow is always about *rem meliorem*, and that it is intended for the good of the person that makes the vow—therefore if a dispensation takes place, that dispensation, if it is not with good reason, prevents the honour of God, which was to be obtained by that action which was the subject of the vow.

If the Roman Catholic who enters into an engagement is satisfied in his own mind that his engagement is of such a nature, that it would be unlawful for any person to dispense him from it, would it not be a sin for him to seek for a dispensation?—Yes.

Does not his own conscience in that case tell him that to obtain such a dispensation would be wrong?—Unquestionably.

Does it not therefore follow, that in a clear case his own conscience is the judge?—In a clear case undoubtedly; however as he might take for a clear case what is not really so, he would be obliged to recur to the superior.

A Roman Catholic in that part of the oath of allegiance to which your attention has been called, swears, that he takes that oath without thinking that he is or can be acquitted before God or man, or absolved of that declaration, or any part thereof, although the Pope or any other person or persons, or authority whatsoever, should dispense with or annul the same, or declare that it was null and void from the beginning. If a Catholic who had taken that oath were to seek a dispensation from that oath, would he not, according to the principle laid down in the Class Book, in the passage last read, be guilty of a sin?—He would be guilty of a great sin, and the dispensation would avail nothing to him.

Who is to pronounce whether the dispensation sought for in any given case is with or without a sufficient cause, is it the person seeking the dispensation, or the person granting it, or any other person?—In general when a dispensation is called for, a petition is sent to the superior, in which the causes and reasons are stated for asking the dispensation; and therefore it is the superior who is to examine the validity of the causes; and it goes so far, that if there was a suppression of any circumstantial truth, or the addition of any falsehood, the dispensation is null *ipso facto*; and even after being granted, the person could not make use of it.

Before a man seeks for a dispensation, must he not, in order to avoid sin, be satisfied in his own conscience, that it is a case in which a dispensation would be lawful?—Unquestionably.

Consequently, if a man solemnly swears, that he does not believe that it would be lawful to obtain a dispensation in a particular case, it would be a sin in him to ask the opinion of any person or any authority as to whether he might obtain that dispensation?—Undoubtedly he would be guilty of a perjury, if he was to seek for a dispensation in such a case.

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The principle of conscience which God has placed within man, governs him in that case?—Of course, in the first instance.

When therefore you say, that the superior authority is to be the judge, do you not mean that that is so in any case in which the party himself feels free in conscience to obtain a dispensation?—Yes; when he thinks he has good reasons to call for a dispensation, he states his reasons to the superior, and the superior taking into consideration the reasons alleged to him, grants or refuses the dispensation, as he thinks proper; the superior always in the dispensation puts in this clause, "*posita veritate causarum*," that is, assuming the truth of the causes which are stated in the petition.

Then, are the Commissioners to understand the whole as coming to this, that if a man enters into an engagement, or takes an oath, which he feels conscientiously satisfied that he may, in the sight of God, be relieved from, cases may arise in which it would be necessary for him, not only to feel that internal satisfaction, but, if he had entered into a contract with the church or a superior power, to be dispensed from that obligation by that power?—I think he can do that, in that case.

Being first satisfied, that in the sight of God, he can obtain that dispensation, then and then only he can obtain it?—Yes, he must be satisfied before he calls for the dispensation, that he could absolutely be dispensed of the obligation of that engagement.

Is it not possible, however unlikely, that a superior might grant a dispensation, without any previous application to him?—No, he cannot.

The question admits that it is extremely unlikely, but is it not possible that there might be a general dispensation with respect to an oath which it was notorious had been taken by many individuals?—That depends on the nature of the oath; it might happen from the change of circumstances, if the oath taken was confined to some action to be performed by an individual, or by a community, the superior might think that the execution of that oath, in such change of circumstances, would not be useful to the members of the community, and in that case he could on that cause that he thinks it is pernicious to them, dispense with the obligation of the oath, but that is not a case in which a dispensation of that kind will go to release them from the obligations which they have contracted with other persons.

Is it not a matter of history that the Pope has taken upon himself, at different periods, in a manner of which the Commissioners have no doubt that you as entirely disapprove as they can, to absolve the subjects of England from their oath of allegiance?—I cannot deny the fact which has taken place, but I certainly disapprove of it.

If it would be, as you have stated that it would be, unlawful to ask for a dispensation from a lawful oath, would it not be equally sinful to act upon such a dispensation, though granted to a person without his application?—I think so.

Was not the principle suggested in the last question, that is to say, that it would be a sin to act on such dispensation, firmly maintained and asserted in acts as well as words by the English Roman Catholics, who maintained their allegiance to Queen Elizabeth, although the Pope undertook to dispense with that allegiance?—History testifies that.

Have you been rightly understood to say, that the order of an ecclesiastical superior, even supposing that superior to be the Pope, with the consent of the church, would not be binding, so as to supersede the obligation which is due to another superior by natural law or by the sacred Scripture?—I think, as far as I recollect, I said that there are two authorities appointed by God, the one temporal and the other spiritual, but that the spiritual power cannot release me from the obligation of an oath which I have taken towards the civil authority, no more than the civil authority can release me from an oath that I have taken to the spiritual authority in spiritual matters.

You have said, that no ecclesiastical superior could dispense with the obligation which is due by natural law, or by the law of God, as revealed in Scripture?—Yes.

Do you hold, that a member of the Roman Catholic church is at liberty to consider whether a particular order or decree of his ecclesiastical superior is contrary to Scripture or not?—If it was a decree on a doctrinal point, concerning faith or morals, of that superior, acknowledged by all Catholics to be infallible, no body is allowed to examine if it is contrary to Scripture, but he must receive and believe it as having nothing contrary to them, otherwise he would substitute his own private judgment to that authority which he admits as infallible, which would be anti-catholic.

Is he entitled to consider whether it is evidently contrary to Scripture?—I think he is not, in the aforesaid supposition.

Do you not hold it to be impossible, that a Pope and Council could propose a doctrine in direct opposition to Scripture?—I do.

Would not the fact, that a particular doctrine is propounded by the Pope and the bishops of the church be conclusive evidence to any bishop of the Roman Catholic church that such doctrine was not contrary to Scripture?—Unquestionably.

He would not think it competent for him to inquire further?—No; however, we are not prohibited to read the different passages of the Scripture on which a decision may be founded, but we always do it without any dubitation about the truth of the proposition which is proposed to us to be believed, just in the same manner as, though I am quite persuaded that God exists, I examine the proofs of the existence of God.

You have said already, that neither the Pope, nor any other ecclesiastical superior can render void the obligation of an oath taken in reference to a matter that is purely temporal?—I said that no power on earth can dispense with the obligation of an oath, which is taken towards another person, in which utility is concerned, if the oath is valid in itself; unless it

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could not be executed without an injury to the common good, nobody can dispense with it.

Is it competent for a member of the Roman Catholic Church to determine whether the subject of a particular oath is of that temporal nature, or is not?—I think so; and if he has any doubt, he must have recourse to persons acquainted with the law and with other matters, in order to form his judgment.

Are the Commissioners to understand you to have answered that a Roman Catholic can determine for himself in all cases whether a dispensation would be lawful, or whether it would be unlawful, as being contrary either to natural law or to the law of God?—That depends on the degree of understanding of the person, and of his acquaintance with those matters, because a person may be not sufficiently informed to judge of it, and of course one could not say, as a general rule, that every one is to be his own judge, without consulting with others who are better informed.

A Roman Catholic is bound by the decisions of his church as to those articles of faith which are finally settled by the decisions of the church?—Yes.

But upon matters which are not so settled by decisions of the church, if the ecclesiastical authority, be that authority what it may, directs him to do an act of any nature, has he not a right to exercise a conscientious judgment upon the question; and if he be satisfied, either from the law of God, as nature teaches it to him, or as he finds it laid down in the Scriptures, or in those writings which convey to him what is called the tradition of the church, that the command given to him is improper and immoral, has he not a right to reject that command as such?—I think that an individual can do it, if he is a man of good information and good conscience; we are not obliged to believe what is not proposed to us as an article of faith.

Have you not sworn positively that the Pope has no power to dispense with your oath of allegiance to the King?—I have, and I still repeat the same answer, that he has no power.

Are the Commissioners to understand, that you do not hesitate to take that oath, because you are perfectly satisfied that whatever the Pope may say to you upon the subject, he has no right to dispense with your oath?—Unquestionably.

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Further Examination of the Reverend *Francis Anglade, D. D.* 2d November 1826.

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IT is stated in page 108 of the Class Book, in the Decalogue, being the second volume of the course of Moral Theology, that oaths are of ten kinds. It is stated in page 119, that there are seven causes excusing or impeding their obligation. It is stated in page 121, that there are five causes taking away the obligation altogether, and each of those divisions is in several instances still further subdivided; we would wish to ask upon what authority all these distinctions rest?—There may be different authorities for the different species.

To narrow the question. It is stated in page 119, that there are seven causes "excusantes," or "impedientes obligationem juramenti," upon what authority is that subdivision made?—That subdivision is made on the authority of reason. I do not think that there is any kind of authority for that; but it is obvious from reason that it should be so.

Has M. Bailly, the author of this book, propounded that division upon his own mere authority, or has he taken it from any other and what sources?—I think some of it may be taken from the canon law, some other part of it may be taken from some other work. With reference to what is taken from the canon law, he gives the title of the chapter in the canon law from which he has taken it.

Do you conceive that the distinctions which occur so frequently in M. Bailly's work are taken from preceding treatises of moral theology, or merely from his own view of the subject?—Some may be taken from others, and some from his own view, in order to make it more methodical.

Are you aware of any particular treatises on moral theology from which M. Bailly constructed his book?—He consulted several ones on different matters, because sometimes one moral author treats better on one question than on another; and of course when a man has to edit a work, it is incumbent on him to go to that work in which the question is best treated according to his own conception. I think he made use of one great work, which is called "La Conference d'Anger," in twenty-seven volumes duodecimo.

Had you ever occasion to compare M. Bailly's work with the Moral Theology of Antoine, so as to know whether he has taken it in substance from that work?—He has taken a good deal from that work.

Do you understand, that the View of Moral Theology, that is propounded by M. Bailly, forms what is called a portion of the Lyonese Divinity?—No; the Lyonese Divinity was not sanctioned by any authority in France but by the Archbishop of Lyons; it was on the contrary rejected in all the dioceses as being dangerous in some principles which concerned our faith.

The question is, whether the course of moral theology at Maynooth appertains rather to that system of divinity that is taught at Lyons, or to the system which is opposed to it?—I think it is not on the principles of the divinity of Lyons, though at the same time there are a great many matters in which the principles are the same; because to reject a work

as not being admissible as a class work, it is not necessary that every thing in that work should be exceptionable, but it is enough that there is something very exceptionable, and which might prove dangerous for the pupils that use that work.

You conceive that M. Bailly belongs to the opposite school to that of Lyons?—Indeed he does.

Do you think there is any material difference between the views propounded by Bailly and those propounded by Antoine?—In some matters he may differ in the selection of a case; but in general, I think, in many places he takes the opinion of Antoine.

Are you aware of any circumstance of importance in which he differs from Antoine?—I could not recollect any at present.

It has never occurred to you in your reading to become acquainted with any circumstance of importance in which Bailly deserts the doctrines laid down by Antoine?—I think there are some particular cases, because divines may differ, though they have the same subject to consider in the solution of a difficulty, and of course then the matter is to follow what one considers to be the most probable, and the most rational conclusion, where one cannot have absolute certainty.

Do you conceive that there is any peculiar character that belongs to the views that were taken of moral theology by the Jesuits?—I think not, if there is any thing which is called lax principles of morality I am sure Bailly is free from them.

Among the numerous writers of the Society of Jesus that have treated of moral theology, is there, in your apprehension, any general peculiar distinctive character that belongs to their writings which distinguishes them from the views taken by other writers or other theologians?—In general I think their doctrines have been good, except some few works that were published by some of their moralists which were considered as being too lax in their principles, and as not being severe enough; but in general, I think that cannot be reproached to their doctrines. I think their doctrine is as pure as the doctrine of any persons.

Antoine, who has been referred to, belonged to that society, did he not?—Yes.

Was Bailly a Jesuit?—No, he was a secular priest; he made his studies in the Sorbonne. I know that he is as good a Gallican as Doctor Delahogue himself.

In the first volume of Bailly's Treatise of Moral Theology, at the 231st page, we find a short passage, which we beg of you to translate; "*Notandum est primo aliquando rationem habendam esse conditionis personarum nimirum postulat, aliquando bonum publicum ut ecclesia plus indulgeat principibus et aliis dignitate sua eminentibus qui inde in eam propensiores erunt, et libentius ei patrocinium concedent.*"—"We must first remark, that sometimes the person who gives the dispensation may take into consideration the condition of the persons; that is to say, the public good requires that the church should be more indulgent in regard to princes and other persons in high rank, because on that account they will be more inclined to give their support to religion, and will more willingly afford their patronage to religion." I can state what is the object in this, this is applicable to those dispensations which concern chiefly marriages; there are what are called *impedimenta matrimonio* which have been made by the church, and which depend entirely on the authority of the church, and in which a dispensation can be given by the church. There are *impedimenta matrimonio* which are founded on the law of nature, and others which are founded on the law of God, and in these there is no dispensation to be given, but in the others the church can dispense. I consider that that might be one of the motives with regard to princes and persons in high dignity, when they apply for a dispensation, in those cases in which the church can dispense; that the church will not make so much difficulty in granting that dispensation to them, because by that they will be made more favourable to the Catholic religion, that is the meaning of it; it does not refer to any other things, but it refers chiefly to dispensations of marriage.

Can you point out in any part of the work in question, within ten or twenty pages of the sentence that has been cited, any mention made of marriage?—No, it is not mentioned particularly, because there is a treatise of marriage; of course I know what is meant myself, because I know the nature of what he says in other places where he speaks of the impediments of marriage; he states what are the causes for which dispensations may be granted, and I think, if I am not mistaken in my recollection, he mentions that the utility of the church is one of the reasons for granting dispensations, and that utility of the church bears chiefly on princes and other persons of distinction, who can by their credit and by their protection do good to religion.

Is it not a fact that that maxim was introduced into the Roman Catholic theology by the writers of the society that has been alluded to?—I could not say so much as that.

Has it not been one of the articles of charge against them, that they were inclined to act too freely upon the maxim that is there laid down?—There were many things in which it was thought they were making the way to salvation too easy in those lax works by particular individuals. We consider that in these works they make the way to heaven so easy that they may be mistaken, because our Saviour tells us, that the way to heaven is difficult; but I would be very sorry to impute to the body what is the fault of an individual, there would be no justice in such a conclusion as that.

We beg you will understand that the object of this question, and of any similar ones that may be put, is merely to suggest to your mind that M. Bailly has not rejected all the doctrines that it would be desirable that he had done in the construction of his work, and certainly not for the purpose of imputing to any living Roman Catholic any thing objectionable that it contains?—As I was observing just now, although a work may contain

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many things which I should condemn, yet if it has any particular question better treated of than I can find it any where else, I should not reject it altogether, because the work in itself contains exceptionable passages, but I should make use of what is good in it and reject what is exceptionable.

There is another passage in M. Bailly's work which gives rise to the considerations stated in the last question. Will you have the goodness to read the passages contained in pages 260 and 261 of the second volume of Moral Theology respecting equivocations and mental restrictions?—"Primo, æquivocationes et restrictiones mentales strictè dictas, seu quarum sensus incognitus est, nec ullatenus aut saltem nuci difficillime ab auditoribus deprehenditur, esse vera mendacia, ac proinde illicita. Nam. 1^o. Eccl. 37. *qui sophisticè loquitur, odibilis est.* 2^o. Juxta S. Augustinum, *ille mentitur qui aliud habet in animo, et aliud verbis enuntiat.* Sed qui ejusmodi æquivocationibus et restrictionibus utitur, aliud habet in mente, aliud verbis enuntiat. 3^o. Mendacium non impedit ea pars orationis quæ in mente reticetur, quia non corrigit sermonem externum, nec auditorem avertit ab errore. 4^o. Doctrina eorum qui olim contendebant licitum esse ejusmodi amphibologiis et restrictionibus uti ab Innoc. XI. et a Clero Gallicano variis censuris profligata est, ut notavimus, ubi de juramento.

Secundo. Æquivocationes et restrictiones late dictas, seu quarum sensus verus, et a loquente intellectus, ab auditoribus facile potest ex circumstantiis et indiciis quibusdam exterioribus cognosci, juxta theologos etiam strictiores, posse esse licitas; qui enim illis utitur, nihil habet in mente quod ex circumstantiis cognosci non possit, nec in eo casu sensus internus a sermone externo recedit; nullum proinde mendacium. Hinc si quis decipitur, errorem suæ inscitæ, vel ignorantæ, non alterius fraudi imputare debet. Hinc a mendacio excusatur servus qui interrogatus an Dominus sit domi, respondit eum domi non esse; quia satis intelligitur ex circumstantiis et consuetudine hæc verba nihil aliud significare, nisi non licere Dominum invisere. Quisque tamen cavere debet 1^o ne in praxi nimium ejusmodi restrictiones extendat; 2^o, ne restrictiones strictè dictas pro late dictis sibi permittat; 3^o, ne restrictionibus etiam late dictis utatur, dum judici interroganti respondet; cum enim jus habeat interrogandi, tenetur ad ejus mentem respondere."

In that passage M. Bailly divides equivocations and mental restrictions into two classes, which he denominates the "strictè-dictæ" and "latè-dictæ," we will beg of you to explain your understanding of what the distinction is that he makes between those two classes?—"The definition he gives first of the mental restriction is this, it is a proposition, which, according to the obvious and natural sense of the words, is false, but which will be true, if it is connected with the part of the speech which remains latent in the mind of the person who has announced that proposition; the example he gives is clear enough—suppose a person uses such words as these "I have not seen to day such a man" he adds in his own mind "at his house" but he does not express it, then it is evident that the proposition in that case will be, that he has not seen such a person any where, but, however, in his own mind, he adds, I have not seen him at his house, therefore that changes entirely the meaning of the proposition.

At present the Commissioners are only seeking for the meaning of the terms "latè-dictæ et strictè-dictæ?"—"That comes afterwards; the example he gives is this, suppose a person is asked if he has seen such a man, who lives in Dublin, he says, "I have not seen him," then the person to whom he speaks, will understand that he has not seen him in Dublin, but he intends to say that he has not seen him in Rome; but he conceals that word in his own mind, and therefore he is inducing the other man into error, because naturally, from the obvious sense of the words, and from the circumstances in which they are uttered, the person must understand that he has not seen that man in Dublin, whereas himself he thinks of Rome, without communicating that, therefore that is a mental restriction, "strictèdicta."

What are the propositions which are "æquivocationes latè-dictæ?"—"It is a proposition which is true in itself, and in the sense in which it is understood by the person who speaks, and which from circumstances, and from different external marks, may be likewise understood by others; for example, a person says a thing, he says it in the obvious sense; however a person who hears him, mistakes the sense, whereas if he was to attend to the circumstances in which that is said, and to the different other marks, he will understand it in the very sense in which the other has said it; but not attending to those marks, or to those circumstances, he mistakes the sense of the proposition, and in that case, that is a "mentalis restrictio latè dicta;" it could have been put more clearly by the person that announced it, but perhaps he had a reason for not putting it more clearly, and any man of good sense, and a prudent man, will, from the circumstances and the other signs, easily understand what is really the meaning of what he says; but, however, from want of reflection and attention to those things, the person hearing him takes a wrong sense and a wrong view of what is said.

Who is to determine in cases of doubt, whether the circumstances or the external marks are such as may enable the auditor to avoid error, and to know that the meaning really intended is different from that which the words obviously convey?—"I could not answer that question; if that person applies to nobody, it is himself who must judge; if he applies to somebody, that person will ask him in what circumstances was it said, and he will examine the circumstances, and tell him, "but you are mistaken, it was your own fault; if you had paid attention to those circumstances, you would not have been mistaken."

You will observe that M. Bailly, while he very properly prohibits equivocations "strictè dictæ," being resorted to upon any occasion, nevertheless gives his opinion that equivocations of the second class, namely those which he calls "latè-dictæ" may be resorted to; the

the question then is, whether there is not obvious danger that unlettered persons, or even persons of some degree of education, may fall into mistakes upon the subject, and may be totally unable to distinguish one class from the other?—We speak of circumstances and marks which are sufficiently obvious, so that a man who has sense and reason could have made out that it was the meaning of what was announced; the man who spoke in that way, might be induced to do so by prudence; suppose you want to communicate something to a person, and there is another person present, you tell the thing as it is; but owing to some circumstance, he takes it in a wrong meaning; you had no intention of deceiving him by any means; in order to tell a lie, one must have an intention of deceiving others; that person may have no intention of deceiving the other, but he may have some reason for not being so explicit as he would be in other circumstances, and a man of prudence will judge from the circumstances what is the real meaning of it, though he has not been more explicit. In the “*restrictio strictè-dicta*,” there is an intention of deceiving, but in the “*latè-dicta*” there is none.

Is there not a danger, that although there may be circumstances attendant upon the person speaking, which may assign the second character “*restrictio latè-dicta*” to what he says, yet that the hearer may not be aware of these, and may be equally deceived as if it were a “*restrictio strictè-dicta*?”—If he wishes that his proposition should not be understood, and has a knowledge that he speaks in such a manner that he would not be understood, then the mental restriction will fall under the first class of mental restriction, because he will speak with the intention of not being understood; because, if he knows that such are the circumstances of the man whom he addresses, that he will understand it in a wrong sense, and he does not make himself more explicit, I say, in that case, he has an intention of deceiving, and then the mental restriction will fall under the first class of mental restrictions “*strictè-dictas*.”

Is it not undesirable, that the science of moral theology, as taught in the class books of Maynooth, should be attended with so many distinctions as those which are referred to in the matter of the preceding questions?—That is unavoidable I think in all moral things, because the circumstances vary so much in the different acts of men that it is impossible to make a rule that will be applicable to all; there must be subdivisions necessarily.

With reference to the answer you have given to the questions which have been lately put to you, will you have the goodness to attend to a passage from Paley’s Moral Philosophy, which will now be read to you: “There are falsehoods which are not lies, that is, which are not criminal; as first, where no one is deceived, which is the case in parables, fables, novels, jests, tales to create mirth, ludicrous embellishments of a story, where the declared design of the speaker is not to inform but to divert; compliments in the subscription of a letter, a servant denying his master, a prisoner pleading not guilty, an advocate asserting the justice, or his belief of the justice of his client’s cause; in such instances, no confidence is destroyed, because none was reposed; no promise to speak the truth is violated, because none was given, or understood to be given.” Does that correspond with the explanation you have given upon the particular point in question?—Those may be some of the cases, because it is understood by every one, that in such cases the literal truth is not to be precisely expected.

Have you ever seen a work entitled, “*De Juramenti Promissorii Obligatione, Prælectiones, Septem, Habitæ in Schola Theologica, Oxon, Termino Michaelis. An. Dom. MDCXLVI. a Roberto Sandersono, S. Theologiæ in Academia Oxoniensi Professore Regio. Præmissa Oratione ab-eodem habita cum publicam professionem auspicaretur, 26 Octobr. 1646?*”—I have seen it to day, and I read some of it, and I find it differs almost in nothing from our principles, and our divisions and sub-divisions; there is only just that; it does not admit the dispensing power of the Pope, that we admit as being Catholics; as to the dispensing power, we consider that as belonging to the Pope, and to all the bishops, on this account, that an oath is a religious act, and, of course, as we admit, in the ecclesiastical authority, the dispensation of things which are spiritual, that is the reason that it is referred to their arbitration, because when a person takes an oath, he takes God Almighty as a witness of what is asserted or promised.

Do not you conceive, however, that to be a very material distinction between the course now delivered at Maynooth and the course which may have been delivered at Oxford in 1646?—As to that, we differ, because our principles are quite different in point of the supremacy of the Pope.

Do you mean, that an engagement entered into with the church of a spiritual nature, whether it be upon oath, or by a vow, the Pope may dispense with it?—It depends on the nature of it; if the vow relates to the church, the church can dispense with it of course.

Will you have the goodness to read to the Commissioners a passage in page 200 of Bishop Sanderson’s work?—“*Iniquum enim, ut quis cogatur rem sibi debitam commutare invitus. Neutro ergo istorum modorum solvi potest juramenti vinculum, aut obligatio tolli. Sect. VI. Sed posse videtur reliquis qui supersunt tribus modis: Irritatione Sc. Superioris, cessatione materiæ, et relaxatione Partis. Casus ergo Tertius est de solutione vinculi per irritationem à superiore factam. Significat autem irritatio (sic enim, Barbarè licet, cum Casuistis loquendum est,) actum legitimi superioris, quo autoritate sua irritum facit sive annullat juramentum à subdito sine ipsius consensu præstitum. Rescindere enim posse legitimum superiorem vota et juramenta eorum qui sub ipsorum sunt potestate, et non sui juris, fusè docet hoc ipso capite Moses: uti nos ubi de causa efficiente egimus antè ostendimus. Ratio est, quia is qui alienæ potestati subest, non est sui juris, non habet potestatem*

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Examination of
Rev.F. Anglade, D. D.
2 November 1826.

se obligandi in iis rebus in quibus subest, nisi ex voluntate superioris cui subest; et proinde non debet aliquo actu suo inducere sibi obligationem sine illius consensu, vel expresso, vel rationabiliter præsumpto. *Jura enim Prælatorum* in subditos, ex lege Dei immota et æternâ; perpetua sunt. *Officia insuper subditorum* erga prælatos, obsequiique jus et subjectionis, ex eâdem perpetuâ lege, perpetua sunt et indispensabiliter obligatoria; quæ obligatio antecedens (ex tertia nostra hypothesi) impedit effectum juramenti subsequentis, ne possit obligare: semper enim *obligatio prior præjudicat posteriori*; et irritum facit omnem actum inductivum novæ obligationis sibi contrariæ. Dicendum ergo in hoc casu *primò*, non debere subditum in iis rebus in quibus alteri subest jurare se facturum quidnam, absque præsumpto saltem superioris sui consensu. *Secundo*, si juraverit et res sit licita, obligari ad faciendum quamdiu non videtur id esse contra voluntatem, dignitatem, aut utilitatem superioris. *Tertiò*, superiorem, si expresso consensu suo, sive antecedente, sive subsequente, promissionem subditi semel confirmaverit, non posse eandem postea irritam facere, aut obligationem ejus tollere. *Quartò*, si superior quam primùm rem rescierit, statim, dissensum suum palàm et peremptoriè subdito significaverit, prohibueritque id in quod juratum est fieri: Cessare continuò obligationem illam juramenti transitoriam; et subditum vi obligationis officii, quæ permanens est et perpetua, teneri contra quam juraverat facere. Unde si quis alienæ potestati subditus, puta domini aut patris aut principis vel sponte suâ, vel vi et metu adductus, aliquod fortè juramentum præstaret, in quo dominum patrem aut principem si adesset non fuisse consensurum crederet: jurando peccavit contra officium debitum, et omnino tenetur illud juramentum ut officio suo contrarium, non servare. Stet ergo solvi vinculum juramenti ex irritatione legitimi superioris."

Does it appear to you, that the principles laid down in the passage you have now read, are the same as those laid down in page 121 of the work upon which you have been examined, and which are as follows; "Causa est irritatio facta ab eo cui persona jurans, vel materia juramenti est subjecta: sic superior regularium potest validè, etiam sine causa, irritare juramenta subditorum, pater filiorum, maritus uxoris, Dominus servi, circa ea quæ eorum potestati subjiciuntur, et juribus illorum nocent. Nam juramentum non obligat in damnum alterius, et fit sub illa tacita conditione subintellecta ex ipso jure, nisi contradixerit persona quæ contradicendi jus habet?"—As far as I can recollect, I think they are the same exactly.

Are you aware that Dr. Paley, in his *Moral Philosophy*, in treating of promises, undertakes to shew that promises are not binding, where the performance is impossible; that promises are not binding where the performance is unlawful; that promises are not binding where they contradict a former promise; that promises are not binding which are released by the promisee; and that erroneous promises are not binding in certain cases?—I have not read that work, but all those principles are the same as ours exactly.

We beg of you to take the trouble to state the relative length of time occupied in studying the Scriptures, and in studying the course of Moral Theology by the divinity students at Maynooth?—The students of Maynooth have regularly three Professors of divinity to attend. They have the lectures on speculative divinity; the lectures on moral divinity; and the lectures on Scripture; and they divide the time themselves in such a manner as to be able to account for the subject of the lecture to every Professor, when his turn comes to give the lecture. Suppose the Professor of speculative theology is to give his lecture in the morning before twelve; they will spend the morning in study to prepare for that Professor, and after that, their attention will be turned to prepare for that Professor, who is to lecture at two. The lessons of Scripture are given, I think, twice a week; they are given on two vacant days, which are Wednesday and Saturday; of course, when a lecture is to be given, the students will naturally devote a great deal of their time in the morning to prepare for that lecture. I do not suppose that a student could answer well, unless he was spending four or five, or perhaps six hours in the study of the Scriptures, in preparation; at least if I was to be in that class, I think I would take such a time.

We understand that there are two hours in the week occupied in lecturing upon the Scriptures to the divinity class?—There are.

How many hours are there employed in the week in lecturing in the dogmatical and moral theology classes, put together?—Nine hours, taking the two together; because each Professor has only an hour at each class, and there are four classes for one, and five for the other in each week.

How many hours should you think are employed in making preparation for those nine hours of lecture?—I cannot tell that; they are allowed to go to the library between the lectures, and I do not know how they dispose of their time when they are in the library, whether they employ it in preparing for one or in preparing for the other; or perhaps some of them do not employ it in preparing at all.

During how many hours in the week is the divinity class collected in the halls for the purpose of preparing for the lectures in dogmatic and moral theology?—There is not a precise time which the rule of the house requires to be appropriated to that, because if they have more time than they want for the lecture of morality, they will spend it on some other preparation for another class.

When we were discussing with you the question of the infallibility of the Pope, we referred to the Class Book, which says, "*utramque sententiam esse probabilem*," that is, as we should construe it, that it was probable that he was infallible, and that it was probable that he was not infallible?—It means merely that arguments pro and contra are brought forward by both parties; therefore we swear, that it is not an article of our faith that the Pope

Pope is infallible, neither is it an article of our faith that he is fallible; it is a question debated among divines, *exercitationis causa*.

When it is stated, as it is, in page 394 of the Class Book *De Ecclesiâ*, that each opinion is probable, is the word "probable" used in its ordinary colloquial sense, or in any theological and scholastic sense?—It is in a scholastic sense; we call an opinion probable that has some arguments in its favour; but still there is one opinion that is more probable than the other, which has the better arguments, or is better substantiated.

In the ordinary colloquial sense of the word "probable," do you conceive that it is possible that two propositions can be each of them probably true, if one of them is necessarily false?—Till it is demonstrated that one is absolutely false, it will preserve always that degree of probability which arises from the proofs given in its favour, which will produce more or less conviction in the mind of the person that reads them.

We observe a sentence in the Class Book of Ethics read at Maynooth, which says that the word "probability" relates particularly to theology rather than to ethics; we would be obliged to you for the precise definition of that word as it is used in theology?—I will state what is the occasion of that observation, as I made the treatise on ethics; the reason is this: that there was a lax doctrine which prevailed in the schools for some time, to a certain extent, that an opinion became probable, provided it was supported by a few scholastics. They went so far as to say, that if it was supported by one single divine, that opinion became probable; and from that they inferred that the doctrine of such an opinion could be maintained in practice, and that a man who was a confessor, or a director of conscience, could be excusable if he judged the conscience of a penitent, on an opinion of that sort, which had acquired that degree of probability. On the contrary, the sound part of the divines inveighed very much against such doctrine as that, and maintained, that in order that an opinion should be probable, to be followed in practice it should be more probable than the contrary opinion; that is, that it should have more degrees of probability, arising from arguments, than the other could have; because it was not on the opinion of this or that man, that the question was to be decided, but on the reasons which this or the other man assigned in favour of the opinion; and they concluded, that if the two opinions, pro and contra, were equally probable, that in that case there is the "*casus dubia*," and their conclusion was this: that in dubious cases of that sort, where there were arguments pro and contra, the opinion that was to be followed in practice, was "*tutior opinio*," and by the safer opinion, they understood the opinion which was in favour of the law, and not that which was in favour of the liberty of man, to use the language of divines, or which would favour the passions of men rather than the law.

You say that they maintained or introduced a lax doctrine about probability, whom do you mean by *they*?—Some theologians; I could not tell their names, because I never read their works. I never will cast my eyes on a theologian who maintains such doctrine.

Have you any reasonable doubt that the persons who introduced the doctrine, to which you refer, were the Jesuit writers?—I cannot pronounce on that.

We beg to refer you to a remarkable passage in a work of a very celebrated French writer, M. Pascal, in which he says, "*que la doctrine des opinions probables est le fondement et l'A. B. C. de toute la morale des Jesuites*?"—Pascal was a man of party, and of course I could not entirely rely on what he says.

Do you conceive that in point of fact, most Roman Catholics have adopted one of those two probable opinions, as being more probable than the other, as to the fallibility or infallibility of the Pope?—In France I think it is the most general opinion that he is not infallible; as to what takes place in other countries, it would be difficult to form a judgment on that. Bossuet was the person, who was the most active in the formation of the four articles of the clergy of France, in which he shews that it is proved, both by negative and positive arguments, that the Pope is not infallible; at the same time, it is not an article defined by the church that he is not infallible; we are not obliged to believe that he is not infallible, nor can we condemn, as dissenting from the faith, those who maintain a contrary opinion, though at the same time in France, they consider it as the most probable opinion that he is not infallible.

Can you form any judgment as to which opinion is considered the more probable at Maynooth?—I could not tell that; I can judge for myself, but I cannot tell what is in the mind of others.

May we ask, which do you yourself consider the most probable opinion?—I could not precisely decide positively; but as far as I can judge the arguments which are brought against the infallibility of the Pope, seem to me to be very strong and very difficult to answer.

Can you say whether either of the two opinions is taught at Maynooth, as being "*probabilior*," that is, more probable than the opposite opinion?—I do not think any thing like that is taught at Maynooth; they confine themselves to the proposition, such as it is announced in the treatise.

Is it a matter of notoriety at Maynooth that any particular individuals of high character there, hold the one or the other opinion?—No; I do not know any body who has pronounced in any way his decisive opinion on it.

Do you conceive that the several Professors of Maynooth have come to any conclusion in their own minds, or to no conclusion upon the subject?—I think they leave that question, such as it is, among those which are agitated among divines.

Do you think that they have come to a conclusion, and have not expressed it, or that they have come to no conclusion about it?—I think they have come to no conclusion; but it is impossible for me to judge as to that.

Appendix, N^o 25.Examination of
Rev.*F. Anglade, D. D.*
2 November 1826.

Have you ever known of any teachers, except the regular teachers of Maynooth, coming there for the purpose of delivering lectures or sermons, or instruction of any kind?—Sometimes I have seen some persons giving sermons. I have not seen any other instruction given but sermons, and some subjects of meditation, which are taken from a view of the ecclesiastical duties. That is customary in our house, and I think it is not peculiar to our house, but it is in all seminaries I have ever known, the custom for the candidates for the priesthood, during the time they are in the seminary, besides the vocal prayer, to have what is called a mental prayer; that mental prayer consists of reflecting and meditating on some particular truth, concerning chiefly their state of life, or concerning the general principles of salvation, which is read the evening before, and again in the morning.

Have you known strangers to suggest the subject of those reflections?—I have.

Will you mention the names of those strangers?—I know Mr. Kenney gave us something of that sort; he gave us a Retreat; I was present at it, and I never heard any thing but what was very edifying to me, and from which I hope I derived some benefit.

Could you mention any other person who has come to the College for that purpose?—I have seen Mr. Blake, the parish priest; he came once, and gave us a little instruction; and I have heard likewise Father Welsh, who gave us some little instruction; and I heard once Mr. D'Arcy, who gave us some little instruction; but I never found any thing in their instruction, but what was good and sound doctrine.

Have you known Mr. Kenney to come there more than once for that purpose?—I recollect only one Retreat that he gave.

He continued on that occasion, it is presumed, for four or five days?—Five or six days.

Did he continue in the College during the whole of that time?—Of course; he could not come from a distance to preach twice a day, or three times a day.

Did he preach twice or three times a day during that time?—He did; he performed the whole exercises of the Retreat.

On the occasion of a Retreat, how of ten does the person, who conducts it, lecture in the day?—As far as I can recollect, I know it is at least twice a day; it may perhaps be three times or four times; I cannot recollect exactly.

Upon that occasion, can you recollect, whether he acted as confessor to the inmates of the institution?—I could not answer positively for that; I suppose, that if a person had applied to him, he would have heard his confession, but I cannot say with certainty whether any body applied to him.

Are we to understand from a former answer given by you, that the person conducting the Retreat assigned the subjects of mental reflection to the individuals of the community?—He did; and they were, in my own estimation, very good.

Have you ever heard or read of any Pope having renounced any of the claims put forward by any of his predecessors to temporal power, or to power of any description?—Since the four articles were decreed by the clergy of France, I have not heard of any Pope having renewed the claims of his predecessors, except for some homage from the King of Naples, which was founded on some temporal covenant. Adrian the Second, before he was made Pope, did not admit the infallibility of the Pope, and he left the same doctrine in the edition of his works, published after he was a Pope; I did not find any thing which manifested his opinions respecting the papal pretensions on temporalities.

Can you recollect whether the concession went further than to the Emperor of Germany, and was he not at war with the Pope at the time?—I do not recollect anything on that subject.

Could you, at your leisure, refer the Commissioners to the decree or the bull of the Pope in question?—It was not a bull; it was a passage quoted from him; if I can find it, I will communicate it to the Commissioners.

Did not the Cardinal Prefect of the Propaganda, by the direction of Pope Pius the Sixth, in the year 1791, address a letter to Doctor Troy, which is set forth in a Report from the Select Committee of the House of Commons, on the regulation of Roman Catholic subjects in foreign states, which contains the following passage, "The See of Rome never taught that faith is not to be kept with the heterodox; that an oath to Kings separated from Catholic communion can be violated; that it is lawful for the Bishop of Rome to invade their temporal rights and dominions. We too, consider an attempt or design against the life of Kings or Princes, even under the pretext of religion, as a horrid and detestable crime"?—I could not say as to the fact, because I never read it.

Is there any regulation of the College which prescribes the particular text-book that is to be used by each of the Professors, or is that a matter upon which the Professor may determine for himself?—By the constitutions of the College, the Commissioners will find that the President and the Professors are to agree upon the books to be taught and adopted in the College; there were, at one time, books which were objected to by the College and by the Professors, and they were not allowed to be admitted as class-books, on account of their ultra-montane principles.

It is in the power of the Professor, without the consent of the President, to change the class-book?—The President of course is the head of the house; it would be an unbecoming thing that any matter of any moment should be transacted in the house, without the co-operation of the President.

If the President and the Professor concur in it, they may change any book which has been adopted as a class-book?—A book which has been adopted is not easily changed, unless there is some reason pointed out for it; if it were wished to adopt another teaching, it could not be done without the consent of the Professors; if they were to wish to introduce ultra-montane doctrines, the Professors could oppose it, and refuse to teach it.

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Appendix, N° 26.

[It is necessary to observe, that the corrections and additions proposed by Dr. Slevin for insertion in his Evidence were more than usually numerous. The Commissioners have admitted the corrections as extensively as possible into the text, although it is to be apprehended, that the insertion may sometimes tend to confuse the course of Examination. If the substance of these corrections had been offered at the time, the Questions which follow, would, in some instances, have assumed a different shape, or not have been asked, and in others, new Questions might have been suggested. In some cases the Commissioners have felt it necessary to insert the corrections and additional matter, not in the text but in notes.]

Examination of the Reverend Nicholas Slevin, D. D., 20th October 1826.

WHAT office do you hold in the College at Maynooth?—That of Prefect of the Dunboyne Establishment.

Are you not also librarian?—I also hold the office of librarian.

What salary do you receive for the duty you perform?—£. 112 per annum.

How long have you been connected with the establishment?—Three years.

Did you receive the two appointments together?—Yes.

In what situation were you before you were connected with the establishment?—Until a very short time before my appointment I was in Spain. I was Professor in the Irish College at Salamanca.

Had you been long in Spain?—The last time, before my appointment to the Dunboyne establishment, I was only two years in Spain, but I had been there several years before. I made my academical studies in Salamanca.

Are you in holy orders?—Yes, in priest's orders.

Where were you ordained?—In Salamanca.

Had you any connection whatever with the Institution before your appointment as librarian?—None whatever.

What are your duties as librarian;—To superintend the library; I have two assistants who take care of the library, and I merely superintend its concerns.

Who are your assistants?—Two gentlemen belonging to the Dunboyne establishment.

Do they receive any salary?—They receive a small allowance of £. 20 a year between them.

What is the nature of the superintendence you exercise over the library?—Merely to take care that they do their duty, and that the affairs of the library be carefully administered.

Who has the immediate care of the books; the charge of the catalogue, and of seeing that the books are in their places?—I have the responsibility of the library, but those duties are discharged by the under librarians under my inspection.

Are not books purchased for the library?—Yes.

Who directs the purchase of them?—The President sometimes, and I also occasionally purchase, as opportunities offer.

You decide upon the books which you think it is desirable to add to the collection as it exists already?—Yes, to the amount of £. 20 yearly.

Is that the whole sum that is applied annually to the purchase of books?—It is the whole sum allowed at present by the board of trustees for the purchase of books for the library.

Are you in the habit of receiving presents or bequests of books?—Formerly, I understand, the College received several donations of books, but since my appointment we have received none.

By whom is the library made use of?—The library is for the use of the students and superiors of the College, who are admitted to read there at stated hours.

At what hours?—The statutes of the College direct that the library should be open four hours every study day. It is not opened on vacant days; Wednesday and Sunday are vacant days in the College; Saturday in the afternoon is also vacant, and the library is not open for the admission of students after one o'clock on Saturdays.

Under what regulations are the students permitted to read in the library?—Their admission is regulated by statute.

Will you state what is the regulation of the statute?—The statute directs that no student should be admitted to read in the library who has not been four years in the College, and even then he must be recommended by a Professor, and must have permission from the President. Students of shorter standing, who wish to be admitted, must obtain the responsibility of a Professor, and the express permission of the President.

Is the permission given from time to time, or is it general?—It has been general as to the students of four years standing, since my appointment.

Out of the total number of students at present in the College at Maynooth, what number have permission to study in the library?—I cannot specify the exact number.

Is there any list of those who have that permission?—There is no list at present of the students admissible to the library.

How do you know whether any particular student, in point of fact, has permission?—My assistants in the library are acquainted personally with all the students, and they can distinguish those who are entitled to read in the library.

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Will you be so good as to procure a list of the names of the students who are now permitted to have access to the library, and to transmit the same to this Board?—I will.

Is the permission to read in the library given to all who are of four years standing?—Such is the present practice.

Are we to understand that there has been a general order that all the students of four years standing may be admitted without any further particular order?—I have stated, that the statute requires for admission, besides four years residence in the house, the permission of the President; however, that permission is given generally to all students of four years standing.

Is that permission enjoyed by all the students of four years standing?—It is at present.

Then there is no student of four years standing who has not a right to go into the library?—Just so.

There is also a further power to admit students of less than four years standing by a certain form mentioned in the statute; have any young men availed themselves of that permission?—I know of none at present, nor since my appointment, who have availed themselves of that privilege.

Are there not many students in their first year of the divinity class, who are of four years standing?—There are.

Would you admit them into the library?—Certainly.

Without any particular permission being given to the individual?—Without particular permission; but I must add that there may be some first year divines who have not been four years in the house, and yet are tolerated to go to the library, because the statute is not enforced rigidly with regard to divines.

Do you find that the young men who are of four years standing pretty generally avail themselves of the privilege?—I think they do, because there is generally a desire manifested to go to the library.

Are they permitted to exercise their own discretion as to the books they read in the library?—They are generally, but the assistant librarians have directions to prevent them from reading books that are known to have a bad tendency.

Have you books in the library that you consider as having a bad tendency?—We have books of almost every description in the library.

Will you name any books that you consider of a bad tendency?—By books of a bad tendency, I mean those that are decidedly deistical or irreligious; I also mean books in certain branches of science that it might not be proper for young men to read. I allude to books in surgery and anatomy.

Is Gibbon's History of the Decline and Fall of the Roman Empire in the library?—It is; and that is one of the books the students are not allowed to read.

Is Baylie's Dictionary?—That is also prohibited.

The French Encyclopædia?—The Encyclopædia is also forbidden.

Where is that specified?—It is mentioned to the assistant librarians, and the students learn it traditionally; the prohibition came originally from the President, I suppose, before my time. I have no power to alter the regulations of the library; I left things as I found them.

Is there a list of prohibited books?—There is not, however strange it may appear.

But the prohibited books were, I presume, originally pointed out by the President or librarian?—Such has been the regulation of the library before my appointment, and I have been forced to allow things to go on in the same way. I proposed certain regulations for the government of the library to the President, and even to the Board of Trustees, but they refused to sanction them, for wise reasons, no doubt.

Are they permitted to take books out of the library?—They are not at present, without the express permission of the President and the librarian.

Is it a part of the regulations, that a student wishing to take down any particular book, should apply to the assistant librarian, to apprise him of the fact, in order to afford him an opportunity of exercising his judgment as to whether the book is proper or not?—The permission of the assistant librarian, as to books, is not always asked by the students reading in the library; according to the existing regulation they have free access to all the books.

Nor any permission?—Nor any permission whatever.

Then how is it known whether the students are reading proper or improper books?—The assistant librarian keeps a watchful eye on the conduct of the students in the library, and if he happens to see them reading improper books, he interferes and prevents them.

Your assistants in the library are frequently changing?—They are frequently changed.

In what manner are the rules transmitted from one librarian to another, as to the books that are not allowed to be read?—There are very few prohibited books specified, the prohibition is rather of a general nature; but the students of long standing in the house are commonly well acquainted with the library, and the regulations of it.

Is there a catalogue of the library specifying the books that are prohibited?—There is a catalogue of the library, but it does not specify all the dangerous books; some few works have been pointed out verbally, those chiefly which I mentioned.

Have the works of Jansenius, the Bishop of Ypres, for instance, been so pointed out?—No; I have not learnt that they were pointed out as dangerous. The doctrine is known to be dangerous.

Would you allow a student to read those?—The students are allowed access to those as well as to several other Jansenistical works that are in the library. We consider them sufficiently

sufficiently guarded against that doctrine; but I must add, that I leave the government of the library as I found it,

Are there any books of controversies between Protestants and Roman Catholics?—There are, on both sides.

Would the students be permitted to read those?—They have free access to them.

To those on the Protestant side as well as the Catholic?—Yes.

And they are never prohibited from reading any of them?—Never; we have a very large collection of Protestant authors on all religious subjects, and some on controversy in particular. The students have never been prohibited from reading them; on the contrary, the reading of them, with the refutations, is encouraged. The only books that are considered as prohibited are, as I already mentioned, deistical works, and works of an immoral tendency; also works that might have an immoral tendency, such as works on surgery, anatomy, &c.

And the Encyclopædia?—The Encyclopædia is of that nature, because there are many articles in it that are deistical. There are also articles in it on surgery and anatomy. A great part of the French Encyclopædia was written by the French Deists.

Is the library open throughout the whole of the year?—It is open on study days throughout the academical year; and even in vacation, except the last fortnight.

Is there any memorandum taken of the names of the young men who go to the library to read?—There is not.

What do you conceive may be about the numbers that resort to the library one day with another?—I consider, that one day with another, there may be upwards of an hundred who go to the library; for all the divines, as I mentioned before, are admitted, even those who have not been four years in the house, and the divines are at present, I think, about 170.

You reckon that there are 170 that may be fairly considered as in the habit of attending the library at present?—Certainly, though not all perhaps at the same time.

Do you suppose there are not ten of these, for instance, that have not been there in the course of the last month or two?—I am pretty certain there are not.

Is there any tacit understanding that those divines are to confine their reading to works of divinity?—No; the choice of the books they read is left to their own selection, under the restraint which I have stated.

How long has the present practice been in force of allowing all the students in divinity to resort habitually to the library?—Since I came to the house at least.

When was that?—Three years ago.

Did you ever hear that the regulations had been different heretofore in that respect?—They were on the same footing before I came to the College, for I have made no alteration in that respect. I left things as I found them.

You found as many as 170 in the habit of continual resort to the library?—I found that the students in divinity were generally admitted to the library, whether they had been four years in the house or not.

Do you think there are any students in divinity now in the house, who would be excluded from the library, if they were to wish to go to it?—No, there are not. All the students of divinity have free access to the library at the hours regulated by statute.

What are your duties as Prefect of the senior students on the Dunboyne establishment?—To direct their studies, and superintend their morals, without, however, interfering with the authorities of the house.

Have the young men, upon the Dunboyne establishment, any other instructor than yourself?—They have also the Professor of Hebrew, in that language alone.

Will you be so good as to describe the manner in which you assist their studies?—I direct their studies in the quality of Professor, in the same manner as any other Professor in the house assists his particular class.

Do they assemble together in class?—They do, three times a week.

On what days do they assemble in class?—At present, on Monday, Thursday and Friday.

At what hours?—At the same hours with the other classes; from half-past ten till half-past eleven or twelve; for we generally spend an hour and a half at our class.

What do they study?—Divinity, canon law, and ecclesiastical history, are the branches pointed out for them by the Board of Trustees.

What books do they use for that purpose?—For divinity, the general class books of the house; for canon law, Cabassutius's, *Theoria et Praxis Juris Canonici*; on ecclesiastical history they have no particular class book.

What book are they now reading upon ecclesiastical history?—There is no particular book specified for their use.

What book of ecclesiastical history did they read last with you?—No particular book. I point out a certain subject for each succeeding conference, and they prepare from any of the ecclesiastical histories in the library.

Then is it rather a general examination that you give them upon the subject, than a lecture founded upon any particular book?—Just so.

In what way do they prosecute any studies in Greek or Latin authors, or subjects of general literature, is it left to their own discretion?—Quite to their own discretion.

Are any pains taken to keep up their acquirements in Greek and Latin?—That is left entirely to themselves.

Do you entertain any apprehension that they sometimes lose their knowledge of it, by not constantly reading Greek and Latin?—No apprehension. In the Latin they have

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constant practice, as their class books of theology and canon law, are in that tongue. I am inclined to think, they employ a portion of their leisure time in reading Greek authors.

Are they exercised at all in matters of composition?—They are.

Will you state in what manner?—A theme is given them once a year, for an essay, which they furnish at the close of each academical year.

Only once a year?—Only once a year; but the theme given them is comprehensive, and of a nature to require reading and research.

Are they exercised in elocution at all?—According to the general system of the house; they are required to preach occasionally.

Is it the custom to distribute prizes amongst the class of the Dunboyne establishment?—Four prizes are allotted annually to the Dunboyne class; one for theology, one for ecclesiastical history, one for canon law, and one for the essay, I have just mentioned.

What examinations take place in order to award those prizes?—We hold an examination in theology, canon law, and ecclesiastical history, twice each year; one at Christmas, and another at the close of the academical year. The members also defend a public thesis, in the presence of the Trustees, at the end of each academical year. A thesis is printed some time before the meeting of the Trustees, in the month of June. This thesis is distributed, and the senior scholars, each in rotation, sustain it publicly, in the presence of the Board and of the community. This exercise is conducted by way of disputation, and the Professors examine and propose objections. The senior students also object to each other in turn; the exercise is conducted in Latin.

Is it from a written paper?—The thesis is a printed paper.

Is the exercise extempore, or is it read from a written composition?—The thesis is printed; but the student defends the doctrine of it, and answers extempore to the questions that are proposed.

In consequence of previous preparation?—In consequence of previous preparation. I mentioned the thesis is printed some time before.

In what language is it carried on?—Our public disputations are carried on in Latin. We have besides the thesis, a monthly exercise or disputation, in the presence of the Professors and students of divinity, which is conducted in the same way.

Are the Dunboyne students ever exercised in polemical disputation upon the points in controversy between different classes of Christians?—Not particularly; the subjects of the public exercises are taken promiscuously from the treatises which they read in the course of the year, and frequently questions of controversy occur in those treatises.

Does it ever happen that in order to maintain an argument, one of them is desired to support the Protestant side of any controverted question?—As often as a polemical question occurs, it is so; the person who objects, supports the Protestant side, whether he be a student or a professor.

From what sources does he take his arguments on those occasions?—From any author he pleases; he may consult Protestant authors or he may consult our theologians, who give the objections made by Protestants to our tenets.

Would there be any risk of his incurring disapprobation if he were to maintain that side of the question with too much energy?—No danger at all of disapprobation; he would be applauded for his acuteness.

Has such a circumstance ever arisen?—I do not recollect that an instance of the sort has happened.

Has it ever happened that a young man should maintain the Protestant side of the dispute, with more energy than might be deemed advisable?—Never; and even if he should put down his antagonist, he would not be reprimanded, but applauded. In the failure of the respondent, it becomes the duty of the Professor to explain the difficulty.

Have any of the Maynooth students become members of the Established Church, so far as you have heard?—I have heard that some have embraced the Protestant religion. I do not know them.

Do you believe it?—I do.

Do you believe it of any particular individuals that you could name?—None of the students that I have known in the house, have embraced the Protestant religion.

Did it ever happen that any of the Professors of Maynooth conformed to the Established Church?—I heard of one; a Mr. Crowley.

What was he professor of?—I heard that he was teaching Scripture at the time; but I think he was not actually Professor; that is, his appointment had not been sanctioned by the Board. I believe he was teaching Scripture only provisionally.

Did he conform to the Established Church?—I understand he is at present a minister of the Established Church.

Was he in Maynooth when he conformed?—This fact happened many years ago. I merely answer from report. I heard that he left the house at the time he conformed. I understand he conformed immediately after leaving the house.

How long have you been in the Institution?—Three years.

Has there been any instance of any person educated at Maynooth within that time, conforming to the Established Church?—I have heard of none.

Have you heard of a person of the name of Brennan?—I have; but he has not been in college these three years past.

Has there been any instance of conformity, so far as you know, within the last three years?—Yes; I have heard of Mr. Brennan's.

Did

Did you hear of any one else?—I have heard many reports of priests having conformed, but I have heard of no other in particular that I can name, except a Mr. Kenny.

How long is it since Mr. Crowley conformed?—I cannot say.

Are there any other public disputations in Maynooth, except the maintaining of particular theses of which you have spoken?—I mentioned the monthly disputations held by the members of the Dunboyne Establishment; each of the professors of theology also holds, in his respective class, a public disputation once a month.

Are there any others that you have heard of?—No others.

We find in the statutes the following order relating to the Dunboyne scholars; “Bis saltem in hebdomadâ colloquiis ecclesiasticis intersint,” what is the meaning of that?—This statute ordains that they should meet twice a week and hold conferences.

Pray explain the nature of those conferences?—Before my appointment, the students of the Dunboyne Establishment had no professor; they were left to themselves, and the statute, which has been read, directs that they should hold conferences on subjects of theology twice a week among themselves. By the regulations which the Board made at the time of my appointment, the mode of proceeding was changed, and three conferences weekly were enjoined.

Do they continue to hold those conferences now?—They hold them with me; but instead of two, we now hold three weekly.

Then the conference has become a lecture?—It has; they have been placed under the direction of a Prefect.

Do the students assist in the conference themselves; do they state objections?—They do occasionally, as directed by the Professor. A subject is marked out for each succeeding conference which they account for; they hold disputations as often as the subject may require it.

Do those young men ever assist in the general instruction which the other students receive?—No.

We find in the statutes the following passage: “volumus proinde ut suas etiam in docendo partes habeant seniores alumni,” is that in any way acted upon?—This statute ordains that they should assist the Professors in giving instruction to the other students; however, that part of the statute has never been put in execution, unless in the absence of a Professor, when one of the Dunboyne students may occasionally act as his substitute.

What age do you believe the oldest of the students upon the Dunboyne Establishment to be of?—I cannot say; there are some of them at present in priest's orders. The statutes require that all be in holy orders at the time of their appointment.

What is the earliest age at which a priest can be ordained?—In this country, twenty-three years compleat.

You have stated that the theses which are prepared for the purpose of disputation are printed, what becomes of them afterwards, are they filed or kept?—We keep a few copies in the library; the rest are distributed.

Are there any of them that you do not keep?—Since my appointment, I placed each year a few copies in the library.

Can you furnish the Commissioners with a copy of each thesis, since your appointment?—I will with pleasure.

[The Witness was requested to furnish the same to the Commissioners.]

Have not the young men, upon the Dunboyne Establishment, a good deal of time to themselves in which they can prosecute studies at their own discretion?—Certainly.

Do you superintend their private studies?—No; I do not interfere in their private studies.

Are you in the habit of examining strictly what books they have in their rooms?—No; I never enter their rooms to inspect them.

Does the duty of the Dean, in this respect, apply to the Dunboyne students as well as to the other students?—It does; they are subject to the general rules of the College.

Have you any voice in the selection of the young men who are to be placed upon this establishment?—I have, as a member of the President's Council.

But not from the situation you hold as the head of the class?—No.

Is the degree of proficiency that you require of the young men, in order to their being placed upon that establishment, so high that only a few individuals attain to it?—According to the present practice none are appointed to the establishment that have not obtained an *accessit* in each of the classes of Theology, and in the class of Scripture.

Is there any one now in the College qualified according to that rule, or according to any other that exists upon the subject, to be put upon the class of the Dunboyne students?—I know of none; the selection is made at the end of each year from those who have finished their course. The reason why the number is not complete is, that the wants of our church are such, that the Bishops are obliged to call out students who would be found qualified for the establishment, and even those that are appointed to it are very seldom allowed to remain three years, as required by the regulations.

You say that you have at this time in the class several in priest's orders?—There are some in priest's orders.

How many?—Four.

Have they not yet completed their three years?—This is the third year for three of them.

Do you consider them as a class altogether very superior in acquirements and general character to the senior students of the divinity class; is there any marked distinction between

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between them?—There generally is; because the members of the establishment distinguish themselves in the divinity class before their appointment, and have afterwards the advantage of pursuing their studies; a circumstance which must generally give them a superiority over the students of the theology class.

Do you find, generally, that they prosecute their studies with great diligence when in the Dunboyne class?—Since my appointment I have found them very diligent.

Is the obtaining an election in the Dunboyne class an object very much looked to throughout the whole of the studies in the subordinate classes?—It is, I understand, generally looked up to with no small degree of ambition by all students who possess talent and industry.

Are there any young men now in the College whom you particularly consider as endeavouring to be put upon that class?—I have very little intercourse with the students of the other classes, but I hear the third year divines are commonly anxious to obtain the distinctions that will qualify them for the Dunboyne establishment.

Do you think that the circumstance of their having been upon the Dunboyne establishment is likely to have a material effect upon their future destination in life?—I think it is; it is considered a great advantage, and elevates them very much in the eyes of their bishops and of the clergy.

And that they are likely to be held in higher consideration amongst the Roman Catholic priesthood?—I think so; it adds much to their respectability, and gives them a superiority over the rest of the clergy.

Does it produce any immediate effect upon their destination; are they immediately selected for higher situations, or for situations of greater trust?—I understand they are generally preferred in their respective dioceses to persons of equal service; they are commonly named by their bishops to places of trust, and promoted with greater rapidity. I do not mean to say that they are appointed to parishes on leaving the College; they get better curacies, and are promoted to parishes sooner than they otherwise could expect.

It is supposed that it is always known respecting a young man, after he has left the College, whether he has been on the Dunboyne establishment?—It is known, and considered a great honour; it is as well recorded, and gives as much elevation as a degree in other Colleges.

It is laid down in one of the statutes, "*Quoniam discipulorum frequentia nimium excrevit classis theologica, hac in plures distributa, singulis Præses præficiet singulos alumnos seniores, quos ad id muneris maximè idoneos judicaverit*;" in consequence of this statute, are any of those "*Seniores Alumni*" called upon to act, or to assist in the instruction given to the theological class, which is said to be too large for one man to superintend it?—That statute is not executed at present, and I believe never was acted upon.

Is the election to fill up the vacancies in the Dunboyne class held once a year, or oftener?—Only once a year for general nomination.

Do you recollect how many were elected to that class at the last election?—Seven.

When was that?—Last June.

Was the number of twenty complete after that election?—No; the number has not been complete since my appointment, nor, I understand, at any period before.

What has been the highest number since your appointment?—The highest number was, I think, fifteen, and that number continued but a very short time.

How many do you expect will be collected next year?—I cannot say; the appointment takes place towards the end of each academical year, after the general examinations.

Has any student who has been elected upon the Dunboyne establishment ever been dismissed for misconduct since you have been there?—No, they have uniformly distinguished themselves equally for good conduct and diligence since I have been connected with them.

Do any of those students learn French or Italian?—They all attended the French class in due course; there is no Italian class in the house, but several of them, I understand, apply themselves privately to the Italian and also to the Spanish.

Are the Commissioners to understand from one of your former answers, that you conceive that not more than twenty or thirty pounds is annually expended in the purchase of books for the library?—Only £. 20 are allowed annually by the Board, but we get permission at times to sell books that were considered superfluous in the library, and a part of the proceeds has been employed in purchasing others; the whole amount of sales has not been yet expended; there is a portion of it in the hands of the bursar.

It appears, in the accounts of late years, that considerable sums, amounting to hundreds of pounds, have been paid within a year to the bookseller; how did that arise?—These sums were paid for class-books, which are afterwards distributed among the students, who pay for them, and were not disbursed for the use of the library.

About what number of volumes does the library contain at present?—I do not know exactly the number of volumes it contains, but I conjecture it may contain about ten thousand.

What do you consider its saleable value might be?—I cannot say; we have a number of very valuable works.

Do you lecture to the Dunboyne students upon the general course of theology?—Yes.

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IN lecturing the Dunboyne students upon the general course of theology, do you use Doctor Delahogue's Tract de Ecclesia?—Yes.

Doctor Delahogue maintains in that tract certain propositions respecting the power of the Pope, with reference to matters of a civil or temporal nature, and he maintains the principles of Bossuet as opposed to those of Bellarmine?—He does.

He maintains this proposition, "*Christus Petro et ejus successoribus, aut Ecclesiæ nullam concessit potestatem directam vel indirectam in Regum temporalia; proindeque isti nunquam auctoritate clavium, etiam indirectè deponi possunt aut eorum subditi a fide et obedientia illis debita eximi ac dispensari;*" do you maintain that proposition?—I do; the same doctrine is expressed in the oath of allegiance taken by Roman Catholics, and which I have sworn; I hold it from conviction. I have always taught it in the class of the senior students under my direction.

Doctor Delahogue answers objections which are made to that doctrine by those who may be supposed to hold the ultra-montane principle, "*De Exemplis Pontificum,*" and again, "*De Decretis Conciliorum, quæ adversus independentem Regum potestatem objiciuntur;*" do you adopt the view which he takes of the objection made to this proposition, "*De Exemplis Pontificum,*" and "*De Decretis Conciliorum*"?—I coincide with Doctor Delahogue in his answers to those objections.

You do not consider that either the example of Pontiffs or the decrees of Councils are incompatible with the principles which you maintain, as to the Pope having either civil or temporal power, or the right to interfere in matters of a civil or temporal nature, or to depose kings, or absolve subjects from their allegiance?—I hold that no general Council ever proposed such a doctrine to the church to be received as a doctrine of faith or morals, in which case alone we consider general Councils to be infallible; it is a question, whether some Popes may not have assumed this power, but I am satisfied that no Pope ever proposed this doctrine to the church to be believed as revealed, and held as an article of faith; whether any of them ever really assumed to themselves a temporal power *de jure divino*, even by an act of private judgment, is a question. Some have been of opinion, that some of the Popes did so, particularly Gregory the Seventh, and Boniface the Eighth; but others think that they did not assume it *de jure divino*, but only *jure humano*, in consequence of civil rights which they acquired, or supposed themselves to have acquired, to certain states in Europe; but all our divines and canonists agree, that neither of those Popes, nor any other Pope, ever proposed the doctrine of the deposing power to the church, to be believed as revealed.

What is your own opinion upon that point?—I confess that I have never formed a decisive opinion on that subject; that is, whether any Pope ever seriously asserted the deposing power, *jure divino*; there are arguments pro and contra, and the arguments that tend to prove that Gregory the Seventh did assume to himself such a power *de jure divino*, as well as Boniface the Eighth, are very cogent; but whatever their private opinions may have been on this subject, I feel convinced that neither ever declared *ex cathedra* the doctrine of the deposing power.

Have you not the Pope's own word for it in many of their bulls?—The words of Gregory the Seventh, and of Boniface the Eighth, would seem to suppose rather than to assert such a power, or to declare that they did possess it. I do not remember to have seen in any bull words declaratory of this power; it would seem, from the tenor of their bulls, that they proceeded on the assumed principle, and wished the world to think, that they did possess temporal power *de jure divino*; but Catholics make a wide distinction between the private opinions of a Pope, or the rights and prerogatives which he may by private judgment assume to himself, and a doctrine which the Pope, as head of the church, proposes to all the faithful as revealed, and to be believed by them as such.

Do you think, that any ordinary reader of those instruments could doubt that they assumed it?—I think any ordinary reader would infer, that they *supposed* themselves to be possessed of such a power *jure divino*, and had no objection that mankind should adopt the principle; but I have never read, in the bull of any Pope, any thing decretal on the subject, nor do I think that any Pope ever seriously considered himself invested by divine institution with temporal power. It is worthy of remark, that Boniface the Eighth, in that part of his celebrated bull "*Unam Sanctam*," which is decretal, merely asserts *jure divino*, a right over all princes, but abstains (it would seem industriously) from calling this right *temporal*; thus insinuating that he considered it to be only spiritual.

Do you think that any person alive at the time of the promulgation of those bulls, had any doubt that they assumed it?—There is no doubt that they assumed temporal power, but the question is, whether they assumed it *jure divino*, or not. I think it will appear, from an attentive perusal of the history of Gregory the Seventh, that he laid claim to different states in Europe, rather on temporal grounds than in his official capacity of Pope. It is remarkable, and I think history will bear me out in the assertion, that an instance cannot be adduced, in which a Pope has ever attempted to depose a sovereign, to whose states the Holy See had not pretended a temporal claim.

Take, for the mere sake of illustration, the famous bull of the Pope, deposing Queen Elizabeth, do you conceive that he considered himself as having any temporal claim on

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England?—Some of the preceding Popes did consider they had a temporal claim to England, and Pius V. may have considered that he succeeded to their claims.

Do you think that he did?—I do not know what his internal sentiments were, but the contrary does not appear.

Do you think that he considered himself as proceeding *jure divino* or *jure humano*, in promulgating that instrument?—I consider that in issuing an excommunication, the Pope always acts *jure divino*. As to the nature of his claim I cannot say; but I insist that it cannot be proved, that he did not consider himself proceeding *jure humano* as to the claim he was urging against Queen Elizabeth.

Will you set forth the nature of any temporal claim that you can by possibility suppose he thought himself to possess upon England at that period?—I know that some of his predecessors had such a claim; King John resigned his kingdom to Innocent III.; and it does not appear that Pius V. who excommunicated Queen Elizabeth, did not conceive himself possessed of this claim and proceeded on that ground. I believe he has not declared in the bull on what ground he proceeded. But my position is borne out, that Pius V. might have proceeded on the ground of a temporal claim, which many of his predecessors had urged, and which Paul IV. only eleven years before, had considered himself possessed of. Burnet states, that "Paul IV. was surprised at the boldness of Elizabeth in assuming the crown, a *fief of the Holy See*." Collier states the same fact.

Will you describe the nature of any temporal claim which the Pope could, even in his own imagination, suppose himself to possess over England at the time in question?—I consider that Popes are capable of acquiring temporal dominion; that they actually do possess temporal dominion; and that they have at different periods and in different degrees, possessed temporal dominion on the same ground as other temporal sovereigns or proprietors, that is, in virtue of social compacts and other human titles. I know that a King of England in the 13th century resigned his states to the Pope, and promised to pay homage for them to his Holiness and his successors. I know that Gregory the Seventh had, more than a century before, claimed a temporal right to England, which indeed was rejected by William the Conqueror, who refused him homage, but gave him Peter's pence. I know that Paul IV. expressed surprise, that Queen Elizabeth should have assumed the Crown of England, a *fief of the Holy See*, without his permission, a fact related by Burnet in his History of the Reformation, and by Collier in his Ecclesiastical History, both Protestant historians. Whether Pius, at the time he deposed Queen Elizabeth, proceeded on the principle alone that he had succeeded to this temporal right which his predecessors had possessed, or also acted in virtue of a power *jure divino*, which he assumed to himself, I do not know, because he does not declare in his bull in virtue of what right he attempted to depose her; but whatever may have been the private views that actuated the mind of Pius, it is certain that the Holy See had pretended, at different periods since the 10th century, a temporal claim on England. My position therefore that no Pope ever attempted to depose a prince to whose states the Holy See did not lay a temporal claim is borne out in this instance.

You think it possible that he may have considered himself as possessing temporal rights in England at the time in question?—I think it very possible, however unfounded the claim must have been. Bossuet states that the Pope's pretensions and depositions at that period were scouted with contempt even by the English Catholics.

Are you aware of any event in history that has taken place since the reign of Queen Elizabeth that would render such a claim on the part of the Pope, if advanced at present, more idle than it was in fact at that time; the question now refers to a temporal claim?—I think the doctrine of the Pope's power has been discussed so often during the last two centuries, and the limits of it have been so well ascertained, both by ecclesiastical and political writers, that it would be ridiculous in the Pope at present to pretend to a claim *jure divino* on any state in the universe. With regard to a temporal claim on England, the English people never acknowledged it, but despised the imbecility of their Kings who submitted to it. This national degradation is assigned by the Barons as one of the causes for deposing Richard II.; but after the Revolution such a claim would not only be ridiculous, but subversive of a fundamental principle of the constitution.

Do not you think it would have been rather ridiculous in the reign of Queen Elizabeth, for the Pope to have claimed a temporal right in England?—I think it was ridiculous in the Pope to pretend to such a right even in the reign of Queen Elizabeth, but ridiculous claims have been often urged even by Popes. However, the Pope had been allowed a right of interference in English politics during the preceding reign, a circumstance that gave some plausibility to the pretension of Paul IV. mentioned by Burnet.

Can you form no opinion at all in your own mind whether the Pope conceived that he was acting *jure divino* or *jure humano*, in his proceedings towards Queen Elizabeth?—I could not say positively, for the reasons already assigned, so far as they regard his claim, and act of deposition. In the act of excommunication, he clearly proceeded *jure divino*. I have shown the Holy See had pretended a temporal right to England, and that is sufficient to bear me out in my position, that no instance can be adduced of a Pope having attempted to depose a prince to whose states the Holy See did not claim a right on temporal grounds.

Are you aware of any bulls issued pretty much about the same time to the inhabitants of Ireland?—I am aware that some bulls were issued by Popes, addressed to the inhabitants of Ireland in the reign of Queen Elizabeth.

Do not you consider yourself, from the office you hold, as a Professor of Theology? you instruct the Dunboyne students in matters of theology?—I do.

If a Professor of Roman Catholic Theology cannot come to a conclusion upon that subject,

subject, do you think it possible that Protestants should be able to satisfy themselves about it?—I think it is not necessary for me to come to a decision on this point; and I think it is absolutely impossible for either Protestants or Catholics to decide positively on the private and internal motives from which a Pope may have acted. I have shown, from facts that cannot be controverted, that the Holy See had claimed a temporal right to the English crown. Paul IV. in 1658, conceived he had this right; it is a reasonable conjecture that Pius V. in 1669, may have conceived the same. He does not mention it, therefore I cannot positively assert he acted on this ground alone, any more than a Protestant theologian could positively assert whether Queen Elizabeth conceived she was acting *jure divino*, when she gave spiritual jurisdiction to Matthew Parker and the other bishops.

From your historical knowledge of the events of that period, independently of any knowledge of the sentiments of the Pope, cannot you come to any conclusion as to whether the Pope was proceeding *jure divino* or *jure humano* with respect to Queen Elizabeth?—I have answered already that I cannot possibly say what the private sentiments of Pius may have been. I can judge only from facts, and these warrant a conjecture that he conceived the right he exercised was *jure humano*, so far as it regarded deposition; but whatever his private sentiments may have been, my position stands unrefuted. Paul IV. considered England a fief of the Holy See, therefore, when Pius V. eleven years after, deposed Queen Elizabeth, the Holy See laid temporal claim to England; he might therefore have conceived himself acting *jure humano*.

In Dr. Delahogue's Treatise, after stating the propositions, and stating the objections made to his proposition which are drawn "De exemplis Pontificum," and noticing some of the acts of the Popes, he says, "Prima hæc responsio ex eo confirmatur, quod nullus ex S. S. Pontificibus qui ista tentarunt adversus principes, aliquid de legitima sua potestate in regum temporalia definierit, et decreti formâ pronuntiaverit. Imò ubi ab illis depositi principes eisque adhærentes ecclesiæ reconciliabantur, nunquam jussi sunt potestatem deponendi Reges in Pontificibus, tanquam legitimam agnoscere, quamvis illam negavissent. Ipse Bonifacius VIII. in sua bulla *unam sanctam*, an. 1302, licet in illius expositione pluries dicat temporalem regum potestatem sibi *ut Pontifici* subjectam esse, sicque solito rerum cursû abripiendus videretur ad illud includendum in parte suæ bullæ quæ definitionem et decretum continet, id solum expressè pronuntiavit: 'Porro subesse Romano Pontifici, omnem humanam creaturam, declaramus, definimus, et pronunciamus omnino esse de necessitate salutis.' Quod quidem quisque Catholicus admittit *in spiritualibus*: sed ipse Pontifex ex divina providentia a memorandis *temporalibus* abstinuit?"—That is in substance what I have been saying.

If the Pope were now to assert that he had any right to interfere directly or indirectly in matters of a civil or temporal nature within this realm; if he were to publish an excommunication against His Majesty, to undertake to absolve his subjects from their allegiance, and to send an army into this country for the purpose of invading His Majesty's possessions; what would you conceive to be the duty of His Majesty's Roman Catholic subjects in that case?—I would consider it their bounden duty to reject such decrees, and to despise such excommunications, to continue in their faithful allegiance to their Sovereign, and to assist him to the utmost of their power in resisting such foreign aggression, and invasion of his dominions. And these sentiments I entertain in common with all intelligent Roman Catholics throughout the world, and with the approbation of the Holy See, where the oath of allegiance, which I have taken, is perfectly well known and approved.

Does it not appear from history, that the Roman Catholics of England steadily resisted the bull which was published against Queen Elizabeth, and that they fought in the time of the Spanish Armada in the support of Elizabeth's rights, notwithstanding the bull?—It appears they did. Hume himself relates that many English Catholics at that period "offered that they would make adventures of their own lives in defence of the Queen, whom they named their undoubted Sovereign Lady and Queen, against all foreign foes, though they were sent from the Pope, or at his commandment; yea, some did offer that they would present their bodies in the foremost ranks." This shows what respect the Catholics entertained even at that time for the bulls issued against the Queen in temporal concerns.

Do you conceive that they did more than their duty in so doing?—I think they did only their duty in so doing; and if they had acted otherwise that they would not have done their duty.

Do not all the Catholic states in Europe, independently of the Pope's own states, deny to him any right to interfere, directly or indirectly, in matters of a civil and temporal nature?—All the Catholic states of Europe, and of the world, deny the Pope any right, *jure divino*, of interfering in civil or temporal matters, and many of them have uniformly resisted all such usurpations when attempted by any Pope since the tenth century. However, the Pope may, by concordats, or conventions, be allowed by states a limited interference in temporal concerns; in such case the Pope will enjoy that degree of temporal power which the state has granted, and no more. On this principle the Pope enjoys more or less interference in the disposal of church property in Catholic countries. But in this country, where the state grants him no power whatsoever, he of course enjoys no temporal right of any description, and his power is confined to spiritual concerns alone.

Do you not conceive that the Roman Catholics, by thus asserting that the Pope has no such right against bulls of the Pope, prove their independence of the Pope, and their sincerity in maintaining that he has no right of a civil or temporal nature, much more decidedly than they would, if they were acting merely in concurrence with him. Do you

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not think, in other words, that Roman Catholics, who, when the Pope has attempted to exercise a civil or temporal power, have told him, you shall not exercise that power, have shewn that they do not believe that he has that power much more effectually than they would have done if he had consented and given them leave to disclaim it?—I think the opposition given to the exercise of the deposing power, is the strongest disavowal of the existence of the right; and thence I think history proves, that the Catholic world, at no period, admitted such a power in the Pope. As often as any Pope, from the time of Gregory the Seventh to the present time, attempted such an usurpation of power, he was generally resisted by Catholic Sovereigns. It is true, that in some instances they submitted, as in the case of John Sansterre, but their submission was either the effect of necessity, or an impulse of piety; some Princes having, through a mistaken zeal, voluntarily declared themselves vassals to the Holy See. The clergy commonly joined their Sovereign in repelling Papal usurpations: witness the French clergy in the contest of Boniface VIII. and Philip le Bel; the German in that of Gregory VII. and Henry IV.; the English in the case of Paul III. and Henry VII., and even of Pius V. and Elizabeth; the Spanish, when Paul IV. wished to interfere in settling the succession of Portugal. It is true, the deposing power had advocates in the 12th and 13th centuries, and some of a more recent date; some may even yet be found weak enough to support such a prerogative in the Pope; but at no period did scholastic writers hold this doctrine as a matter of faith; it was at all times a matter of mere opinion, and those who supported it seem to have been influenced chiefly by a false notion of the effects of excommunication, imagining that this censure severed the connection between subject and sovereign.

It is stated, in a work on the Roman Catholic claims, addressed by Doctor Doyle to Lord Liverpool, in speaking of the bull of Boniface against Henry the Fourth, that “When Boniface VIII. and Philip the Fair were employed in fighting or anathematising each other, the French church rejected and condemned the right claimed by the Pope to depose their Sovereign. When Julius II. proceeded in a similar manner against Louis XII. and endeavoured to enforce his proceedings by a formidable coalition of the English, Spaniards, Germans and Swiss, the Bishops of France, assembled at Tours, decreed that the papal sentence was null and void; and Duchesne, in his life of Julius II., observes, that they gave to the King an immense subsidy to support the war against his Holiness. At a later period, all the orders of the French church, cardinals, bishops, abbots, canons, and other clergy, met in general assembly, resolved, that consistently with the authority of the sacred Scriptures, the authority of the Councils, and of the Gallican church, they could not sanction the proceedings of Gregory XIV. against their Sovereign Henry IV. The University of Paris imitated their example.” In the declaration of the Catholic clergy in 1682, it is declared thus: “Kings, therefore, and Princes in temporals, are not subject by the ordinance of God to any ecclesiastical power, nor can they be deposed directly or indirectly by the authority of the keys of the church; or can their subjects be exempted or freed from their faith and obedience, and from their oath of allegiance; and this declaration (*sententia*) necessary for the public tranquillity, nor less useful to the church than to the state, is, by all means to be maintained as agreeable to the word of God, the tradition of the Fathers, and the examples of the Saints.” Do you concur in that principle?—I do perfectly concur in it.

According to your belief and understanding, is that a principle generally held and taught at Maynooth?—It is most certainly taught and held at Maynooth. Every student at entrance abjures the contrary doctrine in the oath of allegiance.

The same principle was maintained in the answer given by the different Catholic universities, who were consulted at the desire of Mr. Pitt, with respect to the Catholic tenets about the year 1788?—All the Catholic universities, consulted by Mr. Pitt, confirmed the same doctrine, and thus proved it to be the doctrine of the Catholic world. Perhaps I should add, to the observations I have made on the power claimed by Popes, that I do not at all consider it necessary to vindicate the conduct of Popes in all their proceedings, or to support that some of them did not really and sincerely claim temporal power, *jure divino*; for even admitting that they did claim it, nothing would follow injurious to the principles of Catholic doctrine. All Catholics acknowledge that the Pope may err in all points whatsoever, not appertaining to faith or morals; and whether he can err, even in matters of faith and morals, is a question upon which we are at perfect liberty to adopt either side. The opinion affirming that the Pope may err, even when he proposes matters of faith and morals to the universal church, is supported by a number of our best divines. From the admission, therefore, that a Pope had defined *ex cathedra* the temporal right, no inference injurious to Catholic tenets could be drawn.

When you say, in matters relating to faith, what are we to understand by that expression?—I mean, in propounding matters of faith or morals to the universal church, to be received, believed or practised as revealed doctrine. No divine has asserted that the Pope is infallible in matters of fact, or in the private exercise of his judgment; those who assert his infallibility attribute to him this gift only when, after mature examination, and after fervently invoking the light of the Holy Ghost, as head of the church, he proposes to the whole body of the faithful any doctrine to be believed as revealed, or any rule of morals to be practised as necessary.

He may therefore in a matter which indirectly relates to faith, err?—Most certainly; the warmest advocates of the Pope's authority have, at all times, admitted that he is fallible in all matters that have not been revealed; the only question discussed among divines is, whether, in propounding revealed matters to the faithful, to be believed in his character of

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head of the church, he can err, and propose as revealed what in reality has not been revealed; now, many things have not only an indirect but also a direct relation with revelation that has not been revealed, and therefore cannot be an object of faith.

Therefore supposing the Pope were to declare that it was advisable and expedient, in order to promote the faith, that Roman Catholic subjects should take up arms against their Sovereign, you hold that he could err in that, and would err?—All divines have, at all times, admitted that he could err in such a case; there never was a doubt entertained on that subject; with regard to morals, the advocates of the Pope's infallibility extend this privilege only to the case in which he dictates general and essential rules of morality, to be observed by all and at all times; they allow he may err in prudential measures.

You have spoken of the opinions of the universities given to Mr. Pitt; do you know, whether two of those universities at any other time gave opinions upon the same points precisely opposite to those which they expressed to Mr. Pitt?—I am not aware that they ever gave opposite opinions on matters relating to the general doctrines of the church, regarding faith or morals.

It has been already stated to us, that Count O'Sullivan Bear has founded some burses in the College of Maynooth?—I understand that a person of the name of O'Sullivan founded several burses in the College of Maynooth; I do not know what his name or titles were; I have merely heard that he was a physician, who had by his practice in the West Indies accumulated some wealth, which, at his decease, he bequeathed to be disposed of in that way for the education of the children of his relations in the county of Kerry.

The Commissioners have before them a book which was written by one of his ancestors, intituled, "*Historia Catholicæ Hiberniæ Compendium*," by Philip O'Sullivan Bear, which was printed in 1621; will you look at the 203d page of that book, and be so good as to translate the opinions of the Universities of Salamanca and Valladolid, which you will find stated there; we beg to give you the trouble of translating it, because there are many terms in it that are rather technical, and we should wish for your authority as to their meaning.

[*The Book was handed to the Witness, containing the following passage.*]

"**CENSURA** Doctorum Universitatum Salmanticæ et Vallisoleti, de presenti Ibernîæ bello, et eorundem declaratio literarum Sanctissimi Domini nostri Clementis Papæ VIII., super eodem bello.

"**ILLUSTRISSIMUS** Princeps, Hugo Onellus, bellum gerit cum Angliæ Regina, et Anglis ob Catholicam religionem tuendam, ut scilicet liceat illi, et Ibernîs liberè Catholicam religionem profiteri, quam libertatem, vi et armis, Angliæ Regina conatur eripere. Duo nunc circa hoc bellum in dubium revocantur: alterum est, an liceat Catholicis Ibernîs prædicto Principi Hugoni in eo bello favere armis, et quibuscumque aliis modis? alterum, an eisdem Catholicis liceat pugnare contra præfatum principem citra mortale peccatum, et Anglis in eo bello favere armis, et quavis alia ratione? præsertim, cum si Anglis hoc auxilii genus negent, manifesto vitæ periculo, aut amittendi bona temporalia sese exponant. Et præterea cum ipsis Catholicis Ibernîæ a summo Pontifice sit permissum, ut possint prædictæ Reginæ Angliæ obedire, ac, ut legitimam Reginam, tributa illi solvendo, recognoscere, videntur id præstare posse, quod subditorum est, pugnare scilicet adversus Reginæ rebelles, qui debitam ei obedientiam negant, et terram illius ditioni subjectam usurpare videntur. Ut utrique quæstioni satisfiat, tamquam certum est accipiendum, posse Romanum Pontificem fidei desertores, et eos, qui Catholicam religionem oppugnant, armis compellere, ac coercere, cum alia ratio non suppetat tanto malo occurrendi. Est præterea, ut firmum constituendum, Angliæ Reginam Catholicam religionem oppugnare, nec permittere Ibernîs Catholicam fidem publicè colere; eademque de causa prædictum principem, et ante eum alios, quos Apostolicæ literæ Clementis Octavi commemorant, bellum adversus illam suscepisse. His ita constitutis, facile prima quæstio expeditur.

"Citra quæstionem namque est, posse quoscumque Catholicos dicto principi in prædicto bello favere, idque magno cum merito, et spe maxima retributionis æternæ: cum enim prædictus princeps bellum gerat autoritate summi Pontificis ob tuendam religionem Catholicam, ad idque eum Pontifex per suas literas adhortetur, et omnes Christi fideles, ut ex ejus literis constat; atque principi in eo bello faventes multis gratiis prosequatur, ac si bellum contra Turcas gererent, nemo jure dubitaverit, et susceptum bellum justum esse, et magni esse meriti pro Catholica religione; quæ omnium maximum bonum est, tuenda pugnare.

"Est etiam de secunda quæstione omninò certum, eos omnes Catholicos peccare mortaliter, qui Anglorum castra contra prædictum principem sequuntur, nec posse illos æternam salutem consequi, nec ab ullo sacerdote à suis peccatis absolvi, nisi prius resipiscant, ac castra Anglorum deserant. Idemque de illis censendum est, qui armis, et com meatibus in eo bello Anglis favent, vel quid simile tribuunt præter ea tributa consueta, quæ ex summi Pontificis indulgentia, et permissione eis licet Reginæ Angliæ, aut ejus exactoribus solvere. Hæc assertio hac apertissima ratione confirmatur. Quoniam per literas summi Pontificis satis est compertum, Angliæ Reginam, et ejus duces bellum gerere injustum contra prædictum principem, et eos, qui illi favent. Cum enim Pontifex dicat Anglos adversus Catholicam religionem pugnare, eosque non minus, ac Turcas oppugnari debere, eisdemque gratiis eos oppugnantem prosequatur, quibus contra Turcas pugnantes prosequitur, quis dubitet, bellum ab Anglis adversus exercitum Catholicum omnino iniquum geri? At nemini licet iniquo bello favere aut illi adesse sub pœna æternæ damnationis. Peccant ergo gravissimè Catholici qui in castris hæreticorum contra prædictum principem pugnant in bello

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bello apertè iniquo, et injusto, et omnes, qui eidem bello favent armis, aut commeatibus, aut quâcumque alia ratione quæ per se belli progressum inuent, nec possent rationem inire indifferentis obsequii.

“Nec eos quicquam inuat Apostolicas literas surreptionis notare: surreptio enim intervenire non potest, ubi nulla narratur petitio eorum in quorum favorem expeditur. At summus Pontifex apertè in illis docet se, et antecessores suos sponte exhortatos fuisse ad illud bellum gerendum Iberos principes; ac fideles omnes: et ad eos magis provocandos magnis eos gratiis, ac indulgentiis donat. Qui ergo feri potest, ut surreptitiæ sint literæ, quæ solam exhortationem magnis gratiis erga essentientes cumulatam continent? Nec possunt Catholici Anglis faventes rationibus in secunda questione adductis se tueri: nullum enim peccatum mortale committendum est, etiam si vita, aut res familiaris amittenda sit. Ea verò, quæ bellum injustum per se promovent, ac inuant, exercere, apertè peccatum est mortale. Permissum est etiam Catholicis hæreticæ Reginæ id genus obsequii præstare, quod Catholicam religionem non oppugnat. Nec fuit, nec potest esse Pontificis mens ea obsequia circa Reginam eis permittere, quæ apertè cum fine, et scopo ipsius Pontificis de promovenda in Ibernica Catholica fide, ac religione pugnant. Hanc autem ejus esse mentem, et scopum literæ ipsæ apertissimè declarant. Ex quibus omnibus satis manifestum relinquitur, illustrissimum Principem Hugonem Onellum, et alios Catholicos Ibernici bellum gerentes adversus Reginam hereticam orthodoxam fidem oppugnantem nullo modo rebelles esse, neque debitam obedientiam negare, aut terras Reginæ injustè usurpare, quin potius illos justissimo bello se, terramque suam ab iniqua, et impia tyrannide vindicare, sacramque orthodoxam fidem (ut Christianos, ac Catholicos decet) pro viribus tueri, atque defendere. Quæ omnia et singula nos infrascripti, ut certissima, ac verissima, indicamus, et approbamus. Datum Salmanticæ secundo Februarii anno Domini millesimo sexcentesimo tertio.

“*Doctores Salmanticenses.*

“Fr. Franciscus Zumel, Decanus Salmant. Mag. Alphonsus de Curiel, Sacræ Theologiæ primarius Professor. Fr. Petrus de Herrera, Mag. Doctor Franciscus Sancius; Fr. Dionysius Juberus; Mag. Andreas de Leon; Fr. Petrus de Ledesma; Fr. Martinus de Peraca.

“*Doctores Theologi Vallisolentani.*

“D. Franciscus Sobrino, Decanus, D. Alfonsus Vacca de Santiago, D. Johannes Garcia de Coronel, Mag. Fr. Johannes Nigron, D. Torre, Fr. Josephus de Luxan, Vallisoleti, octavo Martii, anno millesimo sexcentesimo tertio.

“*Patres Societatis Jesu.*

“P. Johannes de Ziguencia, P. Emanuel de Rojas, P. Gaspar de Mena, Professores Theologiæ in Collegio ejusdem Societatis Salmanticensi, P. Petrus Ossorius in eodem Collegio Ecclesiastes.”

TRANSLATION.

“THE Opinion of the Doctors of Salamanca and Valladolid, respecting the present Irish War, and the declaration of the same regarding the letters of the Pope Clement VIII. concerning the said War.”

“THE Illustrious Prince Hugh O’Neill is waging war against the Queen of England, and the English people, for the protection of the Catholic religion, that is, that he and the inhabitants of Ireland may freely profess the Catholic religion; a liberty which the Queen of England is striving by force of arms to deprive them of. Two questions are proposed concerning this war,—the first, Whether it be lawful for the said inhabitants to assist the said Hugh O’Neill, with arms or other means?—The second, Whether it be lawful for the said inhabitants to fight against the said Hugh O’Neill, and support the Queen in the said war, without incurring the guilt of mortal sin? Chiefly as they cannot, without risking their lives, refuse the English the required aid. And moreover, as the Pope has permitted the Catholics of Ireland to obey Queen Elizabeth, and to acknowledge her for their lawful Sovereign, paying her tribute, it would appear that they may in all things discharge towards her the duties of subjects, and therefore fight against those who rebel against her Majesty, and usurp her territories.

“That a satisfactory answer may be given to both questions, we assume as certain, that the Pope can constrain and coerce, by force of arms, the deserters of the faith, and those who attack the Catholic religion, when there is no other means left of obviating the evil.

“We also assume as incontestable, that the Queen of England has attacked the Catholic religion, and denied to the Irish the free exercise of the Catholic faith; and that it is on this account only the said Hugh O’Neill, and those whom the aforesaid apostolical letters of Clement VIII. concern, have taken up arms against her. Taking for granted these positions; the first question is easily solved thus:

“It is beyond all doubt, that any Catholic may lawfully assist the said Prince in the aforesaid war, in the well founded hope of meriting thereby an eternal reward. For whereas the Pope has authorized, as it appears from his letters, the said Prince to wage war in defence of the Catholic religion, and exhorted him and all Catholics thereto; and as he has granted to the Prince and his followers the same favours that are usually granted to those who fight against the Turks, no one can entertain a rational doubt that the said

said war is just, and that it is meritorious to fight for the Catholic religion, the greatest of all bounties.

"It is also certain as to the second question, that all Catholics sin mortally, who follow the English camp and bear arms against the said Prince; and that they cannot obtain eternal happiness, nor be absolved by any priest, until they have repented, and abandoned the English camp. We say the same of all those who supply arms and provisions to the English army, or lend any other assistance to them, beyond the usual tributes which by the indulgence and permission of the Pope, they are allowed to pay to the Queen of England or her collectors. This assertion is founded on this most evident reason, that it appears from the Pope's letters, that the Queen of England and her generals, are carrying on an unjust war against the said Prince, and those who support him. For as the Pope declares that the English are fighting against the Catholic religion, and ought to be resisted no less than the Turks; and as he has conferred on those who oppose them the same favours which he is wont to confer on those who fight against the Turks; who can doubt that the war which the English are waging against the Catholic army is an unjust one? But it is forbidden under pain of eternal damnation to co-operate or assist in an unjust war. Hence a grievous sin is committed by all Catholics who fight in the ranks of the heretical army in a war which is evidently unjust and wicked, and by all persons who contribute to the said war by the supply of arms, provisions, or in any other way that may tend directly to promote the success of the war, and cannot be considered as an indifferent matter in which obedience is lawful. Nor will it avail them to say, that the said letters are surreptitious, for where no petition has been presented, there can be no surreption. Moreover the Pope declares, that he and his predecessors had encouraged the Irish Princes to undertake that war; and as an incentive thereto grants them graces and indulgences. How then can a document be surreptitious, that merely contains an admonition, crowned with favours held forth to those who agree to it? Neither can the Catholics, who support the English, justify themselves by the arguments advanced in the second question; for a mortal sin cannot be committed, even for the preservation of life or property. But to do any thing, that has of its nature a direct tendency to aid and support an unjust war is clearly a mortal sin; and moreover the Catholics are permitted to pay due obedience to their heretical Queen, in all things that are not repugnant to the Catholic faith. Neither was it at any time, nor can it be supposed to be at present, the intention of the Pope to permit that sort of obedience to the Queen, which would militate against the end and object the Pope has in view of maintaining the Catholic faith and religion in Ireland. From all which it manifestly follows, that the most illustrious Prince, Hugh O'Neill, and the other Irish Catholics bearing arms against the heretical Queen, who is attacking their orthodox faith, are not rebels; neither do they refuse her due obedience, nor unjustly occupy her lands; but on the contrary, that they are defending themselves and their country from a wicked and cruel tyranny, and guarding and protecting their holy faith (as it becomes Christians and Catholics) to the utmost of their power. All which, we, the undersigned do approve and sanction as most certain and true.—Salamanca, 2d Feb. 1603.

"Doctors of Salamanca.

"Father Francis Zumel, Dean of Salamanca; Master Alphonso de Curiel, First Professor of Theology; Father Peter de Heresa; Master. Doctor Francis Sanchez; Father Dennis Jubero; Master Andrew de Leon; Father Peter de Ledemas; Father Martin de Peraca.

"Doctors of Theology of Valladolid.

"D. Francis Sobrino, Dean, D. Alphonso Vacca de Santiago, D. John Garcia de Coronel, Father John Nigron, D. Torre, Father Joseph de Luxan. Valladolid, 8th March, 1603.

"Fathers of the Society of Jesus.

"P. John of Siguenza, P. P. Emanuel de Rogas, P. Gaspar de Mena, Professors of Theology in the College of the said Society at Salamanca, P. Peter Ossorio, ecclesiast in the said College."

I beg to observe that in the "Pacata Hibernia" this document is dated March 1602, and not in February 1603, as in the Hist. Cath. If this date be correct, it was issued before the death of Queen Elizabeth and before the intelligence of the surrender of Kinsale had reached Spain. On reference to Abbé Geoghegan's History of Ireland, I find the same document premised with the following observation: "Whilst the Spanish Court was making preparations to support the war in Ireland, the universities of that kingdom assembled to inquire into the justice of that war. I insert for the benefit of the reader the decision of the University of Salamanca on that subject, without intending to approve of the ultra-montane principles which it expresses. I say the same of the bulls and briefs of Popes quoted in this history." Such were the sentiments concerning this document of an Irish Catholic historian residing in France, unawed by fear and unbiassed by interest. Such are also my sentiments regarding it, and such I am satisfied are the sentiments of all Irish Catholics who abjure on oath those principles, which, however, prevailed very much throughout Europe in 1602, when this document appeared. It was only after 1682, when the French clergy issued their declaration, that the doctrine regarding the Pope's temporal power was universally discussed, and at length exploded. I must observe, however, that the most acute Logician cannot discover a contradiction between the principles asserted in

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this document, and those delivered in the answer of the same universities to Mr. Pitt's questions. Two propositions are here advanced. 1st. "*That the Irish Catholics would sin by co-operating with Queen Elizabeth, in the unjust war she was waging against themselves and their religion.*" 2d. "*That the said Irish Catholics could lawfully assist H. O'Neill, in the war he was sustaining in defence of their religion against the Queen of England, who wished by force of arms to destroy it.*" It requires an acute eye to discern a contradiction between these propositions and the following advanced by those universities in their answer to Mr. Pitt, viz. "*That the Pope has no civil authority, power or jurisdiction within the realm of England, and that he cannot absolve his Majesty's subjects on any pretext whatever from their oath of allegiance.*" It is true the document alludes to a bull, in which the Pope encourages the Irish Catholics by indulgences to defend their religion. But he does not absolve them from their allegiance—on the contrary, he orders, and the universities approve the order, "*that the Catholics do pay due obedience to their Queen in all things that are not repugnant to the Catholic faith.*" Is not this the Evangelical principle, "Give to Cæsar what belongs to Cæsar, and to God what belongs to God." I do not wish to vindicate the decision of the universities; but I confess I cannot see how it can, with consistency, be arraigned in a country where Paley's principles of resistance are adopted. I cannot help observing, that the Spaniards on this occasion acted the same part towards the Irish Catholics, that Queen Elizabeth had done some years before towards the French Hugonots in rebellion against Charles IX.; and if they had manifested the same scruples as the Irish about resisting their sovereign, I have no doubt but that powerful Queen could have procured from the English Universities, a document similar to that which the Spanish despot wrested from those of Spain. I beg to add that I think it unreasonable to make Catholics answerable for decisions, in which any member or members of their church may apply general principles to particular cases. No Catholic has ever held that the Pope himself may not err in such applications. We are accountable only for the general tenets of our religion universally received as such.

Do you know what effect the issuing of those opinions of the universities produced in Ireland?—I do not; I have never seen this document before. But it is stated by all our historians, that the briefs of Gregory XIII. and Clement the VIII. were disregarded by the Irish Catholics, and even by their clergy, many of whom remained faithful to the Queen.

We beg to refer you to the mention that is made of those opinions in Cox's *Hibernia Anglicana*. We regret that it is mentioned in the uncourteous terms that were too common in those times, the passage however is so remarkable that we request your attention to it. Will you have the goodness to read it?—The passage is as follows: "These great men having thus submitted, and the kingdom (but especially Ulster) being so wasted and destroyed, that the famine increased to the degree of eating one another as I have already mentioned in my former part. And the number of the Irish being exceedingly lessened by their many tedious and obstinate rebellions, and those that remained (except cities and towns) being so poor that the very estated men had not wherewithal to stock or cultivate their land, nor had any improvements left upon their estates, except perhaps a disinal castle, and a few pitiful cabins: one might expect that this miserable condition, (which requires a long interval of rest and peace to amend it) would oblige these people to live peaceably and loyally under this new King of their own lineage. And perhaps it might have done so, if the universities of Salamanca and Valladolid, had not about this time sent over their determination of that knotty point; that *veraxa questio*, whether an Irish Papist may obey or assist his Protestant King? which they resolved in the negative, by two assertions. 1st. That since the Earl of Tyrone undertook the war for religion and by the Pope's approbation, it was as meritorious to aid him against the heretics, as to fight against the Turks. And 2d. That it was mortal sin anyways to assist the English against him, and that those that did so can neither have absolution nor salvation without deserting the heretics and repenting for so great a crime. But this new declaration of two such famous Universities, and the impatience of their busy priests, set them a madding again; so that they wanted nothing but power to make a more general and formidable rebellion than ever had been in Ireland, to that time."*

Pray

[Subsequently added by the Witness.]

* I do not consider myself bound to vindicate the document, or trace its effects, any more than a Protestant of this day holds himself responsible for the penal enactments of Queen Elizabeth's reign. I cannot help observing, however, that the malice and want of candour displayed by the author of the quotation, in the false statement he gives of the question before the universities, and of their decision, would alone be sufficient to prove him unworthy of credit, though we did not know that in writing his history he was the servile instrument of a party, from which he courted promotion and obtained it. To the contemptible authority of that sycophant, I oppose that of our best writers on that woeful period of our history. They all agree in stating, that all the efforts of the Spaniards to draw the Irish into their interests proved fruitless; and that, notwithstanding a variety of documents, similar to that in question (many of which, and perhaps the present, were considered spurious), circulated to seduce them from their allegiance, and the many inducements held out to them to join the invading army, the great majority of them continued faithful to the Queen. Morrison states, that "the Spaniards were much disappointed, for no Irish of account repaired to them, except some dependents of Florence M'Carthy, who was then in prison, and had invited them over." The Spanish general, immediately after landing, published a manifesto, given in *Pacata Hibernia*, page 200; wherein he solemnly declared, "that his design in this expedition was to rescue them from oppression, and re-establish their religion in a free and flourishing state. Yet he found the generality of the people, and even of the clergy, unwilling to assist him." But in spite of

Pray state whether you conceive that it was *jure divino* or *jure humano*, that the Pope exercised in the interference alluded to by the universities, in the passage that has been read?—I consider the interference on the part of the Pope to which the decree of the university alludes, was *jure divino*, so far as it was spiritual, and *jure humano* or *sine ullo jure*, so far as it was of a temporal nature. The Pope grants indulgences *jure divino*, but every Catholic confesses that Popes have often abused that power; as supreme pastor, he has also a right to be consulted on moral cases of difficulty; but all Catholics allow that his decisions on particular cases are not infallible. He may in such decisions, like other men, be biassed by passion or prejudice, and when he decides on the justice of a war in which he is a party, every Catholic will disregard his sentence as that of a prejudiced judge.

Then in that instance the Pope did assume to himself to act *jure divino* in matters between the subjects of this country and their sovereign?—The Pope's bull is not given in full, and therefore I cannot answer distinctly with regard to the nature and extent of its contents. I beg to repeat what I have already stated, that I do not consider myself called upon to vindicate the conduct of Popes in their interference in temporal matters; I have stated already that no inference injurious to the Catholic faith or doctrine can be drawn from the decisions of Popes on particular occasions. We allow that Popes may err, that Popes have erred; that Popes may be very wicked men, and have actually been very wicked men; yet no inference injurious to our doctrine or religion can be drawn from their conduct. Catholics are not required to imitate their conduct or abide by their decisions in such cases. The boundary is well ascertained, beyond which the Pope's authority ceases. From the allusions to Clem. VIII. bull, I collect that he directed the Irish Catholics to obey Queen Elizabeth in all indifferent matters, and to resist her efforts to extirpate their faith; the Pope therefore decided, that resistance was lawful in that case, but his decision in such case was not infallible; as supreme pastor he decides on moral cases *jure divino*, so does a bishop, a priest, a deacon; it is the duty, *jure divino*, of every minister of Christ to instruct and direct the faithful, and more especially in all difficult cases; they will, forsooth, sometimes misguide the flock, yet they are their directors *jure divino*, and in the same sense (though in a less degree) as the Pope; the magistrate, the judge, the chancellor, the senate of the nation, will, in some instances err, or perhaps wilfully abuse their power; yet we must as a general rule, abide by their decisions. Say the same of the Pope's decisions in particular cases. But with regard to papal decisions we have this general rule for our guidance, that as often as they affect temporals they are null, these being beyond the Pope's competency, unless in those countries where he possesses dominion on human titles.

We hope that you are convinced that we give you the fullest credit for those opinions, but the question at present discussed is, what view the Popes have taken of this matter at various periods of history?—In order to judge of the particular views of Popes on different occasions, it would be necessary for me to read over the documents supposed to contain dangerous principles, and to form my opinion on their nature; otherwise I cannot answer with regard to the motives that may have influenced them in their proceedings, or with regard to the particular views which they may have had in their interference on particular occasions. I must again repeat that no Catholic considers himself bound to vindicate the conduct, or defend the decrees of Popes, issued in particular cases. The boundaries of the Pope's power are now fixed, and if he should overstep them, the meanest Catholic would fling back his decree.

Assuming, merely for the sake of trying the principle, that the Spanish universities recited the Pope's proceedings correctly, we wish for your opinion whether such an interference was exercised *jure divino* or *jure humano*?—I have already mentioned, that the interference alluded to in the document I have read was (if correctly stated) *jure divino*, so far as it was of a spiritual nature, and *jure humano* or rather *nullo jure*, so far as it was temporal. The Pope, as universal pastor, has a right to decide on moral cases. Bishops and priests having the care of souls, have the same right in a subordinate degree; this principle is acknowledged and acted upon in every Christian society; but such decisions are not incontrovertible, and individuals or communities ought not to abide by them, when they are evidently dictated by passion or prejudice. The Pope also grants indulgences *jure divino*, yet he may abuse this power, as well as many others which he enjoys by the same right. Now the Pope takes

of these pathetic exhortations, the provincials of Munster were as yet so reluctant to engage in any new rebellion, that on the arrival of the Lord Deputy at Cork, several of their chieftains presented themselves before him, with most vehement assurances of their loyalty; so that the Spaniards, who came with the vain hope of seeing a whole kingdom at their devotion, now found themselves confined within an inconsiderable town, unassisted by the natives, and besieged by the Queen's forces. Leland. Hist. Irel. p. 396; and again, in page 192, "Candour obliges us to acknowledge, that the Romish clergy at this time did not uniformly concur in exciting the Irish to insurrection." Sullivan (meaning the author of the Hist. Cathol.) himself confesses, (although it was his business to represent the religious zeal of his countrymen in the most advantageous point of view) "that a considerable party among the clergy recommended a *dutiful submission* to the government, and opposed the practices of their more intemperate brethren." The same author, who cannot be suspected of partiality to Catholics, states, in page 412, "that bulls were produced, and spread through Ireland, to countenance these principles (ultra-montane), which the moderate Romish clergy affirmed to be surreptitious. The decisions of the Spanish Universities were procured to discredit this opposition. Valladolid and Salamanca denounced all the vengeance of the Almighty against those who should not unite with Tyrone; but the decrees of their contemptible doctors arrived too late. Tyrone had already submitted." If the decision arrived too late, therefore it had not the desired effect, and consequently was not productive of the dismal state of things attributed to it by the malignant author of the Hibernia Anglicana.

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takes upon him to judge whether the war then waging in Ireland was a just or an unjust war, and decides it to be unjust, because its object was to extirpate the true faith, declaring that the subjects of Queen Elizabeth could not co-operate with her in such a war; and on the other hand he seems to have declared, that the war waged by O'Neill against Queen Elizabeth was a just war, because it was carried on in the defence of the faith, and therefore that they should co-operate with him; that seems to me to have been the meaning of the Pope's brief, to which the document I read alludes, and it seems also to be the point decided by the universities of Salamanca and Valladolid in the said document, if it be genuine*.

When it was declared that the Catholics of Ireland were to act in a particular manner in a religious war, on pain of eternal damnation, and that they would heinously sin if they assisted the Queen, do you consider that to be propounded as a matter of faith, or as a matter of morals, or as a matter of discipline, or in what other character?—In none of those characters, neither as a matter of faith, nor as a matter of discipline.

In what character do you conceive it to be propounded?—It was given in the character of a decision on a particular question proposed to the Pope, and we never consider the answer given by the Pope, in a particular case, to constitute either an article of faith, a rule of morals, or a law of discipline†.

May not at least the principles upon which the Pope proceeds be collected from the instruments which he puts forth upon such occasions; and if he states general propositions applicable to other cases as well as to those particular ones, is it not fair to suppose that they are the general principles adopted by the court of Rome?—According to the Catholic doctrine we are not bound to adhere to the decisions given in such particular cases as general rules, unless they be universally adopted. Particular decisions are applications of general rules, not the general rules themselves. For instance, in the case before us, the moral principle was, that it is not lawful to co-operate in an unjust war. The Pope applied the principle to Ireland, and may have erred in doing so according to Catholic principles.

Though Roman Catholics are not bound to adhere to them, do you not think that they necessarily exercise so great an influence that many do in point of fact adhere to them, whether bound to do so or not?—In all doubtful cases of moral duty, we ought to prefer the decision of a learned and prudent spiritual director to our own judgment, unless we have reason to doubt of his capacity of forming an accurate and impartial judgment. When the Pope, therefore, pronounces on a moral case, his decision ought to be followed in practice, if there be not a clear reason for rejecting it; say the same of the decision of any spiritual superior. Therefore when the Pope gives a decision in a particular case, those whom it concerns will adhere to it, and will follow it in practice, unless they have clear reasons to reject it. But I say, that according to the principles of Catholics, no one is bound to adhere to it as an article of faith, or as a general rule of morals, and those whom the decision regards ought to reject it, if they have evident reasons for doing so. This evidence they have at present in all cases in which the Pope's interposition is of a temporal nature, unless where he enjoys such power as a temporal prince, or by the concession of the state.

You have been referred to a decree or declaration of certain universities in Spain in the time of James the First, which are represented as inconsistent with the answers of the same universities, to which you formerly referred; have you ever heard of the celebrated Decree of the University of Oxford in favour of passive obedience and non-resistance?—Yes; I am aware that the University of Oxford issued such a decree in the reign of Charles the Second.

Your attention is requested to the following passages in the Homilies of the Church of England. "Now concerning excessive decking of images and idols, with painting, gilding, adorning with precious vestures, pearl and stone; what is it else, but for the further provocation and enticement to spiritual fornication, to deck spiritual harlots most costly and wantonly, which the idolatrous church understandeth well enough. For she being indeed not only an harlot, (as the scripture calleth her) but also a foul, filthy, old withered harlot; (for she is indeed of ancient years,) and understanding her lack of natural and true beauty, and great loathsomeness, which of herself she hath, doth, after the custom of such harlots, paint herself, and deck and tire herself with gold, pearl, stone, and all kind of precious jewels,

[Subsequently added by the Witness.]

* Now as this decision of the Pope was merely a prudential decision, in giving which he was subject to all the frailties of other judges, it remained with the Irish Catholics to examine into the manner in which it was obtained, the motives by which the Pope was influenced, &c. and to reject it, if they considered it to be surreptitious or unjust. The Pope's interference was of a temporal nature, so far as he considered he could coerce heretics by temporal means, and encouraged the subjects to take up arms against their sovereign. We hold all such interference to be altogether unwarrantable in the Pope, whose arms are purely spiritual, and who should leave it to politicians to decide whether ever, and in what cases, subjects can lawfully resist their sovereigns.

† Such decisions bind the parties concerned alone, and them only, when the matter is within the Pope's competency, that is, of a spiritual nature, and the decision is not evidently unjust. If the parties be convinced that the matter of the decision is of a temporal nature, or that it conflicts with the principles of equity, of course they ought to reject it. But in all cases, in which there is not an evidence of the invalidity of the decision, it is the duty of an inferior to abide by the decision of his lawful superior, in preference to his own private judgment.

jewels, that she, shining with the outward beauty and glory of them, may please the foolish fantasy of fond lovers, and so entice them to spiritual fornication with her; who, if they saw her (I will not say naked) but in simple apparel, would abhor her, as the foulest and filthiest harlot that ever was seen."—Then again, "For ye have heard it evidently proved in these Homilies against idolatry, by God's word, the doctors of the church, ecclesiastical histories, reason and experience, that images have been and be worshipped, and so idolatry committed to them by infinite multitudes, to the great offence of God's majesty, and danger of infinite souls; and that idolatry cannot possibly be separated from images set up in churches and temples, gilded and decked gorgeously, and that therefore our images be indeed very idols, and so all the prohibitions, laws, curses, threatenings of horrible plagues, as well temporal as eternal, contained in the Holy Scripture, concerning idols and the makers, maintainers and worshippers of them, appertain also to our images set up in churches and temples, and to the makers, maintainers and worshippers of them."—If a Protestant were to disclaim upon oath, the principles which appear to be here inculcated, particularly in the last passage read to you, would you think yourself justified notwithstanding, in imputing those principles to a Protestant who so disclaimed them; that is, if a Protestant of the Church of England solemnly swore, that he did not think it lawful to treat Roman Catholics as idolators, justly subject "to horrible plagues as well temporal as eternal;" would you think yourself justified, notwithstanding, in imputing to him that he did think it lawful to treat them as such?—I would think it very unfair, and very wicked to impute to any man, or body of men, principles which they abjured on oath.

If Protestants now were to tell you upon oath, that they did not hold towards the Roman Catholics the principles expressed in those Homilies, would you think it your duty to believe those Protestants?—If Protestants declared on oath they did not hold such principles, I would most certainly consider it my duty to believe them.

Do you think it more fair to impute to Roman Catholics of this day principles held in ancient canons, than it would be to impute to Protestants of this day, the principles and language which are found in those ancient homilies?—I think it would be equally unfair and unjust to impute to Catholics principles which they abjure on oath. I think it unfair to impute to the professors of any creed, doctrines which they abjure on oath, and I think it fair to take the creed of every sect from their universally received formularies of faith, and not to impute to them in general the particular doctrines, or the particular practice of individual members of such sect.

In a question lately put to you, reference has been made to the bull "*Unam Sanctam*," is there not in that bull a passage to this effect; the Commissioners will beg of you to procure for them the bull, but, in the mean time, the question assumes, that this will be found to be a correct translation of it: "Certainly he who denies that the temporal sword is in the power of Peter, but ill attends to the word of our Lord, when he said, 'Put up thy sword into the sheath'; therefore both (to wit, the spiritual and the material sword) are in the power of the church, but the latter is to be used for the church; the former by the church; the former by the instrumentality of the priest, the latter by that of kings and soldiers; but according to the order and sufferance of the priest; but one sword should be subjected to another, and the temporal authority to the spiritual power." Do not you think that that passage expresses at least the opinion of the Pope who promulgated that bull, that he had both the temporal and spiritual power generally, and that the temporal power of kings and soldiers was to be exercised according to his order and sufferance?—My meaning in a former answer was, that no Pope, so far as my knowledge extended, had ever declared, *ex cathedra*, that St. Peter and his successors possessed temporal power, *jure divino*. I did not deny that Popes acted on the supposition, and on the apparent assumption, that they possessed such power, though I am inclined to think that no Pope ever thought, *bonâ fide*, that he enjoyed it *jure divino*. I positively asserted, and do now repeat that assertion, that no Pope ever proposed the doctrine of temporal power to the universal church to be received and to be believed.

Does not that bull propound the principle as plainly as language can do it?—That bull does not propound the general principle to the universal church; it is a bull regarding a particular case pending between Boniface and the King of France, and I have already mentioned, that no decrees of the Pope regarding particular cases, extend to the church in general, unless they be universally adopted. Boniface the Eighth, in issuing that bull, did not mean to propose a general doctrine to the church, though he employs general expressions in some places*.

Supposing that it did not bind the church, does it not yet express the principles of the Popes?—The bull expresses the principles, either real or feigned, of the particular Pope who

[Subsequently added by the Witness.]

* The bull "*Unam Sanctam*" was understood to apply to France alone, by Clement the Fifth, who, in his celebrated decree "*Meruit*," annuls all the effects of it, with regard to the king, the kingdom and the inhabitants of France, without speaking of other countries. If this Pope had considered Boniface's bull to have been general in its tendency, this act of repeal would have been couched in general terms. It has been already remarked, that in the part of that bull which alone bears the semblance of a definition or decree of doctrine, Boniface abstains from using the word temporal, and merely declares that all men are subjected to the Pope's power. "*Porro subesse Romano pontifici omnem humanam creaturam declaramus, dicimus, definimus et pronuntiamus esse de necessitate salutis;*" which words maybe understood to mean spiritual power only.

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who issued it, and his sentiments on the subject of temporal power. (I have already stated my opinion, that no Pope ever really believed that St. Peter was invested by Christ with temporal power, though many of them wished the world should think so.) Clement the Fifth, the successor of Boniface the Eighth, as I have mentioned, undid all that he had done in this and other bulls issued by him against France on that occasion.

Do you mean all that he did in that bull, or all that he did in any other and what respects?—All that he had done against Philip le Bel and the French nation, on the occasion of his memorable contest with that monarch.

Did his recalling it proceed farther than this, that the principle should not be insisted on in France in that instance?—The bull applied only to France; there was question of a particular dispute between Boniface the Eighth and Philip le Bel, and that bull, with many others, was issued on that occasion, and related to that contest only; Clement V. restored matters to the state they had been in before the difference arose, and the succeeding Pontiffs considered the bulls of Boniface as if they never had been issued.

Some instances have been mentioned, in which individual Popes have expressly interfered in the temporal concerns of other states, or assumed, at least by implication, their right to do so; has any Pope, so far as you recollect or know, either by bull or rescript, or other form of decree, relinquished this supposed right, or disclaimed it, whether the right be conceived to be exercised *jure divino* or *jure humano*?—I believe no bull has been ever issued disclaiming such a right, or declaring that the Pope did not possess temporal power. The question regarding the Pope's temporal power, has been left to the free discussion of the schools; neither opinion has been ever branded with a censure. However, Innocent II. in approving Bossuet's Exposition of the Catholic Faith, has indirectly sanctioned the negative opinion.

Has any decree of any general council so declared?—No decree has ever been issued on the subject by a general Council. General Councils never interfere in scholastic questions, they only condemn dangerous heresies, subversive of the faith, or dangerous to morals. The opinion, attributing temporal power to the Pope, is not of that nature. The extensive powers enjoyed by Popes in the middle ages, were, in that state of society, found conducive to social order, though, in some particular cases, they abused them. I heard that the present Pope, in a letter addressed to the actual Mexican government, had declared, in general terms, that he considered he possessed no power of interfering in the civil government of countries.

To what document do you particularly refer; can you state the terms of it?—I have my information merely from the newspapers.

Do you recollect a rescript from Pius the Sixth to the Irish Bishops, which was afterwards published by Doctor Troy in a Pastoral Letter, and which is to this effect—referring to the questions about the Pope in this controversy, a clear distinction is to be made between the essential rights of the Pope and those which have been imputed to him: the Church does not teach that the Pope has any right to invade the temporal possessions of Sovereigns, that faith is not to be kept with the heterodox or those of another communion; as to any attempt against the life of the Sovereign, this is a fact, that it is a horrid and detestable crime; and that in that same rescript a direction was given that there should be an addition made to the Pontifical oath taken by Bishops, in order to express their allegiance to the King?—I have heard of that rescript, but have never seen it; the court of Rome has always tolerated the doctrine rejecting the temporal power, but no declaration has been issued by any general Council or by any Pope, declaring that the head of the Church did not possess such a power, and that for the reasons already expressed; but no Pope or Council, general or particular, has defined the opposite doctrine.

Has the doctrine, that the Pope does not possess such a power been entertained by any, and by what Roman Catholic writers of note?—The doctrine denying that the Pope possesses temporal power *jure divino*, either directly or indirectly, has been supported with greater warmth by the French divines than by those of any other country.

Will you mention the names of any of those divines?—Bossuet, Tournelly and Barkley, who was an Englishman, may be reckoned among the most eminent writers that have most forcibly combated the Pope's temporal power.

Has the contrary doctrine been maintained by any considerable number of Roman Catholic writers in different countries?—The doctrine asserting the Pope's indirect temporal power has been chiefly supported by Cardinal Bellarmine, and after him by some Italian divines and canonists; perhaps I should explain, that by indirect power, they mean that of deposing authority that was exercised in opposition to the law of God.

Are you aware, that it is maintained as a thesis in several Catholic universities, that the Pope has no civil or temporal power?—I am aware that it may be maintained in any Catholic university, but I have never personally assisted at any thesis on that subject.

Are not the graduates of the Sorbonne obliged to maintain that principle, in order to entitle them to a degree?—I understand they were, before the French Revolution; I do not know whether, according to the regulations of the New Sorbonne, the graduates are obliged to subscribe to the four Articles of the French clergy in 1682.

Have you ever seen any of the theses maintained at Coimbra?—I do not recollect to have ever seen a thesis sustained at that university.

In point of fact, according to your information, is that opinion publicly rejected by the Catholic church of France, Spain, Portugal and Germany?—In point of fact, out of Italy, the opinion favouring the Pope's power in temporals is generally rejected, so far as my knowledge extends; the latest Italian canonists either reject the opinion or are totally silent

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on the subject; Devoti, a very modern canonist, whose "*Institutiones Juris Canonici*" are used as a class-book in Rome, says not a word on the subject, so that we may consider Bellarmine's opinion as completely abandoned and exploded, even among the Italians.

Have the limitations with respect to the Papal authority, which are expressed in the propositions commonly called the Liberties of the Gallican Church, ever been formally recognised and adopted by the Roman Catholic Church in Ireland?—The four Articles, adopted by the French Clergy in 1682, have not, I believe, been *formally* adopted or received by the Bishops of any other country.

Have the principles of those Articles with respect to the questions before put to you, as to the right of the Pope to interfere in matters of a civil or temporal nature, been adopted by the Irish Roman Catholic church?—They have been adopted in substance by the Bishops of Ireland, who have frequently, as often as occasion required it, declared their sentiments on this head in the most decisive manner.

Do you recollect a declaration published by the Roman Catholic prelates at the commencement of this year, upon the subject?—I do; I have read it; and all our Prelates therein declare their sentiments on that subject in a very clear and positive manner, and reject all interference of the Pope with the temporal rights of Sovereigns.

In the oath of allegiance prescribed to Roman Catholics by the Statute of 33 Geo. 3, chapter 21, there are these words; "I also declare that it is not an article of Catholic faith, neither am I thereby required to believe or profess that the Pope is infallible;" is it not your conception, that that also uniformly has been the doctrine of the Roman Catholic church, that its members should not be bound to believe that the Pope is infallible?—It has always been the doctrine of the Catholic church; the Pope's infallibility has never been considered an article of Catholic faith.

You will observe that there is an obvious distinction between being bound to believe a thing and actually believing it; is it not a matter of fact that a very considerable proportion of Roman Catholics do believe that he is infallible, though not bound to believe so?—So far as my knowledge extends, I can declare as my firm opinion, that the greater part of Catholics do not consider that the Pope is infallible.

You will observe that the question has reference merely to an act of the Pope, when declaring *ex cathedra* a matter of faith. That being explained, is it your impression, that the majority of the Catholics do think that he may err in so declaring a matter of faith?—The only question is respecting the Pope speaking *ex cathedra*; so far as my knowledge extends, I think the majority of Catholics are inclined to embrace the opinion that he may err, even in matters of faith, when speaking *ex cathedra*.

When you say that they are inclined to embrace that opinion, the Commissioners would naturally conclude that you do not mean to say that they have actually embraced it, but that they consider it as a matter of great doubt?—I mean to say, that they consider it the more probable of the two opinions; on such a point it is impossible to decide with certainty; it is a point on which the most learned men in our church have disagreed; the most we can declare is which opinion appears to us the more probable, and I think the majority of Catholics consider the opinion, that the Pope can err, even in proposing *ex cathedra* matters of faith, as the more probable. I speak from my own experience.

Do you mean to say that it is a probable opinion, that he may be infallible?—I mean to say, that the majority of Catholics consider the other opinion, affirming that he is fallible, as the more probable; speaking however from my own experience.

Do you mean to say that they are both probable, by the expression "more probable"?—I do mean that both opinions are probable; opposite opinions may both be probable, when cogent reasons weigh on both sides; there are several matters in which we never can advance beyond the bounds of mere probability; this occurs even in moral questions every day, on which we find the most learned men divided in their opinions.

Are we to collect that the Roman Catholic church has no doctrine at all upon that subject?—The Roman Catholic church has never proposed any doctrine regarding the Pope's infallibility to the faithful to be believed.

Are we to conclude therefore that she holds no such doctrine, because it is one thing to declare a doctrine and another to hold it?—The Roman Catholic church does not hold any decided doctrine on that point. No doctrine is considered of Catholic faith, that has not been defined as such by the universal church, assembled in Council, or is not held as such by the unanimous consent of the church dispersed. Now the Catholic church in neither relation has confirmed the doctrine of the Pope's infallibility.

It is clear then that it does not negative it?—It does not negative it; it neither affirms nor denies it. It is a maxim with our church, not to interfere with opinions that do not conflict with any principle of faith universally and explicitly received in the church. The Pope's infallibility is not a point of this nature.

You have said that you think the majority of Roman Catholics with whom you are acquainted, are inclined to the opinion that the Pope is fallible?—I have stated that as my opinion.

Of course there is a considerable number, though according to your impression not the majority, who are not of that opinion?—Certainly so.

Have you any means of forming a judgment what proportion of the present Roman Catholic bishops of Ireland may be of opinion, that the Pope is infallible?—I do not know the sentiments of our bishops on that head.

Do you know the sentiments of any of them?—I do not recollect to have heard any bishop declare his sentiments on that subject.

Appendix, N^o 27.Examination of
Rev.N. Slevin, D. D.
27 October 1826.

Then for aught you know they may be unanimously of opinion that the Pope is infallible?—They may be so; but I am sure they never came to any agreement on that subject, knowing full well that every one is at liberty to think as he may please concerning it; their private opinions may or may not be so; but I have no reason to assert positively what opinion they hold on the subject.

Are you inclined to the opinion that there is no bishop in the Roman Catholic church in Ireland, who sincerely in his conscience believes the Pope to be infallible in matters of faith?—I could merely express a conjecture upon that subject, for I mentioned before that I never heard them declare their sentiments upon it; so that it would be improper for me to attempt to give an answer upon a point concerning which I have no grounds to form a judgment.

You have offered already a conjecture that they are not unanimously of opinion that the Pope is infallible; the question now is, whether your conjecture extends to this further length, that there is no one of them that holds that opinion?—I cannot answer positively on that subject; this I know, that whichever side they may embrace, they embrace it merely as an opinion, and do not form any certain or decisive judgment on the subject.

You do not go the length then of conjecturing that every one of them holds the opinion, that the Pope is fallible?—I think it would be improper for me to advance any conjecture on the subject, as I have no grounds of forming a judgment.

You have brought from Maynooth a book, with which you are doubtless well acquainted, the *Hibernia Dominicana*?—I cannot say that I am very well acquainted with it; I have sometimes looked into it.

We observe that there are no fewer than four copies of it in the library catalogue, can you state any particular reason for that?—The only reason I can assign for it is, that I understand several bequests and donations of books have at different times been made to the library, and that it is likely copies of that work might have been bequeathed or bestowed by different persons.

Will you be so good as to look at the title page, and say where the *Hibernia Dominicana* appears to have been printed?—It appears to have been printed at Cologne, in Germany.

Do you believe it to have been really printed at Cologne?—I heard it was not, but I cannot positively say where it was printed.

Will you look at the list of subscribers, the Commissioners believe you will find them to be pretty nearly the Roman Catholic clergy of Ireland of the day, who were of course resident in Ireland?—The subscribers appear to have been generally Roman Catholic clergymen.

Where, if not at Cologne, may you have heard, as a matter of conversation, that that book was really printed?—There is some impression on my mind that I heard it was printed at Kilkenny. I am in reality little acquainted with the work.

To what cause should you attribute it, that a book really printed at Kilkenny, should assume on the title page to be printed at Cologne?—I know no other reason but that the contents might perhaps be offensive to the English Government.

Who was the writer of that book?—The writer I believe, was the Roman Catholic Bishop of Kilkenny.

What was his name?—De Burgh.

At what period did he die?—I do not know his history, further than that I recollect to have heard, he was a father of the Order of Saint Dominick, who studied in Rome, and was, on the presentation of the Stuart family, promoted by the Pope, to the see of Ossory. It appears that family, even after their deposition, were allowed that privilege by the holy see.

Will you look at the supplement to the book, and that will perhaps inform you of the time at which he must have been alive?—[*The book was handed to the Witness.*]

Upon looking at that supplement, have you any difficulty in naming the year in which the writer of it was alive?—This edition might have been given after his death.

What is the date of it?—1772.

Does not the author say, in his preface to the supplement, that he had published it originally in 1762, and that he had gone to Rome in 1769?—He does.

Have you any doubt, after reading that preface, that he was the Roman Catholic Bishop of Ossory so late as 1769, and perhaps at a later period?—I have not.

How does he designate himself in the title page to the supplement?—By the title of “*Episcopum Ossorensem*, omitting the vowels, (Ep-sc-p-m Oss-r-n-s-m.)

For what reason do you conceive the vowels were omitted?—Perhaps he was afraid at that time to assume that title openly.

Will you look at page 143 of that work, and mention by what epithets he describes the repeal of the Act of Settlement, and the passing of the Act of Attainder of the Protestants by the Parliament of James the Second?—In the passage referred to he calls the decrees issued by that Parliament “*Salubria decreta*” which are thirty-five in number; the eleventh section now before me runs thus, “*Salubria eo in Parlamento facta sunt decreta, numero triginta quinque, quorum principaliora, notatû magis digna, sunt sequentia*”

How many does he go on to particularize?—Nine.

Will you have the goodness to read them?—They are as follows: 1. *Regnum Hiberniæ declaratur independens à Regnis Angliæ et Scotiæ.*—2. *Leges in Parlamento Anglicano latæ Vim non habebunt in Hibernia.*—3. *A sententiis per Justitiæ Curias in Hibernia factis non dabitur appellatio ad Curias Angliæ.*—4. *Publica conscientiæ conceditur libertas, omnesque abrogantur Leges, ac earum Clausulæ eidem refragantes.*—5. *Tolluntur, et abolentur*

abolentur omnes Inhabilitates Hibernis Catholicis, ne militaribus, curialibus, civilibusve fungerentur Muneribus inflictæ.—6. Decreta in Anglia tempore Caroli Secundi Regis facta, vulgo Acta stabiliminis, anglicè, *the Acts of Settlement*, nuncupata, quibus iniquissimæ confiscationes, et Donationes, de Hibernorum Catholicorum Bonis per Cromwellum Usurpatorem factæ, confirmabantur, irrita, et nulla declarata sunt.—7. Res eas possessiones, quas in Hibernia dùm Dux esset Eboracensis (vulgò York) habuit, restituet, et vicissim, in Recompensationem, habebit in Domino suo ea fugitivorum Rebellium Bona, quæ Regio jam adjudicata sunt Fisco.—8. Durante Tredecim Mensium Spatio, singulis Mensibus solventur, et numerabuntur Regi Viginti Millia Librarum Sterlingarum.—9. Factæ sunt sanctiones contra eos, qui pœnis obnoxii rebellarunt contra Regem, et sine debita Facultate ex Hibernia fugerunt.”

Is not the 6th of those nine decrees the repeal of the Act of Settlement, and is not the last of them the Act of Attainder of those who had taken the contrary part to King James the Second in Ireland?—With regard to the 6th there can be no doubt at all that it is so; with regard to the 9th, I believe it is what the question supposes it to be.

Are not those two statutes, as well as the other seven with which they are connected, termed by the author of that work “Salubria decreta” and “Notatû magis digna”?—They are.

Does it not appear that the expression, “salubria decreta,” would apply to the whole thirty-five Acts of Parliament, and the expression “Notatû magis digna,” to those nine that include the two specified in the question?—Just so; the expression seems to apply to all the Acts passed in King James’s parliament.

Will you translate the paragraph which immediately follows the enumeration of those nine Acts?—“These and the twenty-six other decrees, which will be too long to insert, were issued in that assembly of the nation concerning which, though very just in themselves, whilst Protestants murmured, the Orthodox might oppose the following words of the first Book of Maccabees, chapter 15, verses 33d and 34th, viz.: Neither have we taken the land of another, nor do we seize the property of another, but the inheritance of our fathers, which was unjustly possessed for a time by our enemies; but we having an opportunity, claim the inheritance of our fathers.” The writer clearly alludes to the Catholics who lived at the time the Acts were passed in 1687.

Will you turn to page 167 of the book, and be so good as to translate the commencement of the 17th section, as expressive of the author’s opinion of the infallibility of the Pope?—That part of the 17th section runs thus: “And truly if the Roman Pontiff, who is the head of the church, were not infallible in deciding on questions of faith, the condition of the synagogue would have been better than that of the church, for in the former there was one high priest, who infallibly terminated all controversies that arose concerning the law, consequently a better provision would have been made for the synagogue, the hand-maid, than for the church, the spouse, better for the shadow than for the body, better for the figure than the thing represented, and the consummation of all the figures, than which nothing can be more absurd. The Pope’s infallibility also appears clearer than the noon-day light from the ancient practice of the church.” This was the private opinion of the writer, which of course he was at liberty to maintain, but had no right to support as a doctrine of the church.

Will you look a little lower and translate the sentence that is pointed out now to your attention?—This is another part of the same section, “The general Councils themselves very openly assert the infallibility of the Roman Pontiff, for the dogmas of faith defined by them were defined before by the supreme rulers of the church.” The author alone was accountable for his opinions, it is unfair to hold any other accountable for them.

Do you understand by that, that it is meant by the author that the Popes in fact had anticipated the decrees of the councils in substance?—That appears to be the meaning of the author, he is delivering his private opinion, and supporting it by plausible arguments.

We will trouble you to translate one passage more relating to the Gallican liberties, the first paragraph of the 18th section?—That paragraph runs thus: “Neither is the contrary opinion which asserts that the Roman Pontiff is not infallible without a general Council adopted by the whole Gallican church, as some who deceive themselves, or wishing to deceive others, circulate among the people, for besides Aquinas, the ornament of the University of Paris, and all the ancients, the celebrated Doctor Duvallius, nearer to our times maintains it, seeing that the promises of Christ for the privilege of infallibility passed to the Roman Pontiffs, the successors of St. Peter, is taught by all Catholic doctors, except a few. Whence the Pope can, without a synod, by the plenitude of his monarchical power irrefragably condemn errors. And whether the adversaries will or not, the ancient chiefs of the Gallican church always clearly acknowledge infallibility in the Supreme Pontiffs.”

Appendix, N° 28.

Further Examination of the Reverend *Nicholas Slevin*, D. D.
Saturday, 28th October 1826.

Appendix, N° 28.

Examination of
Rev.

N. Slevin, D. D.
28 October 1826.

YOU have been interrogated with respect to a work, intituled the "*Hibernia Dominicana*," are you aware that the bishops of Munster shortly after that work appeared, pronounced a solemn condemnation of it?—Yes, I understood they did in a meeting held at Thurles in 1775.

Do you understand this to be the condemnation pronounced at the time?

[*Here the following paper was shown to the Witness.*]

DECLARATION of the Titular Bishops in July 1775, on occasion of the
"*Hibernia Dominicana*."

"A Book under the title of the '*Hibernia Dominicana*,' having been printed, as appears from its title page, in the year 1762, and a supplement thereto published in the year 1772, as appears also from the title page thereof, the general uneasiness and alarm which the said book and supplement occasion among our people, have put us under the necessity of publicly examining them. We have attentively examined them, and we think it incumbent on us to express, in the most decisive manner, and with all sincerity, our *entire disapprobation* of them, *because they tend to weaken and subvert that allegiance, fidelity and submission, which we acknowledge ourselves to owe from duty, and from gratitude, to His Majesty King George the Third*, because they are likely to disturb the public peace and tranquillity, by raising unnecessary scruples in the minds of our people, and sowing the seeds of dissension amongst them, in points in which they ought, both from their religion and their interest, to be firmly united. And because they manifestly tend to give a handle to those who differ in religious principles from us, to impute to us maxims that *we utterly reject, and that are by no means founded in the doctrines of the Roman Catholic Church*. For these reasons we consider it our indispensable duty, not only to manifest, as we hereby do, our sentiments, but also to inculcate the same as far as in our power, to those under our care, but particularly our clergy, to whom we most earnestly recommend, *that they be careful and zealous upon all occasions, to instruct their flocks in those unfeigned principles of allegiance, fidelity and attachment, to the person and government of our gracious Sovereign, His Majesty King George the Third, which we conforming ourselves to the doctrine of our Holy Church, and to the repeated instructions of the Supreme Pastors thereof, have heretofore constantly enforced, and will always, with God's blessing, continue to enforce by our words and our example*. Given under our hands in Thurles, this 28th day of July 1775."—Yes.

Are you aware that the principles of the oath of allegiance taken by Roman Catholics in which they disclaim any right of the Pope in civil or temporal matters have been indicated by the late Doctor Butler, Roman Catholic Archbishop of Cashel?—I am aware that he took a very active part in the adoption of the oath of allegiance prepared by Parliament about the year 1775.

Will you look at the work now shown to you, intituled, "A Justification of the Tenets of the Roman Catholic Religion, and a refutation of the charges brought against its clergy by the Right Reverend the Lord Bishop of Cloyne. By Doctor James Butler." Is that the work to which your former answer referred? [*A book being shown to the witness.*—This is the work to which I alluded.

That book contains the following passage, in page 69, in a letter addressed by Doctor Butler, to the Cardinal Secretary of the Propaganda, after referring to the penal laws then in force against the Catholics, "It would be a subject of consolation to us, and of merit, were it on account of our religion that we endured what we do from them" (meaning the laws); "but they are not the principles of our faith or morals that have edged such laws against us, but certain scholastic opinions which, through too intemperate a zeal, have been unhappily spread amongst us; these being looked upon by our dissenting brethren as a part of our creed, excite their aversion for a religion so inimical to the safety of kings and tranquillity of subjects. They cannot but be alarmed to hear that faith is not to be kept with heretics; that kings excommunicated can be murdered by their subjects; that the Sovereign Pontiff can absolve (or dispense) them from their oaths of allegiance; that he has even a power of disposing of Christian kingdoms; and they are terrified by a religion which they believe fraught with such principles. We, the Prelates of Munster, desirous of removing such prejudices from their minds, did unanimously and publicly declare that a formulary of allegiance enacted by the Parliament of this kingdom, in which those opinions are required to be abjured by us, contained nothing contrary to the principles of our belief, and of course that such opinions by no means belonged to our creed. God grant that this our declaration may serve to open their eyes, that when they shall have found that there is nothing feared from our religion, dangerous either to the authority of kings or the safety of subjects, they may shew us the same favour as they do the other inhabitants of this kingdom." Do you concur in the sentiments expressed in that passage?—I do perfectly; they are the sentiments of every Roman Catholic.

In page 75, of the same work, Doctor Butler, in answering certain charges brought by the then Bishop of Cloyne, against the Roman Catholics, grounded in some degree on the
Hibernia

Hibernia Dominicana, speaks thus: "But, asks his Lordship, the Bishop of Cloyne, Who is the authorized voucher of the decrees of the Gallican church? (and who, he would, I suppose ask, is the voucher of the Sorbonne), to be set in opposition to the Pope's Legate? I will ask what is the opinion of Doctor Burke, in opposition to the united decision of all the titular Bishops of Munster, with the subsequent concurrence of all the Irish titular Prelacy, and in opposition to the Superintendent of the Catholic church in Ireland, a person higher in dignity relatively to us than the Legate at Brussels? And what is the opinion imputed by the Right Reverend the (Protestant) Lord Bishop of Cloyne, in opposition to the positive and well known doctrines of the whole body of (titular) Bishops, asserted by them and not rejected by the See of Rome; but on the contrary, allowed to be the tenets of their religion? When, however, we have denied the power of deposing temporal sovereigns, as it is asserted by Doctor Burke to belong to the Pope, it has been answered that Popes have yet frequently excommunicated and deposed temporal princes; very true. A bull of this kind was published against Queen Elizabeth, by Pope Pius the Fifth. But what did her Roman Catholic subjects upon it? they prayed for her and fought for her; and afterwards in an insurrection, headed by Westmoreland and Northumberland, the greater part of the noblemen and gentlemen, (for the clergy could not venture to assemble), voluntarily made a tender of their lives in defence of her Majesty's title, against the Pope himself, or any Popish invader, and did actually join her standard to oppose those two noblemen, though they were both Roman Catholics." Do you not understand Doctor Butler in that passage, as applauding the conduct of those English Roman Catholics, who in defiance of the Bull of the Pope, maintained their allegiance to Queen Elizabeth?—I do; he shews that the example of Popes, far from constituting a rule of Catholic doctrine, has been, when bad, reprobated by Roman Catholics; which he instances by the conduct of the English Catholics, in the reign of Queen Elizabeth.

Will you describe the book in which you find the condemnation of Burke's "Hibernia Dominicana," to which you have referred?—The book is intituled, "A Justification of the Tenets of the Roman Catholic Religion, and a Refutation of the Charges brought against its Clergy, by the Right Reverend the Lord Bishop of Cloyne. By Doctor James Butler. Dublin, printed by B. Byrne, 1787."

Was not Doctor Butler, titular Archbishop of Cashel?—Yes; several documents in this book shew that he was.

Is it in the Appendix to that pamphlet, that a copy of the condemnation to which you refer, is contained?—It is in the body of the work.

Will you state by how many Roman Catholic bishops it is signed?—By seven.

Was Dr. Butler one of them?—He was the first who signed it.

Are those bishops the seven bishops of Munster?—One of them was the titular Bishop of Kildare, who was then casually at Thurles; the document is dated from Thurles.

That condemns the political opinions contained in the "Hibernia Dominicana;" but can you point out any thing in it, that goes the length of condemning Dr. Burke's opinions, as to the infallibility of the Pope?—This declaration seems to condemn in general, the principles expressed in the work that had excited dissatisfaction and given offence; but it does not specify the principles or particularize the doctrine of the Pope's infallibility. As that opinion is tolerated and not abjured in the oath of allegiance, Dr. Butler could not censure Dr. Burke for holding that doctrine, though he justly blamed him for wishing to force it on Catholics, as the doctrine of the church.

Pray explain how it is a tenet permitted, and not abjured, in the oath of allegiance?—We merely declare in the oath of allegiance that we do not hold it as an article of faith, but we may hold it as an opinion, whereas we abjure the doctrine of the Pope's temporal power altogether; and therefore cannot maintain it even as a mere opinion; it is one thing to say that a doctrine is not certain, and another to declare that it is false. Many things of which we cannot attain certainty of any kind, may, notwithstanding, be very true. We abjure the doctrine of the Pope's temporal power as false, we declare that the doctrine of his infallibility is not certain; but we do not abjure it as false.

The words of the oath of allegiance are, that "it is not an article of the Catholic faith, neither am I thereby required to believe or profess that the Pope is infallible." You will observe the distinction between being bound to believe it and actually believing it. Is it not thus a possible state of things that no Catholic should be bound to believe it, and yet that all Catholics might actually believe it?—No Catholic can believe it as an article of faith, because it is not one. It is a possible state of things, though not indeed probable, that all Catholics might adopt it as a private opinion, having a degree of probability; but it is impossible, in our principles, that they should believe it as an article of faith, when it is not one*.

The words of the oath are, that they are not bound to believe it?—Yes; whereas, we are bound to believe all articles of faith.

Is there not a difference between really having an article of faith, and being bound to have an article of faith?—According to our doctrine there is no difference. We are bound to

[Subsequently added by the Witness.]

* The proposition, that the whole church may believe actually what they are not bound to believe, involves a contradiction in our principles; for whatever the whole church believes actually, is an article of faith, which consequently all are bound to believe.

Appendix, N^o 28.Examination of
Rev.N. Slevin, D. D.
28 October 1826.

to believe every article of faith; but a matter of mere opinion, as such, can never be an object of divine faith*.

You have stated, that it is a particular part of your office to form the religious opinions of the Dunboyne students in Maynooth College?—I am their Professor.

In theology?—Their Professor in Theology, Canon Law, and Ecclesiastical History.

Those students are at present eleven in number; the Commissioners beg for your opinion as to what proportion of that number of eleven do actually believe, without being bound to believe, that the Pope is infallible in spiritual matters?—I mentioned, already, that a matter of mere opinion can never be an object of divine faith, and therefore (accurately speaking) cannot be believed; it may be held as a mere opinion, but never can be an object of faith; therefore none of my students can believe the infallibility of the Pope, speaking with correctness; they may hold it as an opinion; whether any of them do, in fact, hold it as an opinion, I cannot positively say, but I am inclined to believe they do not.

Not one of them?—I am inclined to think none of them hold it, as the more probable opinion.

As to his infallibility in spiritual matters?—As to his infallibility in spiritual matters, that is, when he speaks *ex cathedra*, proposing matters of faith to the universal church to be believed. I am inclined to think that none of them hold the affirmative opinion, but I cannot positively assert this, because it is a maxim with me, in all matters of opinion, after explaining the reasons *pro* and *con*, to leave it to their judgment to adopt which opinion they please; in matters of mere opinion both sides of the question are tolerated, and therefore I think every man has a right to judge for himself, according to that admirable principle of St. Augustine, "*in necessariis unitas, in dubiis libertas, in omnibus caritas.*"

Have you explained to them the grounds *pro* and *con*, with respect to that opinion?—When the question was discussed in our class, we weighed the arguments advanced on both sides, without coming to any decision.

Will you be so good as to state those reasons for each side of that opinion to the Commissioners?—I cannot be supposed to recollect, without time to reflect, the numerous arguments adduced on either side; but for the satisfaction of the Commissioners I will state, that in favour of the infallibility of the Pope very strong texts of scripture are quoted, particularly the words of Christ addressed to St. Peter, Math. 16. "*Tu es Petrus et super hanc Petram edificabo ecclesiam meam et portæ inferi non prevalebunt adversus eam.*" And again, Luke 22. "*Ego autem rogavi pro te ut non deficiat fides tua.*"—Many other texts are quoted, and a variety of arguments, from holy fathers and councils, brought to strengthen this opinion, which it would at present be too tedious and even difficult for me to repeat.

It is a question of such importance that the Commissioners would wish you to state to them the two sides of the question at present?—On this side other texts of Scripture are quoted, in which our Saviour tells St. Peter to feed his flock, John 21, "*Pasce oves meas pasce agnos meos;*" by which words the advocates of this opinion understand, the power of feeding the flock of Christ with the word of life, and consequently of expounding the doctrine of faith. They also endeavour to prove their opinion by the authority of councils, and chiefly by that of Chalcedon, the fathers whereof, after hearing the letter of Leo the Great to the Patriarch of Constantinople, in which the Pope expounded the faith of the church regarding two natures in Christ, all exclaimed, "*Petrus per Leonem locutus est;*" and the same fathers, in their synodical letter, call the Pontiff "*fidei custodem et St. Petri interpretem.*" But I should never end if I were to go over all the councils, holy fathers and divines quoted in the support of this opinion.

What are the Scripture authorities against the doctrine of the infallibility of the Pope?—The divines, who impugn the Pope's infallibility, contend that this gift was promised to the church, and not to St. Peter alone. This they show from various texts of Scripture, as Math. last ch. "*Ecce ego vobiscum sum omnibus diebus usque ad consummationem seculi.*" Timoth. 3. "*Ecclesia dei vivi est columna et firmamentum veritatis.*" They contend that the texts quoted by their adversaries do not prove the infallibility of the Pope, because St. Peter represented the whole church at the time, and the promises addressed to him, were not made to him personally, but to the whole church, of which he was the representative.

Do you, upon those occasions, state to them the weight of authority among writers of eminence in the Roman Catholic church that have contended for the infallibility of the Pope?—Of course we refer to the most eminent writers on both sides.

Do you state the names of the writers of eminence in the Roman Catholic church who have contended against the infallibility of the Pope in spirituals?—Certainly, we take occasion to mention them also.

Will you mention any of the latter class to the Commissioners?—Those who contended at all times with the greatest warmth and most success against the infallibility of the Pope in matters of faith, were Bossuet and the French divines.

Whom do you mean by the French divines?—Nearly all the French divines, at least all the Faculty of Paris impugn the infallibility of the Pope. I mentioned Bossuet, Launoi, and Tournelly particularly, because they treat the question more diffusely than the rest.

Did

[Subsequently added by the Witness.]

* What is at one period only a matter of opinion, for want of evidence that it is revealed doctrine, may afterwards become an article of faith, when by a declaration of the church we acquire an evidence of the point having been revealed.

Did any of the French divines who were of the order of the Jesuits ever publish against the infallibility of the Pope in spirituals?—The Jesuits are considered to be generally favourable to the Pope's infallibility.

Could you mention the name of any one Jesuit writer of any nation, who has held the opinion of the Pope's fallibility in spirituals?—I cannot mention any at present, but some of them may have held that opinion.

Will you state any other arguments that are brought forward in support of the opinion of the fallibility of the Pope?—Those who deny the infallibility of the Pope, support their opinion chiefly by alleging instances in which Popes have really and in fact erred in matters of faith; others in which particular churches refused to submit to their decisions, and many in which the sentence of the Pope was not considered sufficient, but general Councils were considered necessary to decide controversies.

Could you mention any such instance to the Commissioners?—One of the instances of having actually taught error, is that of Pope Honorius.

In what did he err?—He was accused of a heresy called Monotholism, and condemned by the 6th and 7th general Councils, whether justly or unjustly is a question, but those who deny the Pope's infallibility adduce this as an instance in which the Pope embraced and taught heretical doctrines; another instance commonly alleged is that of Pope Liberius.

What was his case?—He is accused of having embraced Arianism, and having subscribed an Arian formulary of faith.

Was he condemned for it?—No; he was not condemned in any council. If he erred at all he repented in exile, and made profession of the true faith; however I must add, that the conduct of these two Popes is vindicated by the divines who hold the opposite opinion, and even by several of those who deny the Pope's infallibility.

Will you explain what is the import of the term which is used in one, if not more of the professions of the Roman Catholic faith, where the Pope is described as vicar of Jesus Christ—what is the extent of authority and jurisdiction in spirituals expressed by that term?—We say that the Pope is head of the church, and vicar of Christ on earth, because he was appointed by Christ to govern the visible church on earth in his name and by his authority, who though not visibly present, is its invisible and supreme head.

Can he err in that government?—Concerning the supremacy of the Pope, Catholics are required to believe only that the Pope is the head of the church, successor of Saint Peter, and vicar of Christ, and that he received through Saint Peter, from Christ, the power of ruling, of governing and of feeding the whole church of Christ; these are the words of the Council of Florence, in which the Greek and Latin churches united, established the spiritual jurisdiction of the Pope over the whole church, proposing to us what we are to believe on that subject. We are not therefore required to believe that he cannot err in the exercise of that power.

Is that Council received as a general Council?—It is.

Is the power thus declared by that general Council to be vested in and committed to the Pope, understood to be so committed to him individually and personally, that is, to each successive Pope, without the support or aid of other authority?—That power is considered to belong to every Bishop of Rome canonically appointed, constituted and installed. He thus becomes the successor of Saint Peter and inherits all his prerogatives.

Without the concurrence of the church?—Without any express concurrence of the universal church. He derives his power immediately from God; and to possess it, it is considered sufficient that he be lawfully constituted Bishop of Rome; in that quality he becomes the successor of Saint Peter, and is entitled to the power conferred upon him by Christ.

Does the power of governing the church necessarily imply the exercise of power in various matters which would be comprehended under the title of matters of discipline?—With regard to the extent of the Pope's power, or limits to which it extends in particular cases, nothing has been defined by any Council; as I mentioned, we are merely required to believe in general that the Pope possesses a supremacy not only of honour, but also of jurisdiction over the universal church. But neither the Council of Florence nor any other Council has ever defined how far exactly such a power extends. Hence divines disagree very much in assigning the extent and limits of the Pope's power.

Do you conceive that it does or may extend to any points of discipline as contradistinguished from points of faith or morals?—All Catholics agree that the Pope's power extends to laws of discipline, because they consider that universal jurisdiction essentially includes the power of governing the whole church; some however will hold that this power of governing is absolute, while others, and by far the greater part contend, that it must be regulated by the canons. The latter opinion is followed in practice by Popes, who always proceed according to the canons of the church.

Is there any limitation to the extent of the Pope's power in spiritual matters, included under the declaration that he is entitled to govern the church universal?—The Pope's power is also allowed by all Roman Catholics to extend to spirituals, that is, to matters of faith and morals, but all do not hold that he is infallible in his decisions on those subjects. The Pope's decision on matters of faith or morals, is received by the universal church with great respect; and is obeyed by them provisionally, until it be rejected or received by the universal church, and thus become an article of faith.

How is the doctrine which was declared by the decree you have referred to of the Council of Florence, that the Pope has, without the concurrence of the church, a power of governing it, to be reconciled, or how is it reconciled with the opinion that the Pope is not infallible?

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infallible?—The Council of Florence merely declares in general terms, that the Pope derives from Christ a power of feeding with the true faith, and governing by wise laws the universal church, but does not at all speak of the gift of infallibility; this power of feeding and governing does not essentially include in it the gift of infallibility, because if so, it might then be a question whether bishops were infallible, as according to the greater number of divines and canonists, bishops also possess *jure divino*, the right of governing their respective dioceses.

Do you conceive, therefore, that the Pope may err in exercising that jurisdiction which was declared to be vested in him by the Council referred to?—No divine has ever doubted that the Pope is subject to error in making or enforcing laws of discipline; the only question among divines is, whether he be infallible when he proposes matters of faith or morals to the universal church; and on this point the Council of Florence made no declaration.

Can he err therefore in a decree which he declares to be purely of a spiritual nature, referring to the jurisdiction declared to be vested in him by the Council of Florence?—According to the opinion of all those divines, who deny the Pope's infallibility, he can; and at all events it is no article of our faith that he cannot.

The propositions usually called the Gallican Liberties have been referred to more than once in this examination, is it not to be inferred from the circumstance, that those qualifications so declared by the French Bishops, with regard to the Pope's supremacy, were thought by them to be necessary for the purpose of preserving their independence, that without such qualification the doctrine of the Roman Catholic church must be understood to hold that the Pope is infallible?—The Gallican Liberties, properly so called, mean nothing more than a right possessed, or supposed to be possessed, by the French church of retaining its ancient laws and usages, and rejecting any law of discipline issued by the Pope, or even by a general Council, inconsistent with those laws and usages. The Gallican clergy in 1682, published a declaration composed of four articles, the third of those articles establishes, what is properly called the Gallican Liberties. The other three establish other points. The first article rejects the temporal power of the Pope; the second goes to establish the superiority of general Councils over the Pope; and the fourth rejects his infallibility. The Gallican clergy thought it advisable to adopt the opinion, denying the infallibility of the Pope; and though they expressed the highest respect for all dogmatical decrees issued by him on matters of faith or morals, still they declared that they held such decrees not to be irrefragable, but to be subject to the revision and reformation of the universal church. The qualification of papal decrees thus established by the Gallican clergy, far from supposing the doctrine of the universal church to have been, before that period, favourable to the Pope's infallibility, supposes quite the contrary. For the French church could never adopt a principle, which they considered opposed to the doctrine of the universal church.

If it was not understood at the time to be a doctrine of the church that the Pope is infallible, whence arose the necessity of making a declaration against it a particular proposition?—If the Gallican clergy had considered the doctrine of the Pope's infallibility to have been an article of faith, maintained by the whole church, they never would have rejected it; because they, with all Catholics, admit the principle, that any article, maintained as of faith by the universal church, cannot be rejected without incurring the guilt of heresy. The rejection of it, therefore, is a clear proof that they were convinced such doctrine was not maintained by the universal church as a doctrine of faith.

Do you not conceive that the clergy of the church of France, by declaring that it was not an article of faith, shew, not that they understood it to be an article of faith, but that it was understood by them *not* to be an article of faith?—Most certainly.

And that they denied it, not because it was understood to be an article of faith, but because it had been asserted, as they considered, by erroneous writers to be an article of faith?—Some writers went so far as to assert that the Pope's infallibility was a doctrine of faith, and hence arose the necessity on the part of the Gallican clergy, of giving this public avowal of their principles.

Was not that declaration the result of a quarrel which existed at that time between the Pope and the state of France upon the subject of the regalia?—The object of the French clergy was to put an end to all controversies on that subject, by this public avowal of their sentiments.

Did not the declaration import, at least, that it had been a disputed or a questionable point?—Most certainly, and it remains such to the present day, and probably ever will.

The Roman Catholic church of France, the Roman Catholic church of Spain, the Roman Catholic church of Portugal, the Roman Catholic church throughout Germany, the Roman Catholic church in Great Britain, the Roman Catholic church in Ireland, the Roman Catholic church in every state in Europe, although in communion with the see of Rome, denies that the Pope has any civil or temporal power or right to interfere directly or indirectly in matters of a civil or temporal nature, does it not, as far as your information goes?—In all those countries that is, I consider the general doctrine; there may be individuals who still hold the opinion, affirming the Pope's power in temporals, but generally speaking the opposite is the doctrine maintained all over the Catholic world; it is well known to the See of Rome that this doctrine is universally maintained, yet no Pope has ever come forward to censure it; the See of Rome considers those who openly maintain it as obedient children of the church, and holds communion with them. Our oath of allegiance is perfectly known at Rome, it has been examined there, and it has, if not an official,

official, at least an express and verbal sanction of the holy see; it is known at Rome that the greater part of our Bishops, at least all who are Trustees of Maynooth College, take that oath; and that all the students of Maynooth take it; this is tolerated, and we are considered as faithful and obedient children of the holy see.

Does not the holy see give spiritual institution to the Roman Catholic Bishops in those countries, knowing that they take that oath?—Most certainly.

Would it not be the duty of the holy see to refuse such institution, if that oath expressed an erroneous doctrine?—The holy see in such case would not hold communion with Bishops professing what she considered erroneous doctrine.

Suppose therefore any Roman Catholic were now to hold, as some may and probably do, that the Pope is infallible, or has the gift of infallibility in propounding articles of faith, *ex cathedra*, to the church, must not that Roman Catholic hold it to be morally impossible and utterly incompatible with the Divine Law, that the Pope could teach, as an article of faith, that the Pope had that civil and temporal power, which the Roman Catholic churches and prelates declare he has not?—Every Roman Catholic that holds the opinion that the Pope speaking *ex cathedra*, is infallible, must consider it impossible that he ever could dictate to the universal church a false doctrine, and therefore he must also hold it to be impossible that he ever could propose to the church the doctrine of temporal power which he holds to be false.

Do they not hold it to be as impossible that he could propound such a doctrine to them as that he could propound the doctrine that our Lord's divinity was not united to his humanity?—Most certainly; we abjure as false the doctrine asserting the Pope's power to depose princes and absolve their subjects from their oath of allegiance, and therefore must hold it impossible that the infallible Judge of controversy appointed by Christ could sanction it.

Do you know how late it is that the Pope has interfered to prohibit the circulation of any printed book in Ireland or in England?—I have never understood that the Pope has in a special way interfered in this or any other kingdom in prohibiting books. A general prohibition is issued at Rome of pernicious works from time to time by the congregation of the Index, but the decrees of that congregation are not considered obligatory in this country, nor I conceive in any country, until they are received and promulgated there.

Are the books so prohibited comprehended in the list published by the Index transmitted to this country?—No such list is transmitted officially to this or any other country. Individuals returning from Rome may occasionally bring with them a catalogue of the Index.

When that catalogue finds its way into the hands of any persons of the Roman Catholic persuasion in this country, do they feel themselves bound to abstain from reading the books so prohibited, or if they are ecclesiastics, are they bound to prohibit their flocks from reading the books contained in that catalogue?—All Catholics will respect the prohibition of the congregation of the Index, but the general opinion among us is, that their decrees do not bind beyond the Pope's states, unless where they have been received and promulgated; they certainly are not observed in this country, for we never enquire whether a book be inserted in the Index or not.

The prohibition of reading books is by no means confined to books published by the members of the Roman Catholic church?—The prohibition of the Index often extends to works written by Protestants, and circulated in Catholic countries.

Is there any prohibition of the Bible in the vernacular languages of the different countries of Europe by the Index of which you speak?—There is no general prohibition of the Bible in the vernacular languages, but some Bibles have been prohibited for other causes. Roman Catholics use no translation of the Bible that has not the sanction of their pastors.

Can you mention any versions of the Bible that you know to have been prohibited?—I recollect that an Italian translation of the Bible was prohibited, but I do not recollect the name of the translator; I think it was the first translation of it into that language.

Were you ever at Rome?—I was.

At what time?—In the year 1815.

How long did you continue there?—Nearly a year.

Do you know any thing of an officer at Rome who is called the Lord Protector of Ireland?—There was such a personage at Rome; one of the cardinals usually took the title of Protector of Ireland; however it could not be considered a particular office under the Pope, it was rather a character voluntarily assumed by some cardinal.

Do you mean that the cardinal appointed himself to the office, or that some one else appointed him?—I conceive the cardinal assuming that character, volunteered his services to protect the mission of Ireland.

Who accepted them?—I do not think there was any formal acceptance; there was formerly an Irish College at Rome, and the Cardinal Protector, as he was then called, took the College and the mission under his special patronage; his services consisted in promoting the interests of both at the Court of Rome.

You say that he offered his services; to whom did he make the offer?—I do not know precisely, but suppose he corresponded on the subject with the superior of that College, and with some of our bishops.

Do you know who filled the office during the year that you were at Rome?—I believe there was no such personage in my time, I did not at least hear of any one; the Cardinal Prefect of the Propaganda transacted every business relating to the Irish mission.

In the pamphlet of Doctor Butler which you have referred to, we observe this expression in relation to that office, "that he is a person higher in dignity relatively to us, than the

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Legate at Brussels." Will you look at the passage in the 75th page, and state what you conceive Doctor Butler to have meant by that expression? [*The pamphlet being handed to the witness*].—It appears to me that the writer means the Cardinal Protector of the ecclesiastical concerns of Ireland.

He assigns to him, does he not, a higher degree of dignity than to the Pope's Legate?—He does with relation to Ireland.

Do you think that that dignity attaches to the office without any business belonging to it?—The dignity of cardinal always merits great respect from an Irish Catholic prelate, chiefly when connected with the superintendence of the ecclesiastical affairs of Ireland.

If it is the office of cardinal that is the fountain of the dignity he spoke of, it would attach equally, would it not, to sixty-nine other persons?—It would, but Doctor Butler I presume was not at the time in correspondence with the other cardinals.

Do you think that he means then that the seventy cardinals were all higher in dignity "relatively to us," that is, to the Roman Catholic Bishops of Ireland than the Legate at Brussels?—The dignity of any cardinal is superior to that of a legate, unless he be also a cardinal, which is commonly the case.

Pray remark the expression "relatively to us," and state whether you think that it was his dignity as cardinal that is referred to by Dr. Butler?—He does not only refer to his dignity of cardinal, but also to his character as protector of the ecclesiastical concerns of the Irish mission, and in that capacity prefers his authority to that of the Legate at Brussels, with whom Dr. Butler and the other prelates had no connection or relation whatever.

Can you describe the nature of the superintendence of the ecclesiastical affairs of Ireland that was exercised by the Cardinal Protector of Ireland, at the time that Dr. Butler wrote?—I consider that the functions of the Cardinal Protector consisted merely in promoting, at the court of Rome, by his influence, what he considered the interests of the Irish Roman Catholic church. His protection was purely in spiritual matters, as the relations of the Irish mission with Rome must have been of that nature.

Does not the word "Protector," imply, that the protection is to be extended against something or some person?—Not when applied to a cardinal; I conceive it means nothing more than to protect the interests of the church or college which the cardinal may voluntarily take under his protection.

Is it not understood in general, that the business of the Roman Catholic church at Rome is now transacted through the Cardinal Prefect of the Propaganda?—It is.

Have you any reason to believe, or have you heard, that any instructions were given to the Roman Catholic prelates of this country and of England, to abstain from any allusions to matters of a political nature in their correspondence with the Propaganda?—I have not heard of any such recommendation; but I am sure the Propaganda attends only to spiritual concerns, and that our prelates could never think of alluding to political matters in their correspondence with that congregation. So that I consider such a recommendation totally uncalled for.

While you were at Rome, had you any particular opportunity of observing any ceremony performed there in any way connected with Ireland?—Never.

With regard to the work called "*Hibernia Dominicana*," you have stated, that the copy, now before the Commissioners, is the only perfect copy in the library?—I stated, that there were two perfect and two imperfect copies of it in the library.

The Commissioners have before them a catalogue of Mr. Peel's select Irish library, and there is this statement in it with regard to the "*Hibernia Dominicana*." "It is difficult to be procured, as that part of it containing the reign of James the Second, has been carefully cancelled in most copies." Are the two copies in the library, which you have stated to be imperfect, made so by that part being cancelled relating to the reign of James the Second?—Just so.

Can you tell at what time that cancellation took place?—I do not know when or how that happened, but the copies to be met with are generally imperfect; that is, the offensive part of the work, which, no doubt, was cancelled on that account.

Is the part that is wanting that part relating to the reign of James the Second?—Exactly so.

Will you point out the particular passages in Bossuet, in which he denies the infallibility of the Pope in spirituals; you have already said that there are such passages, the Commissioners will beg of you to point them out to them?—Bossuet wrote a long and laboured vindication of the declaration of the Gallican clergy, issued in 1682. The fourth article of that declaration runs thus: "In questions also regarding faith, the Pope takes a leading part, and his decrees regard all and every church, yet his decision is not unchangeable, unless it be confirmed by the consent of the church." Bossuet, in his defence of this article, enters into a most ample discussion of the question regarding the Pope's infallibility. For the arguments he advances in proof of the article, and the answers by which he refutes the objections of his adversaries, I beg to refer the Commissioners to the second volume of his defence of the said declaration. ‡

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Appendix, N° 29.

Further Examination of the Reverend *Nicholas Slevin*, D. D.
Thursday 30th November 1826.

YOU are Professor of Canon Law at Maynooth?—I am.

We observe, that in the oath that is taken by a Roman Catholic bishop on his consecration, are the following words:—"Regulas sanctorum, patrum, decreta, ordinationes, seu dispositiones, reservationes, provisiones, et mandata apostolica totis viribus observabo, et faciam ab aliis observari;" which we would translate, "I will observe with all my might, and cause to be observed by others, the rules of the holy fathers, the decrees, the ordinances or dispositions, the reservations, provisions and apostolical mandates." Will you be so good as to explain your view of the nature and extent of the obligation that is incurred by the bishop in subscribing to that sentence which has been read to you?—The extent of the obligation which a bishop incurs by this oath relates merely to decrees, ordinances, dispositions, reservations, &c. of the Holy See, in spiritual matters, and not in temporals. In the hypothesis that the Pope does not possess, at least, *jure divino*, any temporal power*.

Pray describe what is meant by the word "decreta" in that sentence?—By "decreta," I understand principally all decrees issuing from the Pope in matters of faith or morals, and addressed to the universal church. In the canon law, *decretum* means an ordinance emanating spontaneously from the Pope, *rescriptum*, one issued on an application.

Do you include discipline in it?—I would include only such decrees of discipline as are received by the universal church. Bishops are not considered bound to receive all the decrees of discipline that may be issued by Popes. The present practice of the church is, that decrees of discipline do not bind in any particular country till they are received or promulgated there, and therefore bishops do not bind themselves to receive, indiscriminately, all decrees of discipline issuing from the Holy See; in a word, bishops are considered to promise obedience to all ordinances of the Pope issued according to the canons, and not inconsistent with their acknowledged prerogatives; hence the clause in the oath "*salvo meo ordine*."

Pray be so good as to state what books you consider as containing the text of the canon law?—The canon law or common law of our church, is contained in a work known by the title of "*Corpus Juris Canonici*." It was published by Pope Gregory XIII. and is composed of several parts or collections of the canon law, made at different times.

The "*Corpus Juris Canonici*," necessarily includes several original works. We beg of you to specify what the original works are, that contain what is understood to be the text of the canon law, as contra-distinguished from mere abridgments that may have been made of it?—The body of canon law contained in that work, is composed of texts of Scripture, Decrees of Councils, Decretals of Popes, Extracts from the Holy Fathers, and even some from the civil law.

It has been stated in a work of some authority, and we should wish to know your impression, whether it is correctly stated, that the *Corpus Juris Canonici* is composed of the following works; first, the *Decretum Gratiani*; secondly, the *Decretalia Gregorii Noni*; thirdly, the *Sexti Decretalium*; fourthly, the *Clementina Constitutiones*; fifthly, the *Extravagantes Johannis*; and sixthly, the *Extravagantes Communes*; do you conceive that to be a correct enumeration?—That is an accurate statement of the different collections of the new canon law made at different times, and all taken together from the work which I called the *Corpus Juris Canonici*, published under Gregory XIII.; but the sources from which the different laws contained in those collections are taken, are those that I mentioned.

Is not the text of the canon law to be found in those works?—What we call the text of the canon law, is to be found in those collections, so far as they go; but to form a complete body of canon law, we must add the decrees of the Council of Trent, the different bulls that have been issued by Popes since the time of Pope Sixtus the fourth, as none of a more recent date are included in the collection of Gregory XIII., which was published towards the end of the sixteenth century. The bulls that were issued after Sixtus IV. down to Clement XII., have been included in the *Bullarium Romanum*. There is also a collection of the bulls of Benedict XIV.

Are we to understand, that all the bulls that are contained in the *Bullarium Romanum*, constitute a portion of the canon law?—They constitute a portion of the canon law in the same sense as the decretals of Popes, contained in the collections already mentioned, are said to constitute a part of the canon law, with this difference, however, that the *Bullarium Romanum*, was compiled by private authority, and is not authenticated by any Pope; but the collections before specified, have been authenticated by the respective Popes under whose inspection they were made. The *Decretum Gratiani*, was a private compilation, and has never been authenticated by any Pope. But the Decretals of Gregory, the *Sexti Decretalium*,

[Subsequently added by the Witness.]

* The obedience a bishop is considered to promise to the Pope is canonical obedience only, and therefore is limited by common understanding to those decrees, &c. that are canonically issued, and acquire the force of obligation according to the canons. Hence a bishop is not understood to be bound by any decree, &c. that conflicts with the laws and usages of the country in which he resides.

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Decretalium, by Boniface, the *Clementina* and *Extravagantes*, have the sanction of Popes, as it appears from the briefs prefixed to them.

In truth have not almost all the parts of the six works that have been mentioned to you, been in their times the bulls of the existing Popes?—The parts of those works that are properly called decretals, were of that nature; but they also contain, as I have already stated, Decrees of Councils, and also extracts from the works of the Holy Fathers.

For instance, were not all the decretals of Gregory IX., Papal bulls, in their time?—Yes.*

And the *Sexti Decretalium*, also consists of Pope's bulls?—I do not know that it consists solely of them.†

Does not the chief part of it consist of those?—Yes, it consists in a great measure of the bulls of the Popes, who reigned between Gregory IX. and Boniface VIII., a period of something less than a century.

As also the Clementine Constitutions?—Yes, that collection is composed solely of the constitutions issued by Clement V. in the Council of Vienne.

Were not also the *Extravagantes Johannis*, all Pope's bulls in their time?—They were; but the decrees of Clement V. may be considered as the acts of the Council of Vienne.

But the *Extravagantes Johannis*, and also the *Extravagantes Communes* were, for the far greater part Pope's bulls, issued by the respective Pontiffs, perhaps with the addition, as you state, of some matters from general Councils, and from the opinions of the fathers?—Just so.

Do you consider that the sentence which has been read to you, in the Roman Catholic bishop's oath, binds him to maintain those decrees that are contained in the works that have been mentioned by force of the word "*Decreta*," which he swears to observe with all his might?—By no means; they are considered by the church and by the Pope, to promise only canonical obedience. We do not consider that the different decrees that compose the body of the canon law, are all binding in every country. We must consider the nature of the different decrees or mandates, and each document binds, according to the nature of the authority from which it emanates, and the acceptance it receives. The decree of a general Council, for example, relating to faith or morals, is binding all over the church; a decree of a general Council relating to discipline, if it has been published or received and acted upon universally, is binding in like manner—otherwise it is binding in the countries wherein it has been received. With regard to decretals of Popes, I think I have already mentioned the general principle we act upon, which is, that those decretals are binding in the countries in which they have been published, or adopted as the canon law of the country; so that decretals which bind in one country may not bind in another, because they have not been adopted there, and are not acted upon in the ecclesiastical courts of that country; hence we find, that the canon law in the different Catholic countries is different, because in different countries they have received different decretals, according as they were found useful or agreeable to the laws and usages of each country. Bishops promise to maintain the Pope's decrees according to the meaning of the canons, and not otherwise. In the same manner as a subject swears allegiance to his King, according to the meaning of the constitution and laws.

Is there any way of ascertaining what decretals have been received in Ireland, and what have not?—The decretals of Gregory IX. have been adopted as the *common law*, throughout the church. They are considered in the canon, what the Justinian Code was in the civil, that is, a supplement to the particular laws and usages of each church; and are considered binding in all cases in which they do not conflict with either, or with the municipal law of each country—Say the same of the other parts of the "*Corpus Juris*." Here, then, we have a principle by which we can at once know whether a decretal binds in a country‡. Our church government has been in such a state of confusion for two centuries past, that we can scarcely say we have any canon law. For positive laws do not bind when they cannot be observed without great inconvenience.

For instance, do you consider that the decretals of Gregory have been received in Ireland, or not?—I cannot say that they have ever been received in a formal manner. But I have no doubt that they were acted upon in Ireland, before the Reformation, according to the principle above mentioned, that is, so far as they were consistent with the laws and usages of Ireland.

Do

[Subsequently added by the Witness.]

* The collection of canons made by St. Raymond Pennafort, by order of Gregory the Ninth, was compiled from all the different sources of the canon law, already specified, though it is called by the name of *Decretalia*.

† The above mentioned collection was made by Boniface VIII. and contains all the bulls issued after Gregory IX.; together with the canons of the two councils of Lyons.

‡ The following words of Van Espen place this principle in a clear point of view. "*Quemadmodum jus civile Romanum ubique pene gentium pro jure communi habetur, ut nimirum jure patrio aut consuetudinario deficiente, causæ civiles ac reipublicæ negotia ex illo dirigantur, et si quid in lege patria aut consuetudine dubii occurrat, in jure Romano dilucidationem accipiat; ita quoque causæ ecclesiasticæ ac exterior ecclesiæ politia, jure canonis tamquam jure communi, diriguntur, dirimuntur, ut deciduntur; et si quid difficultatis in jure ecclesiastico particulari, aut consuetudinario occurrat, in illo interpretationem accipiat.*" Van Espen, T. 4. p. 7.

Do you consider the decretals of Gregory IX. to be a part of the canon law in Ireland, of which you are a Professor?—I consider they are in the sense already explained; they constitute the canon law of the church of Ireland. If there was question of any particular decretal, and I were asked whether it was binding in Ireland, I would examine whether it was opposed to any of the particular laws or usages of our church, or to the municipal law of the land; and if I found it was not, I would consider it binding; if on the contrary, I found that it conflicted with any of them, I would infer the law was not received nor binding in our church.

If it were a decretal, relating either to a matter of faith, or to a matter of morals, would you then consider it binding in Ireland?—Certainly, if it was the decree of a Pope, I would consider it binding, not so as to constitute an article of faith; but that it should be adopted till the church would decide ultimately on that point, whatever it might be; however, I must observe, that decrees of faith are only indirectly introduced into the canon law, which is meant principally to deliver the positive laws of the church.

Would such a decretal be one of those, which the bishop swears to observe in the oath that has been stated to you?—I consider that the bishops by that oath would be bound to receive such a decree of faith, as prescribed by the canons of the universal church; that is, they should receive it with great respect, and hold, and maintain it, till the church would define ultimately the faith of the church on the point in question.

Are not such parts of the decretals as relate to matters of faith and morals, examples of those decrees propounded by the Popes and ratified by the tacit assent of the church, about which the Commissioners had some discussion with you on a former occasion?—The decretals of Popes are generally answers to particular questions proposed to them, and very seldom relate to matters of faith.

We mean to refer particularly to the decretals of Gregory IX., collected in the volume well known by that name, and the question is, whether the decretals that are there put forth, relating exclusively to faith and morals, (the present questions do not refer to any others) are not decrees that have been propounded by the Popes for the time being, and ratified by the tacit or express assent of the church?—I apprehend that among the decretals of Gregory IX. there are very few indeed, if any, that refer purely to matters of faith, they generally refer to matters of discipline. Some may be solutions given to moral questions or points of law proposed to the Pope for his decision.

Do you mean in particular cases?—I mean answers to decisions in particular cases referred to him*.

In what manner does a bull, when propounded by the Pope, pass into the body of the canon law, and become of authority as a canon in the church?—I had occasion to mention already, that decretals are commonly decisions on particular questions proposed to Popes; for instance, a difficulty occurs to a bishop; he refers the case to the Pope and receives an answer—that decision is a rescript or decretal epistle. As it refers to a particular case, it does not at once become a general rule, according to which the different ecclesiastical tribunals are bound to decide; the decision being very just in itself may be adopted afterwards in different countries, and thus become a general law. In the same manner as a civil judge on the bench, who decides in a particular case, his decision is not binding on other judges, however they may take it as a precedent, and act upon it. When the Pope addresses a bull to the whole church on matters of discipline (which he scarcely ever does, because the general laws of discipline have been made by general Councils,) when the bull has been universally accepted, it obliges and becomes a law of discipline all over the church; otherwise it would bind only in the countries in which it was published or acted upon; and hence we find that decrees issued by Popes are obligatory in one country, and do not oblige in another. What I have stated is the practice of the church, but I must observe, that the see of Rome in theory, claims the right of enacting laws that bind *without acceptance*.

The object of the preceding question was to ascertain the distinction between such particular bulls as you have been speaking of, that prevail only in particular countries, and the general canon law of the church of Rome, which it is presumed prevails in all Catholic countries?—I laid down as a general principle, that the different laws that compose the body of the canon law bind according to the source from which they have originated, and the acceptance of the different churches. A Decree of a general Council binds as such—of a national, provincial, or diocesan synod respectively, and wherever it has been adopted as law, a decree of the Pope, according to the nature and acceptance of it, will bind more or less extensively; if it be a decision on a particular question, it will not bind, unless where it has been adopted as law; if it be a bull addressed to the whole church, it will bind in the countries where it has been published or received in practice, and where it has not been published it will not be considered binding; hence, as I mentioned, we find that the canon law in different countries is different, because the decretals specified are received and acted upon in

[Subsequently added by the Witness.]

* Veronius, in his Rule of Faith, highly appreciated by all Catholics, expresses himself thus, regarding the decretals. "None of the decretals of Popes contained in the 'Corpus Juris Canonici,' the six books of the Decretals, the Clementines, or the Extravagantes, are sufficient to constitute an article of faith. Wherefore, when our adversaries oppose to us decretals extracted from Gratian, or any part of the canon law, we ought to reply, by stating, *that none of all those appertain to the Catholic faith.*" Veronius Regula Fidei, §. 4.

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in one country and are rejected in another as incompatible with the laws and usages thereof*.

Are there any provincial constitutions or canons peculiar to Ireland, and not received at large throughout the Catholic church?—I mentioned that our church government in Ireland has been and is still very irregular on account of the unhappy circumstances of our church; it is not governed in the systematical manner as observable in Catholic countries, so that our canon law is reducible to a very small compass†.

The question is, whether you are aware of any canon law peculiar to Ireland that is not received in other Catholic countries?—No; I am not aware that any such laws exist in Ireland‡.

Do you know of any bull received in Ireland, which is not in force in other Catholic countries?—I do not know of any bull establishing or purporting to establish a particular discipline for the Roman Catholic church in Ireland. By a rescript of Pius VI., clandestine marriages between Roman Catholics and Protestants are declared valid, notwithstanding the law of the Council of Trent annulling such marriages; however this discipline is not peculiar to Ireland; and that rescript may be considered as an explanation of the existing law rather than a new law.

In what manner is it determined in Ireland whether any particular bull that may come into the country is received, or not received in the country, so as to form a portion of its canon law?—By the same rule as in all other countries, by its publication, or general adoption in practice.

Its publication, in what manner?—If it be published in the country, we then consider that it is binding; the bull for instance would be addressed to our bishops, they would receive it in a body, or perhaps individually, and order it to be published; the publication would be made in the parish chapels, or at least in the episcopal chapel of each diocese. However the general adoption of a bull in practice, without a formal promulgation, would give it the force of law, on the ground that custom becomes law.

Was that the course pursued with the late bull of the jubilee?—It was. The bull of the jubilee was received by our bishops assembled—it was published in each diocese, first in the bishop's chapel, and in all the parish chapels in succession.

What becomes of the original instrument, is it laid by in any archives or place of security?—The original is preserved in the archives at Rome; a copy is sent to the particular churches which it may concern. The bull ought to be registered in the diocesan records by each bishop, and a copy of it preserved in the archives of the diocese.

Do you conceive that in point of fact there is any place of deposit for such in Ireland?—I am not aware that there is,—I am sure there is no general place of deposit.

Do you believe that there are any original instruments of that description existing in Ireland?—There may be some rescripts in the hands of particular bishops; we make a distinction between bulls and rescripts; a bull is commonly addressed to the whole church, and generally refers to matters of faith or morals, such as the bull *Unigenitus*. Ordinances that relate to particular questions, and to matters of minor moment are called rescripts or briefs.

If a bull were now to be addressed to the universal church, would any particular copy of it be transmitted as a matter of course to Ireland from Rome?—I have no doubt but there would.

By what authority in Rome would that bull be transmitted?—By the Cardinal Prefect of the Propaganda.

And

[Subsequently added by the Witness.]

* As to the matter of fact, whether any particular decree contained in the Corpus Juris be actually received in a country or not, we have the following principle: it is received, if it be not opposed to any law or usage, civil or ecclesiastical, of the country. Hence the canon law of the church of Rome can be called general, and common to all Catholic countries, only in the sense that it constitutes the common ecclesiastical law of all those countries, as explained. However strange it may appear, our canon law is received on the same principle in the different Protestant states of Europe, as appears from the testimony of an eminent Protestant writer; which I beg may be inserted on the Minutes.

“It redounds exceedingly to the credit of the canon law, that the Protestant states of Germany, and others, after they had separated from the church of Rome, and embraced the doctrines of Luther and Calvin, and had shaken off all the authority of the Roman Pontiff, did not, however, shake off the canon law, but use it to this day in deciding their causes, in the same manner precisely as the European princes, after they had renounced the jurisdiction of the Cæsars, yet continued to observe the laws of the Cæsars; and though Martin Luther, through a rash and preposterous zeal, caused the books of the canon law to be publicly burnt at Wirtemberg, in opposition to the remonstrances of the juris-consults, yet the Saxons, Brunswickers and other Protestants, have since that time preserved the use of the canon law, without any change, as they agreed in the Confession of Augsburg; and the canon law is still publicly taught at Wirtemberg, and in the other Protestant universities.”

A Duck de Auct. Juris Civilis, L. 1. c. 7. N. 17, 18, quoted by V. Espen. T. 4. p. 7.

† However, diocesan and provincial statutes have been adopted in different parts and at different times, which will, no doubt, be now improved and enlarged. It may even be hoped that the time is not remote when our bishops, assembled in synod, will, under the paternal protection of a benign sovereign, draw up a code of national regulations adapted to the circumstances of our church.

‡ The peculiarity of our church is rather of a negative than of a positive nature. Circumstances disable us from observing the general laws of the church in many respects, whilst we have no particular national canon law of our own. There are, as I mentioned, provincial and diocesan statutes, but these do not constitute a national canon law.

And directed probably to one of the Roman Catholic archbishops here?—Probably to the Roman Catholic primate, to be communicated to all the bishops; a copy might be sent to each archbishop or even bishop.

Will you describe the courts in which the Roman Catholic canon law in Ireland is administered?—We have no ecclesiastical courts established in Ireland; each bishop is in his diocese judge in ecclesiastical matters; he exercises his power by himself, or by his vicar general, or by any person to whom he may delegate it.

Are there any Roman Catholic ecclesiastical courts in Ireland of any description, except the bishops courts which you have now described?—None whatever.

Are there not vicars general appointed in almost every diocese?—The bishop commonly appoints a vicar general, and the chapter a vicar capitular, *sede vacante*, but it is at the option of the bishop to appoint a vicar general or not.

But when he is appointed, he is the ecclesiastical judge, is he not?—He acts in the name and by the authority of the bishop—he is considered to possess the ordinary jurisdiction of the bishop in all cases not excepted in the canon law—the bishop and the vicar general have the same court.

How often do you give lectures upon the canon law at Maynooth?—Once a fortnight during our academical year.

Do you comprehend in your lectures the whole extent of the canon law?—In the course of three years we read over those parts of our treatise that relate purely to canon law; there are some parts of it that are theological, which the students read in the course of theology; those we pass over, and confine ourselves to what we consider to be properly speaking canon law: for example, there is a book in our Class Book on the Sacraments; we do not study that as canon law, because we have a treatise in theology on the same subject. There is also a book on right and justice; that subject is also treated in our moral theology; we therefore pass over those books and confine ourselves to what is purely positive law.

Do you, as a portion of the canon law, lecture on the degree of binding authority contained in the papal bulls and rescripts?—Our author confines himself chiefly to the practical parts of the canon law, and seems to have industriously avoided all speculative questions controverted among canonists.

Do you pursue that course?—We do.

Do you not lecture on whatever you think to be material to the right understanding of the canon law?—Certainly on what we consider to be material in church government.

Do you not lecture upon this title “*De summorum pontificum rescriptis generatim*”?—There is a chapter in our author under that title, but he does not examine the nature or extent of their obligation, which is a disputed question.

Does not that in fact include the subject of the degree of power and authority that the Pope's bulls, decretals, rescripts, and pontifical letters of all descriptions are entitled to?—If the Commissioners will please to order that chapter to be read, they will perceive that the author does not enter into the controverted question relative to the Pope's authority; he merely explains the nature of the different sorts of rescripts, bulls and mandates, that are issued by Popes.

Do not the students in canon law refer in the library to the original sources of information from which the book of Cabbassutius was extracted?—They have full liberty to refer to the different works on canon law in the library.

Have you the least doubt that they exercise that liberty?—I have no doubt that they exercise it as often as they require elucidation on any point.

Do not you conceive that it is an act of commendable diligence upon their part to do so?—I applaud their diligence in doing so, and beg to observe, that though our author does not enter into those speculative questions, we do not always avoid them; however, we do not enter very minutely into them, as we make it a rule to follow the author in his mode of treating the canon law, and chiefly confine ourselves to practical matters; perhaps I should add, that it is not necessary for practical purposes to come to any decision on the speculative questions regarding the Pope's authority.

The Commissioners have procured copies and translations of some bulls issued by Benedict the 14th in the middle of the last century, for the sake of illustrating the distinctions you have taken in a preceding part of your examination, respecting the spiritual and temporal power of the Pope, and of trying the general principles you have laid down by the test of particular instances. We have had recourse to those bulls as being the latest published to which access can be had in the public libraries of this country, and also from their peculiar authenticity; the collection having been edited by the Pope himself, and printed by the types of the Propaganda; you have had an opportunity, have you not, of considering the bulls in question?—Yes, I have read them over attentively.

Have you had any opportunity of reading them, except that which was afforded by this Board to you, by having the bulls copied from a book in the library of the University of Dublin which contains them, and having those copies put into your hands?—No other opportunity; we have none of the latest collections of bulls in our library.

Have you any copy of the *Romanum Bullarium* at Maynooth?—We have not; I beg however to observe, that I have read over the bull “*Cæna Domini*” in a theological work in our library.

Appendix, N° 30.

Further Examination of the Reverend Nicholas Slevin, D. D.;

Friday, 1st December 1826.

Appendix, N° 30.

Examination of
Rev.
N. Slevin, D. D.
1 December 1826.

THE first of these bulls now before the Commissioners to which your attention is directed, is one beginning with the words "*Singulari Nobis*," dated the 9th February 1749, directed to the late Cardinal York. The fifteenth section of this bull lays it down as follows: "This we see observed in the case of deserters and traitors, whom the civil laws entirely exclude from the privileges of faithful subjects. The ecclesiastical laws also grant not clerical privileges to those clergy who neglect the commands of the sacred canons. But no one can suppose that either traitors, or clergy, who violate the canons, are not subject to the authority of their princes or bishops;" and the sixteenth section goes on, "These examples, if we mistake not, are pertinent to the question; for as well as the former, so heretics also, are subject to the church, and are bound by the ecclesiastical laws;" this is laid down as the conclusion of a train of reasoning to establish, that though the Catholic church has no jurisdiction over an infidel, or a Jew, yet it has over a Protestant, in consequence of the Protestant having been baptized, and that therefore obedience is due from the Protestant to the Roman Catholic church; the passages treating upon it are somewhat long, but they will not admit of being condensed; it is stated in sections 11, 12, 13, and 14 of the bull, as follows:

§ 11. "It remains then to be considered, whether a woman belonging to the heresy of Protestantism, whilst she was married to a Jew could be bound by this law, introduced as we have mentioned by the universal practice of the church, which commands that the marriages of Christians with Heathens, or with Jews, should be annulled in consequence of the disparity of religion. To this question we think no other answer can be given, than that she was bound by the law at that time, inasmuch as this impediment does not exist in the marriages of those who have not been baptized, though both may follow an erroneous religion; nor does it possess any force in the marriages of those who have received baptism, though the one may have been a Catholic, the other a heretic, whilst it is plain that they are illicit, though at the same time ratified. But it is quite certain, that it has full force in the marriages of those, of whom the one has participated in baptism, the other has not; though he were as yet a catechumen and had determined to embrace the Catholic faith. That is confirmed in *Can. Cave*, 28. *quest.* 1. where the following passage occurs; *it is not sufficient if she be a Christian, unless both may have been initiated in the sacrament of baptism*; and besides, St. Thomas in the passage cited in *responsione ad quintum*; and besides Sotus in the passage above cited. § *Hinc fit*, the same decision is likewise given by Pontus in *cas.* 7. on the word *impedimentum disparitatis cultus*; and by Juvinin, *de Sacram diss.* 10. *quæst.* 2. § 2. *Vers. Quæres utrum Cathecumeni*; by Sancha, *de matrimonio lib.* 9. *cap.* 12 *num.* 66. and *seq.* Clericat. *de matrim decis.* 26. *num.* 3.

"But since this now is in force as the common discipline of the church, and as we have hinted, the woman addicted to the errors of Protestantism is subject to it, it will necessarily follow, that the contract of marriage, which she has entered into with a Jew, who has not received the sacrament of baptism, must be deemed null and void through the impediment of disparity of religion."

§ 12. "But perhaps it might be objected, that the baptism of which we now treat had been conferred not by a Catholic, but by a Protestant minister; and that the woman, as being enslaved by heresy, after having received baptism, had been without the bosom of the Catholic church, and consequently was not bound by its laws. But these objections, we can easily remove, if we first consider that which is agreed on by all; if a heretic in baptizing any one, employs the form and due matter, as we suppose to have been done in the case of the woman of whom we are now speaking, such person is marked with the character of a sacrament. For on this principle, as a foundation, S. Augustin and the ancient fathers depended, in order to refute the Donatists, who contended that those baptized by heretics, should be baptized a second time."

§ 13. "In the next place it is ascertained, that he, who has duly received baptism from a heretic, by virtue thereof is made a member of the Catholic church, inasmuch as the private errors of the person baptizing cannot deprive him of this happiness, if he confer the sacrament in the faith of the true church, and observe its institutions in those things which pertain to the validity of baptism. Suarez fully confirms this in his defence of the Catholic faith against the errors of the *Anglican*. *Sect. lib.* 1. *cap.* 24. where he proves, that a person being baptized, becomes a member of the church; adding this moreover, that if a heretic, as often happens, baptize an infant unable to make an act of faith, this cannot prevent him from receiving with baptism the habit of faith."

§ 14. "Finally we have ascertained that those baptized by heretics, if they have arrived at that age in which they can distinguish good from evil, and adhere to the errors of the person baptizing, they are thereby repelled from the unity of the church, and are deprived of all those advantages, which those who are in the church enjoy; yet that they are not exempt from its authority and laws; as Gonzalez wisely argues in *Cap. Sicut. num.* 12. *de Hæreticis*."—The Pope lays down here a great deal of canon law that claims authority for the

the church, which may by some be considered as of a spiritual, and by others of a temporal nature. We beg first to refer to these words, "But since this now is in full force as the common discipline of the church, and as we have hinted, the woman addicted to the errors of Protestantism is subject to it;" and to ask you whether the position that a Protestant woman is subject to the common discipline of the church, refers to matters of a temporal or spiritual authority?—The case proposed to the Pope's consideration by the Cardinal York was, whether a marriage contracted between a Protestant female and a Jew was valid or not—both parties it appears from the statement in the bull, afterwards became Roman Catholics, but the question regards the marriage which took place before they had become Roman Catholics; the Pope decides in the negative, declaring, that the marriage which had been contracted between a Protestant female and a Jew was not valid, on the ground, that there is in the Roman Catholic church a matrimonial *diriment impediment*, called *disparitas cultus*, which annuls all marriages between Christians and Infidels; and the Pope contends that this impediment occurred in the case proposed, because the female being a Protestant was a Christian, and as such was subject to the laws of the church of Christ; and the Roman Catholic church being of course considered by him to be the true church, he infers that the Protestant female was subject to the Roman Catholic church; now one of the laws of the Roman Catholic church is, as stated before, that no marriage contracted under the said impediment of *disparitas cultus* is valid, whence he concludes that the marriage in question was invalid. The Pope assigns reasons why a Protestant should be considered subject to the laws of the Roman Catholic church. These reasons may be reduced to this, that a Protestant is a Christian, that all Christians are subject to the authority of the true church of Christ, that the Roman Catholic church is the true church of Christ, and therefore that a Protestant is subject to the laws of the Roman Catholic church. The Pope claims authority over Protestants, on the ground, that though Protestants have separated from the Roman Catholic church, and declared themselves independent of her, yet, having been baptized, they are subject to her laws; he compares them to rebels under a civil government. A citizen who rebels against the government under which he lives, is still liable to be punished by the laws of that government; he is deprived of the privileges of a faithful subject, but he is not freed from the yoke of the law, though he declares himself a rebel against it; if he commits a crime, he will still be considered liable to be punished by that law. A rebel is considered as a subject owing obedience to the law, though deprived of the privileges enjoyed by good and faithful subjects. Hence, infers the Pope, those who separate from the Roman Catholic church, and declare themselves independent of her laws are disobedient members, and as such, subject to punishments she inflicts—not of a temporal nature (the church having no power to inflict temporal punishments,) but to censures. They are excommunicated by her, but still remain subject to her laws. The Pope concludes, that the Protestant female being subject to the laws of the church, and there being a law that annuls marriages between Christians and infidels, she incurs that impediment, and consequently that the marriage contracted between her and the Jew must have been invalid. By invalid, we mean that it is void, as to what we call the *vinculum* of matrimony; it is void as to that part of it which is spiritual, as to its spiritual nature and effects. It will be also invalid as a civil contract, and as to civil effects, if the municipal laws of the country, where the marriage is contracted, declares it to be void, but if it be contracted in a country where the municipal laws consider such a contract, that is, a marriage contracted between a Protestant female and a Jew, valid, the civil contract is good, but the spiritual bond is null. It appears that the marriage in question took place in Rome, and consequently was invalid, not only as to its spiritual, but also as to its civil effects, as the municipal laws of Rome annul such marriages. But supposing it to have taken place in England, where the law tolerates such marriages, it would be valid as to civil effects; but as to the spiritual bond and effects, we should consider it to be null and void.

Suppose there were issue of a marriage which was good as a civil contract, would the issue of that marriage in your view be entitled to any property descendible to such issue?—Certainly, we should consider the issue of such a marriage to have a just title to their inheritance.

You would consider it to be valid by the municipal laws of the country?—We should consider the civil contract valid, to all intents and purposes, in itself, and as to its effects; because we consider that the laws of the church merely regard the bond of wedlock, which is considered to be of a spiritual nature, and also the effects, so far as they regard spiritual matters. The dispositions of the law regarding temporal goods, may be followed in conscience.

So far as the church would have any authority in the matter, you would consider it as an invalid marriage, inasmuch as the spiritual effects arise from the circumstance of the marriage itself, whereas the civil effects depend, do they not, upon the laws of the country where it is contracted?—The civil effects depend upon the laws of the country in which the contract is made. This principle is clearly laid down in a thesis, which was sustained at Maynooth last year, from which I beg leave to read an extract, and to have it inserted on the Minutes, because it explains distinctly our doctrine on this subject:—

"Hinc contractum naturalem non civilem assumpsit Christus in rationem sacramenti; ordinandum verò ecclesiæ legibus. Unde contractus ecclesiasticus, non autem civilis, materia hujus sacramenti. Et quidem in civilibus immiscere se noluit Christus dominus. Contractum ergo civile intactum reliquit. Hicce respicit tantummodo bona conjugum,

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eorum negotia temporalia politicæ potestatis regulis subicit, et sic sapienter consulit reipublicæ paci et felicitati. Ne mireris igitur, si quandoque sit contractus civilis absque sacramento, et vice-versâ sacramentum quin valeat contractus civilis. Neque ideo secum mutuo pugnant leges ecclesiasticæ et civiles; utraque enim potestas diversum habet et finem et objectum. Impedimenta matrimonium dirimentia jure innato apponunt principes, jure divino apponit et ecclesia. Priora respiciunt contractum civilem, et effectus tantum politicos generant; posteriora spectant materiam sacramenti, ipsumque sacramentum, et effectus spirituales, et non alios pariunt. Ecclesia enim, in temporalia regum nequidem indirectam accepit potestatem a Christo; '*cujus regnum non est de hoc mundo.*'"

"Hence it appears, that Christ made the natural and not the civil contract, the subject of the sacrament, to be regulated, however, by the laws of the church; hence the ecclesiastical contract, and not the civil, is the matter of the sacrament of matrimony; and truly Christ did not intend to interfere in civil matters. He therefore left the civil contract untouched; it relates to the property of the parties, and subjects all their temporal concerns to the laws, and thus wisely provides for the peace and security of the state. It is not therefore strange, that the civil contract should sometimes exist without the sacrament, and sometimes the sacrament should be valid and the civil contract void. Neither does this cause a conflict between the civil and canon law, for both powers have a different end and object. Princes institute matrimonial impediments in virtue of the civil authority they possess, the church institutes impediments by divine right. The former relate to the civil contract, and to political effects, the latter respect the matter of the sacrament, and the sacrament itself—they produce spiritual effects and no other. For the church has not received even an indirect power from Christ in temporal matters, '*whose kingdom is not of this world.*'"

Would not the issue of a marriage, such as you have described, when entered in a Roman Catholic register of baptisms, be there denominated illegitimate?—When the marriage is declared null by the laws of the church, they would be considered illegitimate with relation to spiritual effects, but not to temporal; we should consider a marriage contracted between two Roman Catholics under similar circumstances, that is, under an impediment, null and void, and the issue spurious as to spiritual effects.

Could the issue of such a marriage as the one in question, become a priest in the Roman Catholic church?—If the invalidity of the marriage were proved juridically, or notoriously, he could not.

Must the invalidity of the marriage be proved within the life-time of the parties?—If at any time juridically or notoriously proved, the offspring should be considered spurious, and the irregularity would take place.

If it were officially proved, a disability would attach?—It would. Illegitimacy is in our church an irregularity; when the marriage is valid according to the civil institutions, if no complaint be lodged with the ecclesiastical court, no notice would be taken of it. Before the irregularity is declared, there should be some official enquiry made concerning the matter.

Would not the issue of any marriage that had been celebrated before a Protestant clergyman, and not before a Roman Catholic clergyman, be entered as illegitimate, if brought to be baptized in the Roman Catholic church?—Certainly not; many marriages contracted before Protestant clergymen are considered valid in the Catholic church, at least as a contract, though not perhaps as a sacrament. In the Roman Catholic church matrimony is considered a sacrament, and in the Protestant it is not considered as such. I said, not perhaps as a sacrament, for some of our divines make the contracting parties the minister of matrimony, and in this opinion it would be valid as a sacrament also.

The question is, would the issue, under the circumstances mentioned, be entered as illegitimate?—We consider marriages contracted before Protestant clergymen valid in many instances, at least as a contract, perhaps as a sacrament; in such instances we consider the issue legitimate to all intents and purposes.

How would it be entered?—If Protestant parents, validly married by a Protestant clergyman, sent a child to be baptized by a Catholic priest, it would be entered as legitimate, specifying that the parents were Protestants.

Suppose, for instance, that the issue were born of a marriage celebrated between a Protestant and Roman Catholic, which marriage had been celebrated by a Protestant clergyman, but not by a Roman Catholic clergyman, would such issue, if brought to be baptised by a Roman Catholic priest, be marked with the word *illegitimate*, or would it not?—It would not; such child would be considered legitimate to all intents and purposes; legitimate in reality, and as to all effects both spiritual and temporal.

Could the issue of such a marriage become a priest without dispensation?—Certainly, so far as legitimacy is concerned; there is, however, another irregularity in our church, forbidding the children of parents, not professing the Catholic religion, to be admitted to holy orders, but it is considered that this irregularity has no force in this country at present.

Does the answer which you lately gave, depend upon the circumstance whether the discipline of the Council of Trent has been received in a particular country or not?—The discipline of the Council of Trent does not extend to marriages contracted between Catholics and Protestants. The law of clandestinity established by that Council has no effect until thirty days after its publication; now it is considered that the decrees of the Council of Trent, having never been published among Protestants, cannot extend to them.

Has it been published among the Roman Catholics of Ireland in the Roman Catholic church?

church?—The law of clandestinity has been published in the greater part of the dioceses of Ireland, but not in the province of Leinster, nor in the wardenship of Galway.

Does the same distinction apply to the other canons of the Council of Trent?—The exception has been made in the Council of Trent only with regard to clandestinity, which was a new matrimonial impediment introduced by that Council.

If a marriage be contracted between Catholics lawfully capable of contracting, and the marriage ceremony be performed by a Roman Catholic clergyman, do you not hold in that case that the parties derive the grace of a sacrament?—Most assuredly.

If a marriage be contracted between Catholics, that is, if the parties enter into a contract of marriage *per verba de presenti*, but a clergyman does not perform the marriage ceremony, in that case is not the marriage a good and lawful marriage as to spiritual as well as civil consequences, although the party does not derive from it the grace of a sacrament, where the Council of Trent, does not prevail?—A marriage, such as the question specifies, is considered by us to be valid but not lawful; because the laws of the church, at all times, even before the Council of Trent, prohibited clandestine marriages, contracted before any other than the lawful ministers of the church.

Do you mean by saying that it would be valid, but not lawful, as applying to all consequences that would follow to the parties or their issue, though they would err in the act of marriage?—They would violate the law, the parties would sin, but the marriage would be valid as to all consequences; the law often forbids what it does not annul.

Would the issue of that marriage be legitimate in the eye of the church?—It would be legitimate in the eye of the church.

Could the children be priests, would they be admitted to holy orders?—Most certainly; they would be considered lawful issue; however I must observe, that, according to our doctrine, a doubt would arise whether such a marriage would be a sacrament, because it is a question whether the priest, or the contracting parties, be the minister of the sacrament of matrimony.

We observe in the seventh section of the bull in question, that the Pope lays down, "That the law as having been made by a lay prince, ought to have no force in marriages—these laws, in whatever way understood, cannot prescribe to the church." Does not that appear to you to take a different view of the subject from that which you have given in the former answer?—Not at all; the Pope is there speaking of matrimony with relation to spiritual and not to civil effects; we do not admit that temporal princes, by any laws which they may enact, can affect the *vinculum* of matrimony, which is of a spiritual nature, but we allow, that, in their capacity, they can make impediments which annul the civil contract, and thereby impede the civil effects, as stated in the quotation given from our thesis.

But would it not annul the marriage bond?—No, we consider the marriage bond to be of divine institution, and of a spiritual nature; and consequently subjected only to spiritual authority.

Pray explain in what practical sense the Protestant female is said to be subject to the Roman Catholic church, as stated in your first answer?—The laws of the church affect all its members, and are considered to extend also to Protestants, who by baptism become members of the church of Christ. But this subjection is of a purely spiritual nature; they sin, when they are guilty of a *wilful* violation of the laws.

The question is, what practical consequences you consider to attach to that subjection?—No practical consequences of a temporal nature can ensue from it; at least in countries that are not Catholic, and where the ecclesiastical laws are not supported by the arm of civil authority.

You mean that all spiritual consequences, including excommunication, might follow?—All those who culpably separate from the church, incur that censure; after their separation, they are considered to sin as often as they knowingly and wilfully violate the laws, and to incur any spiritual penalty that may be annexed to their transgression.

Suppose the case of infant baptism, does it apply in that case as well as in others?—Infants are incapable of transgression.

You were understood to state that a person baptized, though by a Protestant, would become a subject of the church of Rome, would not this be the case where the individual is baptized in infancy?—Yes, we consider that the baptized infant becomes a member of the church, and is subject to her laws, when he reaches the age of reason.

Do you mean that every person who is properly baptized, is by the act of baptism admitted a member of the Catholic church?—We hold that baptism is the gate of the true church of Christ, and considering the Roman Catholic church to be that church, we consider all baptized persons to become members of the Roman Catholic church.

By whomsoever they may be baptized?—By whomsoever they may be baptized, using the proper matter and form.

Do you conceive that a Protestant clergyman can use the proper matter and form?—Most assuredly.

Do you conceive that he may not?—Any person who does not use the proper matter and form will not baptize validly, not even a priest, not the Pope himself.

Observe, in the twelfth section of the bull in question, that the expression with respect to the consequences of baptism, is stronger than those which have been already cited to you; in those already cited, the woman is said to be subject to the church; but in this it is said that she is bound by its laws; the present question is, what is the nature and extent of the binding or obligation of obedience to the Roman Catholic church imposed upon a baptized Protestant by reason of such baptism?—Baptism imposes a general obligation of obedience to the laws of God and of the church, when the baptized person attains the age of reason.

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What meaning do you attach to the words, in that passage of the bull, of being *bound* by the law of the church, does not binding imply a degree of obligation?—Most certainly, and the violation of that obligation implies the guilt of sin, and sin subjects the delinquent to the penalties inflicted by God, and by the church, which are always of a purely spiritual nature.

Explain the nature of that obligation, and under what sanction it is to be enforced?—Every obligation is founded on authority and a proper sanction—the obligation of obeying the laws of the church rests on the authority with which she has been invested by her divine founder; he that wilfully violates her laws, sins.

Does he expose himself to any manner of punishment?—He exposes himself to no other punishment in this life than those spiritual punishments which the church inflicts on disobedient members.

But in point of fact, has the Roman Catholic church any spiritual power over Protestants, for instance, in this country?—I have stated repeatedly that all Protestants become by baptism members of the church of Christ, and subject to her laws. We, holding the Roman Catholic church to be that church, must, to be consistent, consider them subject to her laws in this country or in any other; if therefore they culpably disobey her laws, they incur the guilt of such violation, and the spiritual punishments which she inflicts on her disobedient members. But I must observe that censures, the only punishment the church can inflict, are annexed only to some heinous crimes, and to a wilful contempt of her authority.

The question at present is, what power of spiritual punishment has the church of Rome over a Protestant, born and baptized in Ireland?—The same spiritual authority she has over Catholics, that which she received from Christ. As disobedient members, she may issue censures against them, as against Catholics, when they disobey her laws—whether she does so or not is another question—there is now question of the authority which she assumes.

The Commissioners understand perfectly the nature of spiritual censure issued by the church of Rome against Catholics, but it is not so easy to understand the consequences that may affect Protestants; pray explain them?—The effects of censure may be either of a temporal or of a spiritual nature. In a country where the ecclesiastical is supported by the civil power, the church censures have temporal effects derived from the civil authority; where the church is not supported by the state, censures have purely spiritual effects derived from the spiritual authority; now, as Protestants despise the censures of our church, they have nothing to apprehend from the spiritual effects, which a Roman Catholic considers to follow from them, and dreads very much.

Are there any other means by which the church can carry into execution any censure inflicted upon a Protestant?—No other means whatever; her censures are to him a *brutum fulmen*; at present the Roman Catholic church never inflicts censures on those who separate from her body, and form a distinct religious society; much less on those who are born in a religious sect, which long since separated from her. But the general law of the church has declared some censures that are incurred *ipso facto* by transgressors, and those who culpably separate from the church are considered to fall into them.

Do not those censures in point of fact amount to absolute excommunication *ipso facto*?—That is the censure declared by the church against those who separate from her body.

Are not all the Protestants of this country excommunicated by the church of Rome, without any particular or further exercise of spiritual power on their part?—All those who knowingly and wilfully separate from the church of Rome, are considered to incur excommunication *ipso facto*; however, until they are denounced in a formal manner by the church, they are not subject to the public effects of excommunication; now, as Protestants in the different countries of Europe have never been denounced, they consequently do not incur publicly the general effects of excommunication.

Do you mean as to intercourse with other persons?—Yes; chiefly as to intercourse, and public reputation; they cannot be considered publicly as under censures.

But do they not incur all spiritual effects, whatever those may be, of spiritual excommunication before denunciation, though they may not incur the temporal ones?—I have mentioned already, that the censures of the church have in reality no temporal effects whatsoever in any country, unless where the municipal laws impart those effects to them; they may be considered to have public and private effects—the public suppose denouncement.

Do not the Protestants of this country incur the spiritual effects of excommunication, whatever they may be, *ipso facto*, although they do not incur the temporal effects before denunciation?—The effects of censures being spiritual, as far as the church is concerned, as they have not been denounced, they do not incur any of the public spiritual effects, and cannot be considered actually under any censure in the eyes of the public; an excommunicated person, before denunciation, incurs some spiritual effects of a private and internal nature, that merely regard his own conscience; for example, one of the effects of excommunication is, that the person under censure ought not to attend divine service, or join with the faithful in their public devotions; this spiritual effect is incurred, even before denunciation with regard to conscience, but not with regard to the public, who can hold no one excommunicated, until he be denounced. Hence, if the person in this case attends divine service, conscious of the censure, he will sin against conscience, and before God; but this effect is private, being confined to his own breast. Protestants who reject the authority of our church will feel little concern about internal and invisible effects of this nature, which they will consider imaginary.

What is the meaning of the expression *ipso facto* excommunicated?—That by the act itself,

itself, without any declaration on the part of the church, or her ministers, the censure is incurred because it is pronounced in the law.

Still the denunciation is necessary before it has effect?—It is; that the person should be looked upon in the eye of the public as under censure.

Do you or do you not conceive, that the general principle with respect to the authority of the church of Rome in this case, is or is not pretty much the same as is laid down in the confession of faith in the church of Scotland, under the head “of church censures,” as follows, “The Lord Jesus as King and Head of His church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures, and to open it unto penitent sinners, by the ministry of the Gospel and by absolution from censures as occasion shall require?”—I consider that these words express the authority, which the Roman Catholic church assumes of inflicting censures.

Can you state, whether by the law of Scotland any civil consequences in the way of punishment or penalty of whatever kind, follow upon excommunications, or church censures?—I know no more of the laws of the church of Scotland, with regard to censures, than what I have just heard read.

You are not aware, that there is an Act of Parliament in that country, which abrogates and takes away all the civil penalties that followed at one period from church censures?—I am not acquainted with the law of Scotland upon that subject; I have previously stated, that in our church, we consider ecclesiastical censures have no temporal effects whatever, unless they are imparted to them by the civil authority. The censures issued by the ministers of the established church, have still very powerful civil effects by the laws of this country, and of England*.

Are you alluding to this country when you say, no temporal consequences follow the censures of your church?—I allude particularly to this country, but the observation applies to all countries; in Catholic countries the law commonly annexes temporal effects to our censures, in the same manner as the common law does in this to those issued by the Protestant church.

Observe the language of the 14th section of the bull in question, which seems stronger than either of the passages which have been read to you; it is there laid down, that a baptised Protestant, though deprived of all those advantages which those who are in the church enjoy, yet is not exempt from its authority and laws. Will you explain what is meant by the laws of the Roman Catholic church, binding a baptised Protestant?—I think I have already explained, that by the laws of the church, I mean all the laws that have been generally enacted by her for the direction of the faithful, though not all for each.

The canon laws for instance?—So far as they may regard the person concerned; of course different laws affect different persons according to their social relations.

Is it not meant that they would bind the person in question as much as they would bind a Roman Catholic?—Exactly so; if the law be of a nature to affect him, but merely, as I have often stated, with respect to spiritual effects.

Suppose a law made by the Roman Catholic church which required fasting on certain days, do you mean that a Protestant would be equally bound with a Roman Catholic to obey that law?—I do; but I beg to observe, when I say that Protestants are bound by the laws of the church, I do not mean, that as often as they do not observe them they sin as Catholics would in the same case. I consider that the greater part of Protestants may bona fide suppose that they are not subject to such laws, the infraction of them is consequently in them only a *material*, and not a *formal* sin, as happens with all those who violate a law through invincible ignorance or blameless inadvertency.

Will you explain what you mean by a material sin?—A material sin is an infraction of the laws which in the sight of Almighty God is not a sin, because it is not voluntary.

We now beg to direct your attention to another bull, issued in the year 1748, directed to the primate, archbishops and bishops of the kingdom of Poland, which begins with the words “*ad tuas manus*,” the principle which has been under discussion, is there laid down more clearly than in the passages which have yet been read to you; in this bull is to be found the following passage; “We are by no means unacquainted with the distinction which exists between an infidel and a heretic; that the first cannot be compelled (*cogi*) to embrace the Catholic faith, to which he did not bind himself by baptism; that the case is different with a heretic who has already received baptism;” is it not then a practical consequence of baptism, alluded to in that passage, which you have not as yet contemplated in any of your former answers, namely, that a baptised Protestant may be compelled (*cogi*) to embrace the Catholic faith?—The meaning of those words must be, that the baptised person can be compelled (*cogi*) by spiritual punishments, but not by temporal means, at least so far as regards

[Subsequently added by Witness.]

* Blackstone speaks as follows of the effects of excommunication: “Heavy as the penalty of excommunication is, there are notwithstanding many obstinate or profligate men, who would despise the *brutum fulmen* of ecclesiastical censures. The common law therefore compassionately steps in to the aid of ecclesiastical jurisdiction, and kindly lends a supporting hand to an otherwise tottering authority; and so with us by the common law, an excommunicated person is disabled to do any act that is required to be done by one that is ‘*probus et legalis homo*,’ he cannot bring an action to recover lands or money due to him,” &c.

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regards the church, whilst an infidel, not being a member of the church, is not subject to her laws, and cannot be punished by censures.

Will you explain, how it is possible that any merely spiritual censure can have any compelling influence on a Protestant who disregards it?—I consider that in the mind of the Protestant it has no such influence, but in the mind of the Pope it may; because he considers that his censures do really and truly bind Protestants. It appears clearly from the bull which the Commissioners have now lying before them, that it was the opinion of the Pope, that heretics, in countries where they are tolerated, cannot be compelled by censures or otherwise to embrace the Catholic faith; and if I am allowed I will read a part of it, where he expressly tells the primate of Poland they cannot. These are his words, “but certainly it is unknown to us that it has been sanctioned by use and custom, that heretics can be forced to profess the Catholic faith, in those countries in which it has been decreed by the princes that they should live incorporated with Catholics”*.

You observe, that the proposition is laid down quite generally, that the Protestant may be compelled to embrace the Catholic faith by reason of his baptism; do you mean that this compulsion in all countries is to be purely spiritual?—The meaning of the Pope is surely such, so far as regards the church, but municipal laws have existed in some Catholic countries, which would compel heretics to return to the Catholic faith; how far those laws were just, I leave it to others to determine†.

But is not the Pope to be here understood as expressing what is the canon law of Rome, and not what is the municipal law of any particular country?—Of course; and therefore I understand the Pope to mean spiritual compulsion alone; in the words I quoted, he asserts no other compulsion can be employed.

Is it the contemplation of the canon law that spiritual compulsion alone is to be used in such cases?—Most certainly; the canon law never inculcates any other sort of compulsion as emanating from the church, and when temporal compulsion is annexed, it proceeds from the municipal law of the country, and not from the canon law.

Observe the principle which is laid down in the passage cited to you, “that a baptised Protestant binds himself by his baptism to embrace the Catholic faith;” is it your opinion that an obligation of that nature is imposed upon the Protestants of this country?—I have repeatedly stated, that all baptised persons incur the obligation of embracing the true church of Christ, or rather actually do embrace it; now Roman Catholics consider the Roman Catholic church to be the true church of Christ, therefore they must consider that all baptised persons are bound by their baptismal vows to embrace the Roman Catholic church, when they arrive at the age of reason.

Do you mean, that the Pope might proceed by spiritual censures against any person baptised, who did not profess the Catholic faith?—I mean that he has that authority, which Protestants reject; that has been my meaning throughout, but always with regard to spiritual and not temporal effects. The Pope however never pronounces censures against the members of any society of Christians separated from him; it would be ridiculous for him to do so, as they would despise them.

Is the spiritual censure to which you refer any other than that of mere excommunication?—We distinguish three sorts of censures—excommunication, suspension, and interdict; suspension is a censure confined to the clergy; the other two extend to the laity, and therefore an interdict might be imposed on persons separating or separated from the Roman Catholic church as well as excommunication.

Is it your conviction that the Pope distinctly meant by the words “*cogi*” and “*constringi*,” nothing but excommunication, suspension, and interdict?—It is my conviction that the Pope means spiritual compulsion only.

In what cases does the interdict apply?—In particular cases only, in which the Pope or spiritual superior issues an interdict, which now rarely happens.

In what cases does he issue an interdict, when he does issue one?—For disrespect shown to the papal authority, Popes have often placed provinces and whole kingdoms under interdict. The effects of it are of a very alarming nature; all public ecclesiastical functions cease, sacraments are no longer administered, the people are excluded from all benefits, the dead are refused Christian burial, &c.; but a length of time has elapsed since any Pope has inflicted this dreadful censure.

With

[Subsequently added by the Witness.]

* It may be well to observe, that our church never issues censures against Protestants, or any other society, already separated from her; she issues them against Catholics who disobey her laws, and despise her authority. All our laws that pronounce censures against heretics, were made at a time when all Europe was Catholic, and therefore were made for Catholics, and not for heretics. The first who disseminate heresy are punished by the church and by the civil laws; but when the sect is once formed and organized, it is tolerated by the laws, and the church withholds all interference. The object of censures is to reclaim; and the church does not intend they should ever be issued, unless with a prospect of a reformation.

† The spiritual compulsion of which the Pope speaks, and the physical coercion employed by the laws in some countries against heretics, both regard a state of things when one or more would attempt to introduce heresy, and form a sect in a purely Catholic country. This appears evidently from the Pope's words quoted above, in which he distinctly states that *compulsion of any sort cannot be employed*, when they are tolerated by the laws. It is not fair, therefore, to wrest a law, or an observation that regards only heretics, who are disturbers of social order, and endeavour to apply it to Protestants incorporated into a nation, or forming a sect tolerated by the laws.

With respect to marriages, we observe, in the bull now in question, a distinction which may be material, that is taken by the Pope in the passage now read to you, "The Apostolic See tolerates marriages between Catholic and Heretic in some places, or between Heretic and Catholic, since it cannot prevent them, and with ecclesiastical prudence *"dissimulat,"* (which we suppose may be translated *"overlooks,"*) and is silent on the matter, lest greater evils may arise; but that an absolute dispensation by the authority of the Apostolic See in such marriages could be granted with regard to degree or other impediment, is quite impossible, unless the abjuration of heresy should first precede, according to the discipline of the same Apostolic See, expounded by us in the preceding epistle, and according to the words of the conceded power already cited." Does not the Pope there lay down the proposition, that it is impossible that the Apostolic See should ever positively sanction a marriage of that description?—In order to answer the question, I must state the case which the Pope is discussing in the bull now under consideration; the question proposed to the Pope was, "Whether a dispensation granted by a *Polish* bishop to two Lutherans to contract marriage within the prohibited degrees of kindred, was valid or not;" the Pope in the paragraph which has been read, declares that the Church never grants dispensations to persons who have separated from the Catholic church, until they return to her bosom; he at the same time observes, that the church disapproves of mixed marriages between Catholics and Heretics.

Pray observe, that the passage which has been read to you does not relate to a marriage between two Lutherans, but distinctly to a marriage between a Catholic and Protestant, and is so expressed by the Pope?—The general question which the Pope is discussing, relates to a marriage between two Lutherans; however, in the paragraph quoted, he at the same time incidentally alludes to a marriage between a Catholic and Heretic, and even in that case declares, that the church does not grant dispensations until the heretical party embraces the Catholic religion. This appears clearly from the following words: "How can it be thence inferred, that a dispensation is granted with regard to any impediment in such marriages between Catholic and Heretic, and still more between two Heretics, as happened in the particular instance in question." I must however observe, that dispensations in mixed marriages are granted by the See of Rome, and have often been granted in this country.

Will you state as nearly as you can, what is the law laid down in the book you teach in Maynooth, with respect to the marriage between Catholics and Protestants in this and other Protestant countries?—The doctrine laid down by our author on canon law is, that the general law of the church forbids marriages between Catholics and Protestants, but that this law may be dispensed with by the Pope, or his delegates; that in countries where Protestants and Catholics are intermixed, such marriages are frequent, and when there is an urgent cause, may be contracted without referring to the Pope for a dispensation. This doctrine is laid down in book 3d, chapter 23, page 7, section 9, "*Verum ex justa causa dispensare potest Papa ut quis licite contrahat matrimonium cum hæretica. Quin etiam in locis in quibus hæretici constituunt populi partem notabilem, secluso scandalo et periculo perversionis possunt contrahi licite talia matrimonia sine speciali dispensatione, si gravis urgeat causa, sive privata, sive publica, qualis est conservatio publicæ pacis quæ periclitetur ob bellum intestinum excitandum inter hæreticos et Catholicos si isti illorum fœdera aversentur.*"

Will you explain the distinction taken by the passage last referred to, between a toleration of what cannot be helped, and a positive sanction by the Roman See?—There is a very wide distinction between toleration and sanction; *toleration* does not imply approbation, nor legalize the act, whereas a *sanction* does; the Pope means, that marriages between Catholics and Heretics, though forbidden by the ecclesiastical law, yet on account of circumstances, are sometimes tolerated; the law was made at a time when there were few heretics in the world, and applies chiefly to Catholic countries.

Is it not the same doctrine as is laid down more clearly in the Class Book, *Tractatus de Ecclesiâ*, page 379: "*Aliud esse quod ecclesia jubeat, aliud quod indulgeat, aliud quod toleret; id jubet ut quam maximè canones observentur; id indulget ut in causis necessariis interdum relaxentur: id tolerat quod sine gravi perturbatione punire non potest;*" which we would thus translate: "It is one thing what the church commands, another thing what it indulges, another what it tolerates; it commands that the canons be observed as much as possible; it indulges that they may be sometimes relaxed in necessary cases; it tolerates that which it cannot punish without great inconvenience?"—That is a very clear explanation of the distinction between toleration and sanction.

Would not that passage seem to imply a toleration by the church where it is unable to punish, and might it not be inferred, that if the power of punishment should arise, that toleration should cease?—The words quoted do not imply that the church never tolerates but where it cannot punish; they merely declare, that the church tolerates what it cannot prevent without serious inconvenience; for even among Catholics, whom the church has in its power to punish, many things are tolerated that are not approved; the example selected by the Class Book is the observance of the canons; he states that the Roman Catholic church attaches peculiar importance to the enforcement of the canons, whenever she has the power of enforcing them, but she sometimes sees them violated with impunity; and this is toleration.

Are the Commissioners also to understand, that the church, upon prudential motives, will not enforce the canon law in particular cases?—Most certainly, when serious inconvenience might follow from enforcing it; positive laws of any kind ought not to be enforced, when evil instead of benefit would result to society.

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Would it not follow from that maxim, that the baptised Protestant, of whom we were speaking in the former question, could be compelled to embrace the Catholic faith, if the church had the power to compel him?—The church enforces her laws by spiritual punishments, which she inflicts only when she expects they may produce a good effect; she has it always in her power to inflict them, but abstains from them when she considers no good effect would be produced. With regard to heretics in general, I have already mentioned, that the church inflicts her censures with a view to the correction and amendment of her disobedient children, whom she wishes to retain in her body; hence, when the heretical society is once organized, and the separation completed, she may use exhortation, but never issues censures which she knows would be despised; the submission to a censure being of course purely voluntary, wherever the civil authority does not lend a coercive power.

In the passage cited to you from the *Tractatus de Ecclesia*, do not these words follow from the end of the quotation given: “*quæ quidem tolerantia pars est ecclesiasticæ disciplinæ, sed ea quæ peccantes non excuset, imo etiam gravet, quippe qui ultioni divinæ reservantur?*”—They do.

Are you aware, that in the confession of faith in the church of Scotland, “such as profess the true reformed religion should not marry with infidels, papists or other idolaters?”—I have heard that such a prohibition existed in the laws of the church of Scotland.

Does it not so appear by the work before you, intitled, *The Confession of Faith, &c.*, chapter 24, “Of Marriage and Divorce,” sec. 3, page 146?—It does.

Are you aware, that by the law of the state in Scotland, although the church prohibits such marriages, such marriages are good?—I conceive that such marriages, even according to the law of Scotland, are valid, though unlawful.

Does it not then appear by the law of the church of Scotland, that a marriage which is forbidden, and therefore in such case unlawful, when it takes place is valid?—Undoubtedly.

You have stated, that you understand that there is a prohibition by the church of Scotland against the Presbyterian contracting a marriage with “infidels, Papists and other idolaters;” will you point out the passage in the work now shown to you, in which that prohibition is mentioned?—Chapter 24, title, “Of Marriage and Divorce,” 3d section: “It is lawful for all sorts of people to marry who are able with judgment to give their consent; yet it is the duty of Christians to marry only in the Lord; and therefore such as profess the true reformed religion should not marry with infidels, Papists or other idolaters, neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.”

Do you not consider, that in that passage there is a plain distinction taken between that which is strictly lawful, and that which is expedient or a Christian duty; inasmuch as the words are; “It is lawful for all sorts of people to marry,” yet it is the duty of Christians to marry only in a particular manner?—As it is laid down as their duty to marry in the manner described, I consider, that if they marry otherwise, they are considered to sin, and therefore perform an unlawful act.

Do you consider, that in that case they violate an express rule of the church there laid down, or that they sin against the law of God, as expressed in the Scriptures?—I cannot say whether this book states the positive law of the church of Scotland, or merely the practice, which of course they conceive to be conformable to the divine law.

Is it not rather given in the way of advice and recommendation of duty?—It is stated to be conformable to the divine law, and what the church of Scotland considers to be conformable to the divine law, I conceive she urges as a duty, rather than recommends as a counsel.

Does the word *prohibition* occur in that passage, or any other word equivalent to it?—I see no word that establishes any positive law of the church of Scotland; it seems to be inculcated as a divine precept.

Is there any sanction annexed to it?—I see no sanction, except those taken from the holy Scriptures.

Do you consider those given as a penalty in the way of sanction, or as the authority upon which the duty is recommended?—Merely as authorities upon which the duty is founded; but a duty founded on Scripture, has, of course, the sanction of the divine law.

Do you conceive, in that passage, that a duty is merely recommended, or do you not consider that a duty is declared, and that that passage is declaratory of the law?—The passage seems to propound a divine law, and inculcate that such marriages should not take place.

Are you aware, that the work put into your hands, from which the passage is taken that you have just read, contains the confession of faith of the church of Scotland, which it is necessary to sign by those who are bound to sign the declaration of the faith of that church?—The book in my hand, purports to be, “*The Confession of Faith.—The larger and shorter catechisms, with the Scripture proofs at large, together with the sum of saving knowledge contained in the holy Scriptures, and held forth in the said confession and catechisms, and practical use thereof. Covenants, national and solemn league, acknowledgment of sins, and engagement to duties. Directories for public and family worship; form of church government, &c. Of public authority in the church of Scotland, with acts of assembly and parliament relative to and approbative of the same. Edinburgh, printed by Sir D. Hunter Blair, and J. Bruce, Printers to the King’s most excellent Majesty, 1815.*”

Do you mean to state, that all the declarations and articles that are referred to in that title page, are necessarily subscribed by all members of the church of Scotland who are called upon to declare the articles of their faith?—I do not know.

In

In reference to the passage lately cited from the Class Book, "Id jubet ut quam maxime canones observentur;" we beg to ask you, whether an obedient Catholic, and particularly an ecclesiastic, can avoid observing the canons as much as possible,—is he not bound to obey the canons?—By all means.

Is it not in reference to a particular injunction of the church, that the passage is inserted in the oath taken by the Roman Catholic bishop at his consecration, viz: "Regulas sanctorum patrum decreta, ordinationes, seu dispositiones, reservationes, provisiones et mandata apostolica totis viribus observabo." Do not the bishops here swear they will observe the canons with all their might, and make them be observed by others?—That passage means, that they will, to the utmost of their power, observe the canons enjoining obedience to the Apostolic See; and also enforce the observance of them by all their subjects. I observed before, that this obedience is understood to mean canonical obedience, whilst the Pope proceeds according to the canons, and within the sphere of his jurisdiction.

Does a priest, at his ordination, take a similar oath?—He takes no oath, but makes a promise of obedience to his bishop and his successors.

Is it any part of your duty to lecture upon the oath taken by the Roman Catholic bishops, or to give any instructions as to the meaning of it?—No; I never read the oath taken by bishops at their consecration, but I know the nature of the obedience they owe the Pope.

Is it not to be presumed, that the Dunboyne students, who are under your particular instruction in canon law, have, all things considered, a greater probability of being bishops, and therefore a greater probability of being called on to take the oath, than any equal number in the College of Maynooth?—I consider they have a better prospect of attaining that dignity than any other equal number of that establishment; and if it should be the lot of any of them to be appointed bishops, it will then be their duty to examine minutely, the nature and obligation of the oath that will be proposed to them.

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Further Examination of the Reverend *Nicholas Slevin*, D. D.;
Monday, 4th December 1826.

IS the declaration which you referred to in your last examination, as made by a Roman Catholic priest, the same as that which is contained in what is commonly called the creed of Pius IV.?—I stated that a Roman Catholic priest, at his ordination, makes no declaration, further than a promise of obedience to his Ordinary and his successors.

Then it contains no declaration of obedience to the canons?—No; he merely promises obedience nearly in the following words; the ordaining bishop says, "promittis obedientiam mihi et successoribus meis," and he answers "promitto."

In the office for the absolution of heretics, which is contained in the "Ordo Administrandi Sacramenta," reference is made to a profession of the Catholic faith containing the following expressions; "I promise true obedience to the Bishop of Rome, successor of St. Peter, Prince of the Apostles and Vicar of Jesus Christ. I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred canons and general councils, and particularly by the Holy Council of Trent." Are we not to understand that this is a profession of Catholic faith which is to be made, or the principles of which are held by all Roman Catholics, whether clergy or laity?—The principles set forth in this profession of faith are held by all Roman Catholics, laity as well as clergy; however it is a profession drawn up by Pius IV., and not by the Council of Trent, and therefore has not the sanction of a general council; it has the sanction of the Pope, and it is received as containing the principles of the Catholic faith.

And received in this as well as other countries on that account?—It is.

Although that profession of faith is not subscribed by a clergyman upon ordination, is it not subscribed by every clergyman on his being appointed to any cure of souls?—It is.

You made a distinction in your last examination between some parts of the canons of the Council of Trent and others, and also a distinction with respect to the reception of the canons of discipline in different parts of Ireland; in the *Tractatus de Ecclesia*, page 454, it is laid down, "That the council," viz. the Council of Trent, "ought to be held in the greatest estimation by all the clergy, since both in respect of doctrines, it is, as it were, the summary of all preceding councils; and in respect of ecclesiastical discipline, it may deservedly be called the manual of priests, or of those who are preparing for the priesthood." It does not appear that the distinctions to which you alluded, are laid down in the doctrine here delivered by Mons^r Delahogue?—The eulogy of the Council of Trent set forth in that passage is general, and all Roman Catholics would willingly subscribe to it. I mentioned in an answer to a former question, that a matrimonial impediment was instituted by the Council of Trent, which we call the impediment of clandestinity, and that the Council of Trent, as to that law, was not received in all parts of Ireland, (say in the province of Leinster and wardenship of Galway.) But notwithstanding all Roman Catholics hold the decrees of the Council of Trent in the greatest respect, and consider that in point of discipline it has done more for the church than any previous council, and explained the tenets of the Roman Catholic faith more clearly, and with more perspicuity, than all the former councils taken together, still the decrees of the Council of Trent regarding discipline are

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not received in all countries. They were never promulgated in France, nor received in that country in an official form, that is, as decrees of the Council of Trent, though in substance, the greater part of them were adopted and received as laws sanctioned by the ecclesiastical and civil authorities of the country.

Did the Gallican church make any protestation against the reception of the decrees?—The Gallican church made no protestation against them; but the French government would never sanction the official acceptance of them, though the clergy often petitioned for it.

Has the same or any similar expression of opinion respecting the Council of Trent taken place in this country, on the part of the clergy?—The decrees of the Council of Trent, I conceive, have in general (except the one I mentioned relating to the impediment of clandestinity) been received in Ireland. I speak of the decrees relating to ecclesiastical discipline; those of faith have been universally received; there are some decrees of the Council of Trent, that would seem to infringe on the rights of princes—with these we have nothing to do in this country; it was on account of those decrees that the council was never published in France. There are also many regulations of the council that would not apply to all countries, which we would not consider binding, because not applicable to the circumstances of our church.

Are you aware that in those Catholic states, in which the council has been published, an express reservation has been made as to those decrees, with respect to matters of a civil or of a temporal nature?—I am aware that the decrees of that council regarding discipline, have been received in all countries, out of Italy, with some limitation, arising from the particular laws and customs. In Spain and Belgium, it was published by the order of Philip II., but with the understanding, as expressed in the royal edict, that it should be considered binding, only as far as it was consistent with the laws and customs of those countries. It was received by the bishops, and Catholic princes of Germany, with the same salvo; and also with that of the concordatum between Nicholas V. and Frederic III. Thus in the reception of the Council of Trent, in Catholic countries, the royal prerogative and the laws of the country have been secured.

Can you by a reference to the canons of the Council of Trent, specify which of them you hold to be binding in Ireland, and which not?—I can state that the decrees of the Council of Trent relating to church discipline are generally received in Ireland, with the exception of the one mentioned, relating to the impediment of clandestinity. I have mentioned before, that the few decrees that would seem to interfere with temporalities, we have nothing to do with, for the confiscation of property depends upon the civil authorities, which do not protect our discipline in Ireland.

Are not some of the canons so mixed together, that it is difficult to distinguish whether they are canons of faith or canons of discipline; and in the latter, whether they are canons of ecclesiastical discipline merely, or connected with matters temporal?—The Council of Trent has distinguished very clearly between the canons of faith, and the decrees of discipline; the matter of discipline is treated separately from that of faith, and is not expressed in the form of canons, but in the form of decrees, intitled *de Reformatione*; whereas the doctrine of faith is expounded apart in chapters, and in the canons subjoined, an anathema is always pronounced on the erroneous doctrine opposed to what the council teaches; however, it has happened in the decrees of councils, that some obscurity might exist, and a doubt arise, whether the doctrine was a doctrine of faith or not.

You are requested at your leisure, to supply to the Commissioners, a copy of the canons of faith, and the decrees of discipline of the Council of Trent, specifying which of them are in force in Ireland, and which not?—

[The Witness was informed he need not copy, but merely refer to the respective numbers or titles of the different canons and decrees.]

There are some decrees of the Council of Trent, as I mentioned, that would seem to interfere with temporal matters, and on account of those decrees, the French government declined publishing that council; now those decrees cannot interfere in any way with Ireland, because our church possesses no temporal property, and the municipal law does not protect the canon law in this country. In Catholic countries, the decrees might have a pernicious tendency to support the principle of the church interfering with temporalities. One of the decrees alluded to relates to duels, and declares that the lords who permit duelling shall forfeit their lands to the church, if they derive from her; otherwise to the supreme lord from whom they derive. Another relates to the protection of church property, and an excommunication is issued against all those who should attempt to seize on the goods of the church or of charitable institutions.

You do not mean to say, that those decrees are not received by the Roman Catholic church, but that in this country they are ineffectual and inapplicable?—I mean to state that this, at least seeming infringement on the rights of sovereigns, with regard to the disposal of property, excited a jealousy in Catholic countries where those decrees are not received; but with regard to this country, there can be no question, as our church is not protected by law, and possesses no temporalities.

In the profession of faith, to which your attention has been called, there is this passage, "I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general Councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the church;" in what way are we

to understand the words, "all other things delivered, defined, and declared," do they refer to matters of faith only, or matters both of faith and discipline?—They refer to matters of faith; because it is intended to be a profession of Catholic faith, and therefore requires our assent to nothing, but what is proposed as of faith.

To matters of faith only?—I conceive that part of the confession to apply to matters of faith only.

What is the difference between a matter defined, and one that is declared?—When there is question of a general Council, and a matter of faith, I do not conceive there is any difference between declared and defined; whether a council declares or defines a doctrine to be of faith, I consider synonymous.

And the same as to the expression *delivered*?—Yes, I think so; the different terms are used merely to give strength to the expression.

Do they not include matters of morals as well as matters of faith?—Yes, of course, matters of faith and morals.

Would you have the goodness to define the distinction between a matter of faith and morals, as laid down by any general Council?—By matters of faith we mean purely speculative matters, which are believed, and have no reference to practice; matters of morals are rules laid down for the regulation of human actions; the doctrine of the Trinity, for instance, is an object of faith, because it is purely speculative.

In reference to the bull that we were discussing upon the last day of examination, respecting marriage, we beg to direct your attention to the following passage; the Pope says, that the Polish bishop had mentioned, that he had been induced to grant a dispensation for the marriage of two Lutherans, "by the hope which the married couple themselves afforded him, that they would conform, as soon as possible, to the Catholic faith, which if they did not perform within due time, that he had the power of obliging them, by preventing them from cohabiting;" we should wish to know, whether you consider it a part of the canon law in Ireland, that where two Roman Catholics have married, and one of them afterwards conforms to the Established Church, that there is any power in the Roman Catholic clergy of this country to prevent their cohabiting together afterwards?—There is no power invested in our clergy, but spiritual power; the power referred to in the bull may have been temporal, because Poland is a Catholic country. When there is a sufficient cause, a bishop may order a separation of the married pair; but he has no coercive power, unless where the civil authority lends it.

The present question is, whether, by the canon law of the Roman Catholic church, as you understand it in Ireland, the Roman Catholic clergy in this country are at liberty to separate a married couple in a case where both of them originally were Roman Catholics, but one of them has subsequently conformed; have they the power to separate them *de mensa et thoro*?—That would not be considered a sufficient cause in our church for separating a married couple, *quoad thorum et mensam*; so long as the consort, whatever faith he or she may profess, consents to cohabit peaceably, and without scandal, no dissolution would be ordered, *quoad thorum et mensam*, merely on account of a difference of faith. In the case proposed, however, the wife might claim a permission to separate from her husband, which could not be withheld from her if she insisted.

Suppose a Roman Catholic husband, married to a Roman Catholic wife, has conformed lately to the Protestant religion, is there any case in which it would be proper for the Roman Catholic clergy to enjoin it, as a matter of spiritual duty to his wife, no longer to cohabit with him on account of his having conformed to the Established Church?—There is one case; if he will not consent to live peaceably and charitably with her, and seeks to compel her to abandon her faith, in such case we should consider it expedient she should separate from him, agreeably to the advice of the Apostle, "Si infidelis discedit, discedat—non enim frater vel soror hujusmodi subjectus est servituti." The case the Apostle contemplates is where an infidel happened to be married to a Christian, and would not cohabit peaceably and charitably, but harassed, and endeavoured to induce the christian party to embrace infidelity—in that case the Apostle declares the Christian may withdraw to preserve the faith; on the same ground, I consider that if, in the case proposed, the husband endeavoured to pervert the wife, she ought to withdraw from him.

The present question is, not as to the right of the wife to separate from the husband in the case put, but whether the Roman Catholic church would feel it right to enjoin it as a matter of duty, under the pains of spiritual censures, to separate from her husband in any and what case?—The spiritual director of the female in question, would feel it his duty to recommend to her to withdraw from temptation and danger.

That is, to separate from the husband, and not to live with him?—Yes, if the husband did not let her live in peace, or used undue means to pervert her, or to prevent her from exercising the duties of her religion.

Under those circumstances, must not the spiritual director himself be the judge as to what were to be considered as undue means?—Certainly, in the tribunal of conscience.

Would not that be an interference with the civil rights of the husband?—I think not; it is the duty of a spiritual director to recommend to the christian, who applies to him for his advice, what he considers to be the law of the gospel. The husband has no reason to complain of a violation of his civil rights, which do not give him a power over the faith of his wife.

Would the husband in the case put, have any opportunity of making his own statement as to what he has done?—The case before us, would, in this country, commonly belong to the "*forum internum*." A female comes and makes a statement to her spiritual director;

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according to the statement made, he gives his advice how to act; if she has made an erroneous statement, that is not his fault.*

But does not that amount to this, that spiritual influence would, in the case put, lead to a separation of the husband and his wife?—I mentioned before, that if, in such a case, the husband suffered any inconvenience, it is to be attributed to himself, because it is supposed from the statement, that he has acted improperly, by using undue influence to seduce his wife from her faith.

Would the recommendation which you say would be given by the spiritual director to the woman, be in the shape of an injunction; would it be under pain of any spiritual censure, in case she should happen to continue living with her husband?—Not of any spiritual censure.

Would it be left perfectly to the option of the woman, whether she would comply or not, meaning by compliance, whether she would leave her husband?—I consider that a spiritual director, in such case, would recommend what he considered under existing circumstances to be her duty; if he conceived from her statement that she ran the risk of perversion, he would enjoin her as a duty to withdraw from the temptation; as to spiritual censures he could inflict none; they are inflicted only for heinous sins, notorious or proved juridically; however, if from her statement he apprehended that she could not persevere in cohabiting with her husband without an imminent risk of perversion, he would feel it his duty to refuse her sacraments, as he would to any person who voluntarily perseveres in what we call a proximate occasion of sinning; such persons are not admitted to sacraments until they withdraw from the occasion; on this ground, that he who voluntarily remains in a state of temptation actually sins by violating the express words of holy scripture "*qui amat periculum peribit in eo.*"

But is not the practical consequence of this a very serious interference with respect to the civil rights of the husband, namely, the taking away his wife?—I think not, because he is the unjust cause of any consequences that may follow; he has to blame the gospel, and not the director, who merely points out the moral duty, and acts as a wise dispenser of the divine mysteries.

But it appears that the matter of injustice is decided upon by a tribunal to which the husband has no access, namely, the spiritual director of his wife?—The spiritual director gives his advice only to persons who voluntarily submit to that tribunal—he is lawfully constituted judge in it by a power received from above; when he prudently applies the law of the gospel, he is not accountable for the consequences that may follow to men, not from his advice, but from their own perverseness.

Are you aware that according to the principles of the Established Church, cruelty on the part of the husband is a legitimate ground for the wife withdrawing from him?—I do not know precisely the law of the Established Church on the subject, but I consider that it is a reasonable ground, according to every law, divine and human, for separation *quoad thorum et mensam*.

Do not your answers to the former questions come to this, that the mere circumstance of the husband being of a different religion to the wife, is not of itself sufficient cause for the wife leaving him, but if cruelty shall be practised towards her, for the purpose of inducing her to change her religion, *that* would be a reason in the sight of God for leaving him?—That is the purport of my answers.

Is there not however still this most important difference, that in a proceeding of divorce before the ecclesiastical court, known to the laws of this country, the husband has the means of being heard, and the fact of cruelty must be established by evidence, but in the other case the husband has no opportunity of being heard, and a spiritual director, who is the judge upon the occasion, exercises a purely arbitrary discretion on the view which he takes of the statement made to him by the wife?—In the case mentioned, I stated that the spiritual director merely gives his advice to the female who consults him, according to the statement which she lays before him; he does not prevent her from applying to the tribunal which the law of the land may point out for a divorce, but tells her what he considers her spiritual duty. I consider that in every christian persuasion, in every christian sect, it must be allowed that it is the duty of the minister of the gospel to advise the faithful who consult him, and to recommend to them what he conceives to be their spiritual duty; this cannot be considered as an interference with the tribunals established by the law of the land which looks to temporal objects; he merely points out the spiritual duty, without any wish or power to coerce.

Is not his advice and recommendation enforced by the prospect of his denying the sacrament of the church to the woman, if she does not follow that advice?—It is his duty to do so; it is his duty to deny sacraments to all whom he considers unworthy of them. As long as the female, in the case proposed, freely and voluntarily remains in the immediate and proximate danger of sinning, he must consider her unworthy of sacraments. For as I have mentioned, the gospel says that he who exposes himself willingly to the danger of sin, actually sins. He must therefore consider her in the state of sin as long as she willingly exposes herself to the danger of sinning, and therefore unworthy of sacraments.

Do

[Subsequently added by the Witness.]

* But it would be his duty to impress on the wife her obligation of cohabiting with her husband, from which necessity alone could exempt her. If the case was notorious, and the complaint lodged publicly before the competent authority, the bishop for instance, it would be examined and decided *juxta allegata et probata*; but the submission of the husband to such decision would be purely voluntary, as we possess no coercive power.

Do you not think that advice confirmed with such a penalty, and liable to be enforced in the manner stated, differs much from what is ordinarily called advice?—No, as far as it is an advice; the minister of the gospel alone can dispense sacraments, being appointed by God the dispenser of them; any layman, any prudent layman, under the same circumstances, I am sure would give the same advice, for it is founded in reason and common sense; but the priest will moreover judge when he is to give, and when to withhold the sacraments, according to the words of the Apostle, “*Sic nos existimet homo, ut ministri Christi, et dispensatores mysteriorum Dei.*”

Do you conceive that it can be said to interfere with civil rights, if advice be given to persons to resist the gross abuse of any civil right?—Not with propriety.

If therefore the husband has a civil right to the society of his wife, but that he so exercises that civil right as to make the exercise of it amount to cruelty, then you consider that the wife is not bound to give him her society?—I think not by our law, nor by the law of nature.

Supposing, however, the facts stated by the woman to her spiritual director, should not warrant any apprehension of cruelty on the part of the husband, but merely warrant a suspicion, that she might be induced by affection and respect to her husband, to follow his example of conforming to the Established Church, would you in that case consider that it would be right to give her the advice you have mentioned to withdraw from the society of her husband?—I should consider, weighing all circumstances, were I the spiritual director, whether she was or was not in imminent danger of perversion; if I saw she was, I should tell her it was her duty to withdraw from that proximate occasion of losing her faith; but if the danger appeared to be remote, I would recommend her to act prudently, to endeavour to secure the affection of her husband, and to prevail on him to let her live peaceably in the exercise of her own religion. If she succeeded in reconciling her husband, I should advise and enjoin her to continue to cohabit with him as in duty bound.

The Commissioners now beg to call your attention to another bull intitled, “Concerning the estates of the churches which had been once in the possession of infidels, and afterwards fell into the hands of the christians,” issued by Pope Benedict XIV., in the year 1752, and addressed to the secretary of the Sacred Congregation de Propaganda Fide; the whole of this bull appears to be a careful exposition of the canon law upon this subject; the Pope declaring in the third section, that “We have spent considerable time in examining and weighing the matter carefully, and we have now at length determined to reduce to writing our decision concerning this matter, which may produce effects of great moment;” the sections to which we beg now immediately to call your attention are, the 4th, the 22d, and the 23d, which are as follows: § 4. “No one doubts that whatever of an enemy’s property is taken in a *just* war, passes over into the dominion of the conqueror, the moveables into the power of him who first takes possession of them, whilst the immoveables fall under the dominion of the sovereign prince who carried on the war, that he may indemnify himself for the expenses of the war; sometimes also, in order that he may acquire greater strength for defence, and that he may protect himself from future contingencies. Sylvius in 2. 2. quæst. 40. art. 1. quæsit. 6. conclus. 6. and conclus. 7. Covarruvias in. 2. part. Relect. Regul. Possessor Malæ fidei. § 11. sub. num. 6. In like manner it is beyond dispute, that whatever is taken in an *unjust* war ought all to be restored, as taking possession of property under such circumstances is nothing else but rapine in set form. So teaches S. Thomas 2. 2. quæst. 66. art. 8. ad primum. His words are, *Circa quædam distinguendum est quia si illi, qui deprædantur hostes habeant bellum justum, ea, quæ per violentiam in bello acquirunt, eorum efficiuntur; et hoc non habet rationem rapinæ; unde nec ad restitutionem tenentur, &c. Si verò illi, qui prædam accipiunt, habeant bellum injustum, rapinam committunt, et ad restitutionem tenentur.* Striking examples may be found among the old Romans, who, when they acknowledged the injustice of the undertaken war, promptly restored whatever they had taken away, and with the greatest punctuality repaired whatever losses they had caused in the course of the war to the subdued and vanquished states. These examples may be found in Livy’s History; two of such a description are related by Valerius Maximus, the one regarding the Falisci, who had been subdued by Quintus Lutatius, the other respecting the Camarini, who had been vanquished by Publius Claudius and dispersed through the entire globe. *Cum Publius Claudius Camarinos ductu atque auspiciis suis captos, animadvertibat; tamen quia parum liquida fide id gestum ab Imperatore videbatur; (Senatus) maxima cura conquisitos redemit, iisque habitandi gratia locum in Aventino assignavit, et prædia restituit, &c. justitiæque promptissimo tenore effecit ut exitio suo lætari possent, quia sic renati erant.*” § 22. “Wherefore we think that we by no means contravene the decrees of the year 1630, if we assert, that the opinion is well founded which attributes to the owner of immoveables the right of recovering his property, without any restitution of price, together with all the produce thence derived from the person, who, by paying down his money has purchased it from the invaders, for such a decision is required by the nature of the unjust war in which such property had been seized; such is warranted by the opinion of those authors who most clearly show, that the man who doubts or suspects that he purchases stolen property, cannot afterwards demand back from the owner the price which he has paid to the thief; *a fraudulent buyer, if he buy a thing which he either knew or doubted or suspected to be stolen, cannot demand back the price of it from the owner which he paid to the thief who sold it, since for such a demand he has no just title;* such are the words of Sylvius in 2. 2. S. Thomæ quæst. 62. quæsit. 6. art. 6. Conclus. 3. page 631. of the last Antwerp edition; such a decision is warranted by the general opinion of those who lay it down, that even he who without any fraudulent intent has purchased,

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chased, either from the thief himself or from another, a thing stolen, is bound to restore the same to the owner, nor can he demand back from him the price paid; this is to be seen in *Sanchez in summa lib. 2. cap. 23. num. 2. and in Borcacin, tom. 2. de restitutione in genere disput. 1. quæst. 2. punct. 1. proposit. 1. num. 4.* This same deduction is made from the rule which the higher tribunals follow, by whose authority in truth it is decided, that the immoveable property of the churches, which has been seized on by heretics, as soon as it has escaped from their hands, returns by right to the churches to which it belonged; as may be seen in *Decisionibus Herbipolen Monasterii, 10 Junii 1707, and 17 ejusdem mensis coram bon. mem. Caffarellio Confirmatis indecis. 562. num. 1. tom. 5. Coram bon. mem. Lancelta Decano.* So it is prescribed by the celebrated text of Innocent 3. in cap. *Sæpe de restitutione spoliatorum.* For whereas the civil law had granted the benefit of the interdict, *unde vi*, or of restitution only against him who had driven another from possession by force, and against his universal heir, as is stated in *Lex. 1. § ult. and Lex. 2. ff. Unde vi*, but by no means against him into whose possession a thing taken away fraudulently had come, as appears, *ex L. 7. ff. eod. tit.*—although in buying it, he had not been ignorant that the thing was fraudulently acquired; and that for this reason, because the interdict *unde vi* had been directly proposed against him who had offered violence, *unde tu illum vi dejecisti.* That great Pontiff did not consider this disposition of the civil law sufficiently safe, and therefore he decreed that the remedy of the principle *unde vi*, should hold good also against him who had not indeed committed the plunder, but had purchased from the plunderer a thing which he well knew belonged to another, and had been fraudulently taken. *Notwithstanding the rigour of the civil law, we ordain, that if any one shall for the future, knowingly receive such property, since he succeeds, as it were, to the defective title of the plunderer, &c. let relief be afforded against the possessor, and against such plunderer, by the benefit of restitution;* and the following reason he has adduced for his decree, because there is a wide difference *as to the danger of the soul, between unjustly detaining or invading what belongs to another.* This, in fine, the adage of canon law requires, which is in *Can. Rapinam, 14. quæst. 5,* where the following passage occurs: *To purchase plunder is not lawful, unless with the intention of restoring it to the person from whom it was taken (23.)* But if what has been hitherto said hold good in the case of those who have purchased lands seized by unjust invaders, and if they are bound to restore them, not receiving back the price—by what plea will those others be able to sustain themselves, who, as the Archbishop of Antivari states, have themselves fraudulently invaded, and taking advantage of the proximity or vicinity, have usurped the lands and farms belonging to the churches and monasteries? How will they be able to free themselves from the obligation of restitution to which they are manifestly bound? The civil laws by no means admit long continued possession in stolen property, in consequence of fraud. But when a question arose among the old lawyers, whether theft held good in moveable goods only, or in immoveables also; and when the opinion of those prevailed, who asserted that theft was to be understood only of moveables; then going further, they agreed to this, that if any one, without violence, though fraudulently, had usurped possession of any immoveable property, he could not make such property his own by long use (*usucapione*), though another, however, who might have received that property fairly from him could do so, as may be seen in *L. furtum 37. § 1. and in L. sequ. ff. de Usucap.* and in the Institutions of Justinian, under the same title (*eodem titulo.*) But neither does the excessive laxity of the writers on civil law stop here, who, to establish the right of possession (*usucapionis*) deemed it sufficient that purity of intention (*bonam fidem*) existed when possession was first obtained, totally regardless whether fraud (*mala fides*) had subsequently supervened; as may be seen in *L. 48. §. 1. ff. de acquirendo rerum dominio et in L. unic. C. de Usucap.* But the sacred canons, regarding nothing else than justice, and the salvation of souls, have exploded so many useless subtleties, determining that no prescriptive right was established, unless integrity (*bona fides*) accompany the beginning, the middle, and the end of the possession. *Since every thing which is not of integrity (ex fide) is a sin, we define, by the decision of synod, that no prescription, whether canonical or civil, can hold good without integrity (bona fide); as in general every constitution and usage is to be amended which cannot be observed without mortal sin. Whence it is necessary, that he who prescribes, should at no period be conscious that the property belonged to another. Such are the words of Innocent III. in his last chapter on Prescriptions.* But this integrity (*bona fides*) most certainly cannot be admitted in the case of any of those now under consideration, since it is incredible, that in the entire course of their asserted possession, they could have had no knowledge that the property seized belonged to the church.” The question is, would it not follow, that the Roman Catholic church retains, through all times, a right to any landed or immoveable property which she may have lost in an unjust war?—I must beg to observe, in the first place, that Roman Catholics do not consider themselves bound to vindicate all the decisions of Popes. I have had occasion to state in my answers to former questions, that the decisions of Popes, in particular cases, are not at all considered as doctrines of faith, or rules of morals, by the Roman Catholic church, or as binding on Roman Catholics in general. In order to corroborate the answers I have already given, I will beg to read a short quotation from Veron’s Rule of Faith, which I have stated to be generally received by Roman Catholics, as a concise and accurate statement of Catholic doctrine. “All Catholics agree, that the Pope, as Pope, with his council, and even with a general Council, may err in particular controversies of fact, which must depend on the information and testimonies of men.”*

I beg

* “Conveniunt omnes Catholici posse pontificem etiam ut pontificem et cum suo cœtû consiliariorum vel cum generali concilio, errare in controversiis facti particularibus, quæ ex informatione, testimoniisque hominum præcipuè pendent.” Page 372. section 12.

I beg further to state, that the Pope, in the rescript now under consideration, does not give any decision, but states, that he thinks it prudent to abstain from giving any decisive judgment, and merely delivers his opinion on the matter, as appears from these words:—"This is what moves us to resolve, until we are better informed, not to come to a determination on the instructions to be given to the Archbishops of Antibaris."* Hence, I conceive, no inference whatsoever can be drawn from the rescript before us, as it is a mere opinion advanced by the Pope, and not a decisive judgment. From the whole discussion of the question given by the Pope, one thing appears evident, that he supposes that ecclesiastical property is transferable on the same grounds as any other property. For the whole discussion, as given by the Pope, would be applicable to any property whatsoever as well as to church property. In this respect, I would beg leave to oppose the Pope's doctrine, as here delivered, and also the doctrine of our canon law, to that of a celebrated Protestant divine, Hooker, who may be supposed to deliver the sentiments of his church on the subject of church property. Hooker expressly declares, that the dominion of it resides in God alone, and that there is no earthly power can interfere with it. The passage to which I refer, is as follows:—Book 7, page 344, octavo edition. "First, That in goods and livings of the church none hath propriety but God himself. Secondly, That the honour which the clergy therein hath is to be, as it were, God's receivers; the honour of prelates to be as chief and principal receivers. Thirdly, That from him they have right not only to receive but also to use such goods; the lower sort in smaller, and the higher in larger measure. Fourthly, That in case they be thought, yea or found to abuse the same, yet may not such honour be therefore lawfully taken from them, and be given away unto persons of other calling. Possessions, lands and livings spiritual, and wealth of the clergy, the goods of the church, are in such sort the Lord's own, that man can challenge no propriety in them, as they are not the owners; all things are His, and that from him they have their being; 'My corn, and my wine and mine oil, saith the Lord.'—And again, in page 349, concerning goods of this nature, "Goods, whereof when we speak, we can term them τὰ τῷ Θεῷ αφιερωθέντα, the goods are consecrated unto God, and as Tertullian spoke, *deposita pietatis*, things which piety and devotion hath laid up, as it were, in the bosom of God: touching such goods, the law civil, following the mere light of nature, defineth them to be no man's; because no mortal man, or community of men, hath right of propriety in them."—I would now beg leave to compare with this doctrine, that laid down by our canonists on the origin and nature of church property. The work to which I am about to refer is one of those on canon law, that are supposed to favour most the Pope's power. The title of the work is "Joannes Devoti. &c. Institutionum Canoniarum." In tome the second, page 440, he thus lays down the origin of church property. "When nations began to behold the light of religion, the consequence was, that the church which the heathens had reckoned among prohibited corporations, and therefore incapable of receiving gifts or bequests, began to be considered by the civil laws, as a society the most holy, and the most agreeable to every law; why therefore ought it not (that is to say the church) to enjoy the privileges of societies which have been approved by the laws, and in virtue of which privileges it was lawful for them to acquire property, either by contract among the living, or by the testaments of the dead? wherefore the civil laws acknowledged this right in the church, and sanctioned it, so that the church could acquire property like any other corporation in the state."† I will also beg to add a quotation from another approved canonist. It is the Class Book of the University of Salamanca on canon law; the name of the author is Dominicus Cavallarius, tom. 4. part 2d. chap. 42. sect. 4th. page 145. On the just cause of alienating Church Property: "For though the alienation of church property, if prohibited, notwithstanding, for just causes, and on lawful conditions, the canons permit such transfer to be made. For church property is not in its nature placed out of the sphere of commerce, nor is its alienation, intrinsically from its nature, prohibited; it is only prohibited to be alienated in ordinary cases, and where there is no just cause of alienation—three just causes of alienation are commonly reckoned, that is, necessity, piety, and utility; which causes are set forth in different parts of the canon law. And necessity indeed causes that church property may be alienated; thus, if the church be oppressed with debt which it cannot pay from its annual fruits. On this title, when bishops, as feoffees, were compelled to succour emperors and kings, ecclesiastical property was then given in fee to soldiers, and also in great emergencies of the state, on whose safety the welfare of the church depends, the property of the church was often disposed of to relieve the state."‡ The same author in page 146, states the conditions necessary for the lawful transfer of church property in the following words: "Wherefore whenever any church property is to be alienated, a chapter is called, according to custom, in which

* Hoc illud est quod animum nostrum commovet nihil nos statuere de instructionibus circa hæc Antib. Archiep. Communicandis. Section 25.

† § 5. Scilicet ut Gentes Christianæ religionis lucem aspicere cœperunt, consequens erat ut ecclesia quam Ethnici inter vetita collegia recensebant et ideo nihil ei donari aut testamento relinqui sinebant civilibus quoque legibus sanctissima et omni jure instituta societas haberetur. Cur igitur frui non debebat juribus societatum quæ legibus probatæ erant quibus aut per contractum inter vivos aut per testamentum quidquid acquirere licebat. Itaque civiles leges hoc jus ecclesiæ agnoverunt et confirmarunt.

‡ "§ IV. Quamvis autem rerum ecclesiasticarum alienationes interdictæ sint, tamen ex justa causa et legitimis sollemnibus eas fieri leges et canones permittunt. Nec enim res ecclesiasticæ natura sua sunt extra commercium ut earum alienatio intrinsecus vetetur; tantum vetantur alienari in casibus ordinariis, ubi nulla justa causa suadet alienationem. Justæ autem alienationis causæ tres recensentur necessitas,

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which, in the first place, the lawful cause of alienation is discussed, then the consent of the members is called for, which is to be reckoned by a majority. The deliberation and the consent given is reduced to writing, which document all do subscribe; to this must be added the sanction of the bishop, or of the prelate of regulars, if there be question of an exempt monastery; if there be question of alienating the property of a church, which is not a corporation, the usage then is, that the transfer be made on the inquisition, and by the decree of the bishop alone; but however this mode of alienation was abrogated by a decree of Paul II., by which it was ordered, that no transfer of ecclesiastical property, or property belonging to holy places, should be made, without consulting the Roman pontiff; which law is received among us," (that is in Italy, the author being a Neapolitan,) "but it is not so in other Christian countries."* By Christian provinces he alludes to France, Belgium, and other places, where the bull of Paul II. was never received; the inference I wish to draw from the whole of this statement is, that according to the doctrine of our canon law, our church property is placed exactly in the same predicament as any other property, with this exception, that by the municipal laws of different countries, church property enjoys certain immunities, and is not always transferable on the same conditions, and on the same terms as lay property; however, the principle that it is transferable by law is admitted by all our canonists, and is also supposed by the Pope in the discussion before us. For as I have already mentioned, the principles advanced in this rescript would be equally applicable to every other property whatsoever, as well as to church property. The Pope thinks, but does not decide, that the inhabitants of Antibaris, in the circumstances stated, did not acquire a title to the church property which they possessed. The reasons he advances are, because the Turks obtained possession of said property in an unjust war, and he lays down as a principle, equally applicable to lay property, that an unjust war cannot give a title to property. The Turks always continued the unlawful possessors of the property of Albania, because this government, at the period in which the rescript was issued, was not recognised by the Pope, or by any Christian power then existing. For at that time the different Christian powers waged perpetual war against the Turks, so that the Pope had a right to consider the Turkish government in Albania an intrusive government. Hence, as the Turkish government did not possess any real title to the church property which it had seized, it could not convey a just title to those who purchased it from them. The inhabitants of Antibaris, therefore, who purchased the church property from the Turks, were possessors *malâ fide*, because they were aware that the Turkish government was an intrusive government, and not recognised by any Christian prince, and consequently could not convey a just title to them. Another circumstance which proves they were possessors *malâ fide*, is, that the Bishop of Antibaris states, that they themselves entertained scruples with regard to their title to the property in question. As therefore a doubt was entertained by them respecting the validity of their title, they must have been possessors *malâ fide*; hence the Pope infers, that prescription could not take place, because according to the canon law, to constitute valid prescription *bona fides* is required. Now from all this it is clear, that the Pope weighed the question before him, relative to church property, in the very same manner as any juris-consult, or lawyer, would examine a question relative to property, or validity of title, that might be laid before him; the Pope's whole discussion supposes that the inhabitants of Antibaris might have acquired a title to the church property in question, in the same manner as they might have acquired a title to any other property that might fall into their hands, and he denies their title only because it was not founded on any solid basis or principle, and not because the property in question happened to belong to the church.

You have stated that the Pope in the passage in the bull in question, expressed only an opinion, as contradistinguished from a sentence, was it not an opinion on which the Bishop of Antibaris was to act, and so intended by the Pope?—The Pope leaves it to the prudence of the Archbishop of Antibaris, to act in the case as he might judge most prudent.

The passage quoted by you from Veron's Rule of Faith, seems to be confined to a controversy of fact; but in the passages read to you from the bull, there seems to be no controversy of a fact, but an exposition of the principles of canon law?—There is question of a particular fact, which depends, as Veron mentions, on the information and testimony of man; the question regards the purchase and sale of property, and therefore relates to a fact, clothed with all its circumstances.

The question appears not to be as to what the decision of the Pope was in the particular case in question, but whether the principles of canon law which are laid down in the passages

pietas et utilitas, quæ variis legum et canonum textibus proponuntur. Et necessitas quidem facit ut res ecclesiarum possint alienari, veluti si ære alieno prematur ecclesia, nec possit ex fructibus satisfieri. Quo nomine ubi episcopi ratione feudorum adigebantur ad militiam imperatori et regibus exhibendam bona ecclesiastica militibus dabantur in feudum. Et similiter in magna reipublicæ necessitate in cujus incolumitate ecclesiæ salus continetur, ad sublevandam rempublicam sæpe bona ecclesiarum distracta sunt."

* "Itaque ubi res aliqua alienda est, de more indicitur capitulum, in quo ante omnia, de legitima causa alienationis tractatur, inde exquiritur consensus, qui ex majori parte censetur. Tractatus et consensus reducitur in scripturam, cui omnes subscribere debebant. Quibus omnibus antistitis accedit auctoritas, seu prælati regularibus, si monasterium exemptum est. Quod si alienanda sit res ecclesiæ, quæ collegio destituitur, usu receptum est ut unius episcopi inquisitione et decreto alienatio concedatur. Hæc autem sollemnitas abrogata e decretali Pauli II. quâ statutum, ut rerum ecclesiasticarum et locorum piorum alienationes inconsulto Romano Pontifice non fierent. Quod quidem jus apud nos receptum est secus in aliis Christianis provinciis."

passages of the bull that have been read to you, are really the principles of the canon law or not?—Taking the question in the general, it is a question of fact; and I beg to observe, that the Pope does not ground his opinion upon the principles of canon law alone, but upon the general principles of civil jurisprudence, natural law, and the laws of nations. He quotes the antient Roman law, he quotes Grotius, he quotes the civil law, and on all these together, he grounds his opinion; so that he discusses the question as a lawyer would a similar one laid before him relating to property. If the Pope had been of opinion that ecclesiastical property could not be at all transferred, or could not be transferred even without his approbation, he might have solved the question at once, by declaring that the inhabitants of Antibaris had acquired no title, because the see of Rome had never given its sanction. But as he enters into a laboured discussion upon the subject, he supposes that a title might be acquired to church property in the same manner as to any other. In the conclusion, he gives it as his opinion, that the inhabitants of Antibaris did not acquire a title, because they did not possess their property by right of conquest, nor by the transfer of a lawful government, nor by the consent of the owners, nor by prescription, which, I believe, are the only modes of acquiring a title to any property.

Appendix, N° 31.

Examination of
Rev.
N. Slevin, D. D.
4 December 1826.

Appendix, N° 32.

Further Examination of the Reverend Nicholas Slevin, D. D.

Tuesday, 5th December 1826.

ARE there any of the principles laid down in the bull under discussion by the Pope, in the three sections read to you on a former examination, which you conceive not to be the canon law of Ireland, nor to be principles in any manner binding on the conduct of Roman Catholics in Ireland; and if so, the Commissioners would request you to state the particular principles which you conceive not so to apply in Ireland?—I consider that the abstract principles of natural justice set down in the rescript before us, are not only applicable to Ireland, but to all countries; with regard to the principles of canon law to which the Pope alludes, they are few, and confined to the following: First, the canon law exempting church property from the evils consequent on war; secondly, the canon law regarding restitution in cases of theft; and thirdly, that which establishes the conditions of prescription. The author of the rescript seems to confess that the canon law exempting church property from the calamities attendant on war, is already obsolete, and therefore, is not binding in any country. With regard to the canon law relating to restitution and prescription, a general proposition has been established, that the canon laws relating to property, or temporalities of any kind, are binding in any country, no further than they are sanctioned by the municipal laws of that country. In all Catholic countries, the canon law binding in that country is sanctioned by the municipal law of the country; and the ecclesiastical tribunals are authorised and sanctioned by the state; the church property enjoys immunities in all those countries, and the ecclesiastical courts alone take cognizance of causes relating to it. In the ecclesiastical courts established by law, cases are decided according to the canon law; but in countries where the canon law is not supported by the municipal law, nor the ecclesiastical tribunals authorised by law, nor the immunities of the church sanctioned, all canon laws relating to property can have no application at all. This I conceive to be the state of this country with regard to Roman Catholics; therefore any thing to be found in the bull before us, or indeed in the whole body of the canon law relating to property, can have no application whatever in this country, in which the property of the Roman Catholic church is not acknowledged, and her ecclesiastical courts are not sanctioned by law, nor her canon law received. I recollect to have read in Blackstone's Commentaries*, that the canon law, in general, is binding by the laws of this country, except in the cases in which it may have been modified by occasional Acts of Parliament; however, the canon law, thus sanctioned by the English laws, can only apply to the Protestant church, which is the only church to which the law gives civil rights as a corporate body.

Appendix, N° 32.

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Pray observe, that the question discussed by the rescript is not as to the enforcement of the canon law in any country, so long as that country continues in the power of infidels or heretics, but as to the right on the part of the Roman Catholic church to assert her claim to any property which may have passed into their hands, whenever opportunity should offer, in the words of the bull, "that the immoveable property of the churches, which has been seized on by heretics, as soon as it escapes from their hands returns by right to the churches;" do you not collect that principle as being clearly laid down by the Pope?—The preceding question regarded in general all the principles laid down in the rescript, and my answer therefore related to those principles. With regard to the general bearing of the rescript, I do

* "At the dawn of the Reformation, in the reign of King Henry 8th, it was enacted in Parliament, that a review should be had of the canon law, and till such review should be made, all canons, constitutions, ordinances and synodals provincial being then already made, and not repugnant to the laws of the land, or the King's prerogative, should still be used and executed; and as no such review has yet been perfected, upon this statute now depends the authority of the canon law in England." Blackstone, V. I. p. 82. Here we find the Roman canon law received in the same manner as in Catholic countries, as the common law of the church, which is very worthy of remark.

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I do not at all conceive that it asserts a right in the Roman Catholic church to claim, at any period, church property that may have fallen into the hands of infidels or heretics, but merely to claim that property to which said infidels or heretics never acquired a just title; the whole tenor of the rescript admits the possibility of acquiring a title to church property, otherwise the whole discussion would be completely ludicrous. It merely denies that the purchasers of the church property, of which there is question in the rescript, ever acquired any title founded on equity to said property. In a preceding answer I have shown, that according to our doctrine of church property, a title may be acquired to it in the same manner as to any secular property; the question which the Pope discusses, is merely, whether in the case in question, the purchasers of church property acquired a real title or not; and this question, as I have often mentioned in preceding answers, the Pope discusses on the principles of natural justice, of the laws of nations, of civil law, as well as on those of canon law; the words quoted from the bull allude to church property unjustly seized by heretics, and to which the purchaser had not acquired a legal title. I have proved, I think to an evidence, that such a title can be acquired on our principles.

Does not the rescript make the justice of the acquisition of the property depend upon the justness of the war by which it was acquired?—The Pope, in the rescript, examines in what case war, or the right of conquest, gives a just title. He affirms that an unjust war cannot give a just title, but acknowledges that a just war can; he applies this principle to the case before him, and asserts, that the Turkish war was unjust, and therefore could not give a just title. Hence he concludes, that the Turks, who had obtained possession of the country by an unjust war, not having a title themselves, could not grant it to those who derived under them. But whilst he examines the right of the inhabitants of Antbaris on this title, he does not reject, nay, he admits and discusses, the other titles on which property may be acquired.

In a case where there might be a question as to the justice or injustice of the war, would the Pope, or the canon law, permit any other authority than the See of Rome itself to declare upon that question of justice?—The Pope, as one of the powers of Europe, would claim the right of forming a judgment on the justice or the injustice of a war. The Pope, as head of the Roman Catholic church, possessing in different countries of Europe civil rights, acknowledged by the laws of those countries, would also, in that capacity, claim a right of forming a judgment with regard to the justice of any war in which his rights might be involved.

Do you mean then, that he would claim as having a single vote upon the subject in common with other powers, or undertake to decide it for himself?—I consider the Pope could not reasonably claim any other right than that of a single vote, as one of the political powers of Europe, and also on the ground that he possesses, in different countries, a right of interference in the administration of church property as head of the church. I conceive he possesses no right of interference in political questions.

In one or two answers you have already given, you appear to be under the impression, that the conclusion at which the Pope comes in the rescript, is rather founded upon the civil than the canon law, we beg you to attend to the following passages in the sections that have been read to you; in one of them the words are, "That great Pontiff did not consider this disposition of the civil law sufficiently safe;" and the text goes on to point out, that he accordingly went beyond it in his own canon law. And again, in the 23d Section, the Pope censures what he terms the excessive laxity of the writers on the civil law on the point in question, and applauds the sacred canons in exploding so many subtleties, and regarding nothing else than justice and the salvation of souls. We beg you to reconsider your opinion and say, whether the Pope does not lay down his conclusion on the ground of the canon law, in contradistinction to the civil law?—In the 22d Section the Pope treats an incidental question regarding restitution in general; he points out the difference between the civil and the canon law, regarding restitution in the case of theft; the civil law, the Pope says, obliges only the thief and his heir to restitution, but does not bind those into whose hands the stolen property may have passed. The canon law, on the contrary, binds the possessor of stolen goods, whoever he may be, to restitution, whilst the property exists; he gives the preference to the canon law in this respect, as all moralists, and even civilians in general do, as being more consonant to the principles of equity; but however this law, thus quoted by the Pope, though it assists, does not lead to a conclusion on the general question. The other paragraph is in the 23d Section, where the Pope speaks of the conditions necessary for the acquirement of title by prescription; he compares the conditions required by the civil law with those required by the canon law; the civil law for prescription requires only *bona fides* in the commencement of the possession, and though the possessor should afterwards become a *malâ fide* one, still according to the civil law he might prescribe; whereas the canon law requires, that the possessor should not only enter *bonâ fide* on the possession, but continue so during the whole time required by law for prescription. In this respect also the Pope gives a preference to the canon law, as being more equitable; and moralists, as well as civilians, adopt this opinion, and amend the civil by the canon law; however, as I said before, this does not lead to a conclusion on the general question, which the Pope discusses on the principles of natural equity, as explained by the civil and canon law, and the most eminent writers on jurisprudence and ethics. The conditions of prescription depend entirely on the municipal laws of every country, because it is founded on that right which a government possesses of transferring property in all cases in which it is found necessary for the public good or safety. The canon law, regulating prescription, can bind only in the Pope's dominions, and in the countries where it has been adopted.

When

When you speak of a government do you not mean a lawful government?—I mean, of course, the lawful government of any country.

Is the present government of this country, or is it not, admitted by all Catholics to be a lawful government?—Most certainly; I consider a government is lawful when it obtains the general approbation, tacit or expressed, of the people, and is recognised by the neighbouring nations.

Do you not conceive that the transfer of the property formerly belonging to the Roman Catholic church, which has taken place, to the Protestant church, is or not now to be considered a lawful transfer?—I consider that it is now a lawful transfer, and has been such for many years; it would not be an easy matter to point out the period precisely when it became a lawful transfer; but I may state in general, that the transfer became lawful when the possessors of church property could not be molested in their possession, without disturbing the public peace and tranquillity, and the security of property in the country. We consider, indeed, that the spoliation of our church in the commencement, was unjust, but we also consider, that by lapse of years, like other usurpations, that also has been sanctified by time, and that time, or that period of time, is what I have already pointed out, that is, when the possessors could not be molested in the possession of it, without endangering the welfare and shaking the very foundation of the state.

Do you consider, that inasmuch as the property which formerly belonged to the Roman Catholic church, has been transferred for more than two centuries to the Protestant church, and as the Catholics have submitted to that transfer, and have sworn and do swear to maintain the settlement of property in this country, that the established church is now, to all intents and purposes, the legal owner of that property?—I consider that the present possessors of church property in Ireland, of whatever description they may be, have a just title to it on various grounds; first, on the ground of a lawful transfer made by the government of the country; for as I mentioned, though Catholics may consider the original transfer to have been unjust, still they all must and do allow, that in the course of time, the transfer sanctioned by the government became lawful, that is, when it became necessary for the public welfare to confirm the rights of the actual possessors of church property; secondly, on the ground that they have been *bonâ fide* possessors for all the time required by any law for prescription, even according to the pretensions of the court of Rome, which requires a hundred years. I consider they have possessed said property *bonâ fide*, because their right was founded on a title acquired from a lawful government, a title of whose validity they entertained no doubt; thirdly, on the principle that those who might be supposed to have any claim to it, have repeatedly, and in the most positive manner declared, that they freely cede any right which they might have or be thought to have to the same; this cession, or rather declaration, that they have no claim, is expressed in the oath of allegiance which is taken by the Catholics in general in this country, and in particular by many of our bishops and clergy, who never decline it when proposed to them; now those in this country who might be supposed to have any claim to the church property would be, according to the principles of canon law, the bishops and clergy of the country; then as they have renounced in the most positive manner, and even on oath, all such claims, it follows that the present possessors have a just title to that property, even on the ground of the express consent of those who might have any pretension to it. It therefore appears, that the present possessors of church property in Ireland, have a just title to the same, on all the principles laid down by the Pope, in the rescript before us; first, by lawful transfer made by the government; secondly, by lawful prescription; and thirdly, by the consent of those who might have any claim to it; those are the three principles on which the Pope discusses in the rescript, the right of the Antibarians.

The question remains how far those positions are reconcileable with the canon law; do you think they are reconcileable?—Most certainly they are perfectly reconcileable to the principles of canon law, as they are understood all over the Catholic world.

And with this rescript in particular?—Most assuredly; for, as I have repeatedly mentioned, they are the principles on which the Pope examines the title which the inhabitants of Antibaris might possess to the church property in question. For first, the Pope examines their title on the principle of war or right of conquest; he declares as his opinion that the purchasers at Antibaris did not acquire a title on this ground, because the war was unjust. Secondly, he examines their title on the ground of presumed assent on the part of the former owners; he gives it as his opinion, that such assent cannot be presumed, where there is question of immoveable property; and therefore, that the purchasers at Antibaris did not acquire a right on this ground of presumed assent. He again examines the title on the ground of dereliction; he declares as his opinion, that the property in question could not be considered as abandoned, and hence that the purchasers did not acquire a title on this ground; he also denies that they acquired a right by prescription, because they were not *bonâ fide* possessors; now on three of these grounds, as I have stated, the present holders of church property in Ireland hold their title; therefore, according to the principles set down or supposed by the Pope, in the rescript before us, the present possessors of church property in Ireland hold it by a just title.

When the Pope states in the rescript, that the persons from whom the property had been taken, did not give their assent; and when he states further, that they had not abandoned it, do you understand the converse as following, that if they had given their consent or had abandoned it, the transfer would have been lawful?—Undoubtedly; otherwise the reasoning of the rescript throughout would be puerile.

In the 25th Section there is a paragraph in it to this effect; "It is to be observed also, that Antibaris and the other cities of Albania, now under consideration, are placed under the

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temporal power of the Turks, whence the least which we could dread on the appearance of any disturbance, would be this, that a decree would come forth *uti possidetis, ita possideatis*, which would have no tendency to ease the consciences of individuals." Are we to conclude from thence, that if the Turkish government should issue a decree to that effect, that the power of the Pope as to the possession of those lands would be concluded by it, and no power in the see of Rome to interfere with the property over which the decree extended, would it give a legal right to the persons possessing the lands?—No; the Pope considered it would not be a legal right, the Turkish government being considered unlawful. The order, therefore, could not quiet the consciences of the possessors, because they could not flatter themselves to have acquired a legal right; it would, however, frustrate the Pope's recommendation of a just and equitable arrangement.

We beg you will consider the questions about to be put, as not meaning to enter into controversy with what may be your own particular opinion, but merely to inquire what are the positions of the Roman Catholic canon law on some points. Is it not a maxim of canon law, that no mere length of possession can give a title by prescription or otherwise against the church?—It is not; if it were, Benedict the 14th, one of the most enlightened men of the last century, would have been worse than an idiot to have composed such a rescript.

Have the goodness to state the rule upon the subject?—I have already mentioned, that the canon law requires for prescription *bona fides* during all the time of possession required by law; the time necessary for prescription, according to the canon law and civil law, that is, the Justinian law, is thirty years for civil property, and forty for ecclesiastical property; the court of Rome claims one hundred years; however, this is a pretension that is not admitted by canonists; some of them say that this pretension of the court of Rome is founded on a law of Justinian, who at one time, required a hundred years for prescription in ecclesiastical property, and afterwards changed the term to forty. But I must repeat, that this canon law, like every other that regards property, is founded on the civil, and can avail nothing where it is not confirmed by the municipal.

You will observe, that the Turks referred to in the bull in question, had been in possession of Antibarís for nearly two centuries, at the time when the Pope came to the conclusion that they had no title; are we to understand that forty years may give a right if the possession originated in *bona fide*, but neither two hundred years, nor a greater length of time, will give a right if it originated in injustice?—The possession may have originated in injustice, and *bona fides* might have commenced in the course of time. Those who possess *bona fide* during the time required by the canon law, will of course prescribe, if at the same time, all the other conditions required for prescription be fulfilled; a *malá fide* possessor can never prescribe, if he possessed 500 years, but he may acquire another title, grounded on the consent of the owner, the transfer of government, &c. I have already stated, that this canon law, requiring certain conditions for prescription, only prevails in those countries where it is sanctioned by the municipal, and in those ecclesiastical courts which are sanctioned by the state. With regard to the Turkish government in Albania, I have to observe, that though it had been long in possession, yet it was not recognized at the time in which this rescript was issued; it is well known, that the greater part of the Christian powers of Europe waged perpetual war against the Turks at that period, and until very lately, and therefore did not recognise them as the lawful governors of Albania; in the preface to the rescript it is also stated, that the Venetian government, to which Albania had formerly belonged, had never recognized the Turkish government of the country, but always contested the possession of it with them; the Venetian government is stated to have made an attempt to dispossess them in 1648, and also in 1717, therefore as late as 1717, the Turks were not the recognized lawful governors of the country; hence even after a lapse of so many years, the Pope, in the rescript before us, denies that the Turks had acquired a lawful title to the province of Albania, and consequently that they could convey a lawful title to any of the lands which they had taken possession of. The Pope however distinctly recognizes the general principle, that any person who possesses *bona fide* even church property during the time necessary, acquires a title by prescription. Still he had a right to deny, that the inhabitants of Antibarís, in the circumstances already mentioned, could acquire a title by prescription, because they were not *bona fide* possessors, even after such a lapse of time, knowing perfectly that they always derived under an unlawful government, and also entertaining scruples with regard to the validity of their title, as it appears from the statement of the Archbishop of Antibarís, as set forth in the beginning of the rescript in these words: "Whereas there are some of said possessors, who are not solicitous, and there are others who are desirous to free themselves from the stings of conscience, and to be absolved from the censures which they are aware have been pronounced against the detainers of church property."

But does not the bull place the whole question relating to Turks, or to heretics, exactly and expressly upon the same footing?—I consider that the reasoning of the Pope throughout this rescript is equally applicable to all sorts of persons or property, for it is a general principle, that no person can hold property justly without a title, and throughout the rescript the Pope only inquires whether the inhabitants of Antibarís had or had not acquired a just title, and therefore the reasoning of the Pope being founded on principles of natural equity, would be equally applicable to infidels, heretics, or Roman Catholics.

According to the principles of the canon law, is it possible for a heretic to acquire a just title to Roman Catholic ecclesiastical property?—Most certainly any person; an infidel may acquire it.

The question refers to a case in which possession commences adversely, and where possession is taken of it unjustly?—Even in a case of unjust possession, if in the course of

time

time he acquires a just title to the property; and this just title may be acquired by Turk, Jew, or Atheist, on different grounds, as I have already specified.

Suppose a person having forcibly got possession of church property, makes a settlement of it upon persons who, believing the grantor to be the lawful owner, enter upon it *bonâ fide*, and enjoy it, but who are heretics, would they gain under those circumstances a just title, they having enjoyed it for the proper period of limitation, *bonâ fide*, and under a lawful government?—If the prescription in the case before us be conformable in all things to the laws of the country, there is nothing in the canon law, which prevents or could prevent said possessor from acquiring a lawful title, whether a heretic or an infidel.

Does the Pope's rescript, in the present instance, make any distinction between the case of those who had the scruples of conscience referred to by the archbishop, and those to whom no such scruples occurred, or is not his opinion applicable equally to both in the whole matter?—The question proposed to the Pope generally regarded the church property transferred in Antibaris, and therefore the answer handles the question generally without distinguishing between *bonâ fide* or *malâ fide* possessors,—the Pope throughout the rescript mainly discusses the question, whether they had or had not acquired a legal title to the property they possessed; indeed as the government was evidently considered unjust by Christians, the Pope had a right to suppose they were not *bonâ fide* possessors.

We understood by a former answer, that if they had possessed by a supervening *bona fides*, the title would have been good; might not this have happened in the instance of these parties on whose behalf the bishop makes application?—According to the principles I have set forth, any one of them who held a *bonâ fide* possession, during the time required by law, would have acquired a just title. I conceive, that any persons who possessed *bonâ fide*, even in Albania, during all the time required by law, prescribed in conscience; but in law they must prove the *bona fides* by showing a *titulus coloratus*, which they had not. The Pope's reasoning supposes them not to have prescribed on the ground that they were *malâ fide* possessors, knowing the government to be unjust.

Is there any fact in the bull going to show that the persons holding did hold *bonâ fide*?—There is not; the part of the rescript alluded to merely states, that some of them were not solicitous about obtaining a sanction of their titles.

Are we to understand your answers to the former questions as coming to this, that according to the facts stated in the bull, regard being had to the character of the government, and the circumstances under which the property was acquired, the persons could not be considered as holding *bonâ fide*?—Just so; because they were aware that they had derived under an unjust government, which was not recognised by the Christian powers of Europe, who, at the period, were waging perpetual war against them.

At the same time does not the reasoning of the Pope apply to the case of heretics as well as to the case of the Turkish government?—I have already mentioned, that the Pope's reasoning is equally applicable to any possessors, whether heretics or Roman Catholics.

But on your own principles would it not follow, that the Turks were *bonâ fide* possessors of this property, and therefore that the Pope ought to have come to an opposite conclusion respecting them?—I may allow that the Turks conceived themselves to have a right to the property of the Province of Albania; and no inference can be drawn from thence, because in the rescript, there is question of the Christians and Catholics who derived under them.

Is not this conception on the part of the possessors, the very criterion which you have already suggested as constituting the *bona fides* necessary for prescription?—I have repeatedly stated, that *bona fides* is one of the conditions required by the canon law, and by natural equity for a legal prescription, but I did not state it was the only condition; there is another condition required for prescription, a *titulus coloratus*, which is an apparently just title; now the Turks had apparently no just title, having acquired it by an unjust invasion of the country, which was evidently an unjust title. There are other conditions also required for prescription, they are all contained in this verse: *Sit res apta, fides bona, titulus quoque justus, sit quoque possessor toto tempore legis*. But in the rescript there is not question of the Turks themselves, but of the Christians who derived under them.

When the question of claim of church property is not merely between an individual heretic and the Roman Catholic church, but between an heretical church and the Roman Catholic church, do you conceive that the principle of *bona fides* can apply to the possession by the heretical church of ecclesiastical property, which formerly belonged to the Roman Catholic church. Pray recollect this passage in the 23d section of the bull; “but this *bona fides* most certainly cannot be admitted in the case of any of those now under consideration, since it is incredible, that in the entire course of their asserted possession, they could have had no knowledge of the property seized belonging to the church?”—The principles upon which prescription is founded do not depend upon the quality of the possessors. They are applicable to all possessors of whatever denomination or character; if, therefore, any corporate body, sanctioned by law, whether it be an heretical church or a Jewish synagogue, fulfils the conditions required for a legal prescription, it of course acquires a right founded upon that title. The passage quoted goes to prove they were *malâ fide* possessors, because they must, from the nature of it, have learnt that the property belonged to the church. It by no means asserts that church property cannot be prescribed, which would make the whole discussion absurd and ludicrous.

The question still is, whether you consider that the heretical church can comply with the condition stated in the rules you have set forth?—I have already stated distinctly, that the prescription does not depend on the quality of the person; therefore an heretical person, or an heretical church, or any other person, or any number of persons, that may form a

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corporate body, may fulfil the conditions, and if they do, the title is valid; but the question proceeds upon a false presumption repeatedly denied, that the church or the canon law, can in any case give a title by prescription, unless where it is supported by the municipal law of the country. I have frequently, in many answers, set forth, that the church has no right, in any case, to interfere with property, or transfer dominion, unless so far as it receives that power from the municipal law of the country. The church at one time possessed such power universally, and it was then those canon laws were enacted; they continued in the code after that order of things ceased, and the Justinian code was no longer that of all christendom.

You have referred, in a former answer, to the oath of allegiance as we understood it, taken by the Irish Roman Catholic bishops, as constituting one of the securities to the church property of this country; without questioning the force of the observation, so far as it may relate to any individual who may have taken such an oath, we would beg to direct your attention to what we find in the canon law upon the subject: we find in the decretals of Gregory the Ninth, book 2, title 24, chapter 2, these words, "*Non valet juramentum prestitum a prelato de non repetendis rebus ecclesiæ. Vel sic: ab juramento meticoloso fit absolutio per judicem ecclesiasticum*," which we should thus translate: "An oath taken by a prelate, not to seek to recover the goods of the church is not valid;" or thus, "absolution is given from an oath taken under the influence of fear by the ecclesiastical judge?"—In order to explain the preceding words, which are nothing more than the heading of the decretal in question, I have only to read and translate the words of the decretal itself. The Pope is speaking, and says, "we have learned, that the Bishop of Laodicea, having been deprived of his property by Count Arnolphus, was forced to swear, that he would not claim what he had been thus deprived of; having learnt the scandalous proceeding, we felt great regret, and assert, that said bishop could not be bound under the bond of any oath in this case, whom therefore we absolve, because he swore under a most wicked co-action."* It is allowed by all moralists, Protestant as well as Catholic, that lawful superiors have the power of absolving from an oath, or rather declaring that the oath does not bind in such circumstances, though the matter of the oath may be a thing lawful in itself.

Do you mean that an oath taken under violent compulsion, is an oath that does not bind, and from which a party may be absolved?—That he may in such circumstances be absolved from an oath; that is my meaning.

Does not the rubrick at the head of the canon, suggest another principle upon which the oath was void, namely, that it was taken by a bishop, not to seek to recover the goods of the church?—The heading of any decretal is not the text, it merely expresses the nature of the decretal, to which it refers; hence no inferences can be drawn from the words alone in which a decretal may be headed; the meaning is, that an oath taken by a bishop, under the circumstances of coercion specified in the decretal, is void.

We will now look to the text of a decretal itself. Have the goodness to turn to page 177, letter (a), and you will find as follows; "*Pro juratione incauta imponi fecimus episcopo poenam congruentem, et primo. Quia non juramenta sed perjuria potius sunt dicenda quæ contra utilitatem ecclesiasticam attentantur*;" which we should translate as follows; "For this incautious oath we have imposed upon the bishop a sufficient penance—and first, because they are not properly to be called oaths, but perjuries, that are attempted against the utility of the church." Is not the position clearly laid down in that passage, that an oath taken by a bishop against the utility of the church amounts to a perjury?—All will acknowledge that an unlawful oath never binds; an oath taken against the rights, or real utility of the church, must, according to the Pope, be an unlawful oath, and therefore cannot bind; but any thing that is lawful, according to the just laws of God and man, cannot be considered opposed to the real utility of the church. The Pope's principle is admitted by all. I am not bound to answer for the application.

Who is to judge in that case as to the unlawfulness of the oath?—In things relating to the jurisdiction of the Pope, of course the Pope considers himself authorized to pronounce whether an oath be lawful or not; any superior who considered himself possessed of a right to interfere in the matter in question, would also consider himself authorized to form a judgment on the lawfulness of the oath, and ought to form a judgment. A judge, a magistrate will declare an oath does not bind, when he finds it is opposed to the principles of equity, or to the laws of the land.

According to your views of the canon law, is the oath taken by the Roman Catholic bishops of Ireland, a lawful oath?—Of course I consider it a lawful oath, it is lawful in every sense of the word; it is lawful according to the laws of this country, and it is lawful according to the principles of reason and religion, according to the canon law, otherwise our bishops would not take it, nor would their taking it be approved by the holy see.

You referred yesterday to a passage in Hooker's Ecclesiastical Polity, did you mean that the passage you cited expressed the doctrine of the Roman Catholic church, with respect to ecclesiastical property?—By no means, on the contrary; I opposed the doctrine of our canon law regarding ecclesiastical property, to Hooker's doctrine regarding the same.

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* "*Pervenit ad nos Laodicen episcopum ab Arnulpho, Comite rebus suis spoliatum, et jurare compulsam quod non repeteret sic ablata. Cognita igitur contumelia valde doluimus, asserentes ipsum episcopum nullius juramenti vinculis super hoc posse astringi; quem tum absolvimus quia nefandissima coactione juravit.*"

We beg now to refer you to the 18th section of the bull we have had under discussion, which is as follows; "Father Leonardus Lessius, died before the decrees of the year 1630 appeared, namely, in the year 1623. In his theological work on S. Thomas, are given the solutions of some cases of conscience; in the sixth of which, under the word *beneficium*, he proposes to himself the following questions, second in order; *Whether Catholics can purchase from heretics ecclesiastical property?* And he thus answers, *It is not lawful for Catholics to purchase the property of churches or of monasteries which has been seized by heretics and confiscated, unless with the determination of restoring them at the proper time to the lawful owners, with all the emoluments and fruits which arose from thence, because this property in reality belongs to others, and in like manner the produce resulting from it.* Whence it follows, as we shall afterwards shew, that the purchaser can never demand from the churches or monasteries the price of such property, which had been paid by himself. But when he saw that it might be objected to him that this property, had not Catholics bought it, would have remained in the hands of heretics, who would enjoy the produce of them, he replies that this availed nothing, inasmuch as heretics also *were bound to restitution*. Finally, he advises Catholics to treat with the owners of the property, to bargain with them and enter into new contracts, by which means they may retain possession of the property with a safe conscience." We would beg to ask you what you conceive to be the meaning of Lessius adopted by the Pope, that heretics were bound to restitution of ecclesiastical property which had been confiscated by them?—In the preceding section, the Pope gives it as his opinion that immoveable property, sold by an unjust invader, cannot be justly retained by the purchaser. After thus declaring his opinion, he then quotes the opinion of Lessius, a private doctor, who is of opinion, that the possessors of property, purchased from heretics, *who were unjust invaders*, are bound to restitution, not only of the property itself, but also of the fruits of it, without being entitled to the price which they might have paid for said property. From what goes before, it is very clear, that Lessius speaks, and the Pope understands him to speak of heretics, who were unjust invaders, and who consequently had acquired no title to the property in question; and therefore could convey no title to it,—hence he advises Catholics not to purchase property, unless from persons who can convey a just title; nothing then can be inferred from this opinion (which, I must remark, is only the opinion of a private divine, which I am not bound to vindicate,) contrary to the right which heretics may acquire to property; it may be well to observe that we may contemplate heretics in two states; one, when they first burst forth and are condemned by all laws, another when they form into a regular society, making an independent nation or tolerated in a country. Now, our divines and the canon law contemplate them in the first state, and declare many things regarding them in that state of rebellion against all laws, which cannot at all apply to them in a regular organized and lawful society; this observation may serve to explain many passages of the canon law that might otherwise appear absurd or cruel.

But is not the opinion of Lessius adopted by the Pope, as his own opinion, in the bull?—It is adopted so far, that the Pope agrees with him that the purchasers in question, are bound to restore not only the property which they purchased from the unjust invaders, but also the fruits of that property, without requiring any compensation; the Pope here compares the opinion of Lessius, with the opinion of other divines and jurists who considered that the purchasers, in the case in question, might retain the fruits, though they were obliged to restore the property. This appears from the following, section 19; "Post decreta anni 1630, scripserunt sequentes auctores, de illis expressam facientes mentionem. Verjuys *loco citato*, à Lessii opinione recedit in eo, quod respicit restitutionem fructuum, sed cum eo sentit, quod ad fundi restitutionem pertinet, etiamsi dominus emptori solum pretium non rependat." "After the decrees of the year 1630, the following authors wrote concerning them, making express mention of them. Verjuys in the place quoted, differs in opinion with Lessius, so far as regards the restitution of the fruits, but agrees with him as far as appertains to the restitution of the property, although the real owners should not refund the price which the real purchaser had paid."

The present question is merely as to the principle laid down by Lessius, and adopted by the Pope, that heretics who have seized or confiscated ecclesiastical property are bound to restitution, the question is, what is the nature of the obligation to restitution that is thus imposed upon heretics?—The obligation of restitution which Lessius supposes to be incurred by heretics, is the same as that which is incurred by any unjust invader. The obligation of restitution is founded on the natural law, and therefore must equally extend to all qualities of persons. Lessius refers to the religious wars in Germany, that of course were fresh in his mind; he looks upon those heretics as rebels to the laws of their country, and unjust invaders, who of course were in conscience bound to restitution. He does not speak of heretics in every state—in the state of regular and organized society, when they became invested with legal rights.

Is it a temporal or spiritual obligation, or both?—The obligation of restitution, of which Lessius speaks, is a spiritual obligation. An obligation founded on natural equity; he does not seem to refer to the obligation imposed by the civil law, which depends on the sentence of a judge; his solution is a general one of a case of conscience which he proposes to himself; the decision of the judge is often founded on false presumptions, and very different from that which applies in the tribunal of conscience.

Will you explain how a heretic in the case that is put, can be merely spiritually bound to make restitution; what compelling power can the spiritual power of the Pope have in such a case, inasmuch as the heretic necessarily disregards it?—I have often mentioned that spiritual obligation means an obligation in conscience, and in the sight of God, and

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the transgressor of such an obligation is guilty of a sin, incurs moral guilt, and is subject to punishment in a future life. The spiritual obligation is not imposed by the Pope, but explained and enforced by him or any ecclesiastical authority. Heretics may despise this authority, but they will notwithstanding violate an obligation, when they do not restore what they have seized, contrary to the divine and natural law. I have often stated that the church possesses no other means of enforcing the laws of God and her own, than spiritual punishments or censures, which she never pronounces against heretics, who have formed themselves into a body and disregard her authority. She has no other means of coercion but what she may receive from the municipal law, and the municipal law in Catholic countries generally supports the ecclesiastical, and lends it the means of external and corporal coercion when necessary. That of course is not the case in this country with regard to us; censures, however, inflicted by the Established Church in this country, would be enforced externally and physically, not in virtue of the spiritual power, which it may be conceived to possess, but by virtue of the municipal law which would lend its protection.

Is not the meaning of the passage in question, in fine, that a heretic who holds property unjustly, is bound to restitution, and consequently if he conveys it to another person, that person takes it subject to the obligation?—Nothing more.

But do not the canons go a step further, and lay it down as a general principle, and as the bounden duty of the secular power, to assist the ecclesiastical censure, by enforcing it?—The ecclesiastical power always of course solicits the aid of temporal authorities, and in all Catholic countries the civil and ecclesiastical laws go hand in hand. The civil law supports the ecclesiastical, and the ecclesiastical law, by its censures, on the other hand, supports the civil. We know from history, that the two powers, civil and ecclesiastical, have been generally blended together, since the fourth century, and hence arose that confusion which existed, with regard to the just limits of both powers.

But does not the canon law secure its own authority, by expressly excommunicating all secular powers, who do not lend the temporal authority to enforce the spiritual censures?—There is no law pronouncing such a general censure, and if such a censure had been pronounced, I conceive, that it would have been unjust. The civil authorities do not depend in the exercise of their power upon the ecclesiastical. They are subject to the power of the Pope, or even of the universal church, merely in spiritual matters, and in their moral conduct.*

We will now refer you to two of the decretals which appear to go to the whole length stated in the preceding question; look to folio 362, where you will find the first of these passages in the decretal of Gregory IX. 5th book, 7th title, and the 13th chapter. “*Moneantur autem et inducantur, et si necesse fuerit, per censuram ecclesiasticam compellantur seculares potestates quibuscunque fungantur officiis, ut sicut reputari cupiunt, et haberi fideles, ita pro defensione fidei præstent publicè juramentum, quod de terris suæ jurisdictioni subjectis, universos hereticos ab Ecclesia denotatos bonâ fide pro viribus exterminare studebunt, ita quoddammodo quodocunque quis fuerit in potestatem sive perpetuam sive temporalem assumptus, hoc teneatur capitulum juramento firmare. Si vero dominus temporalis requisitus et monitus ab Ecclesia suam terram purgare neglexerit, ab heretica, fœditate, per Metropolitanum et cæteros comprovinciales Episcopos excommunicationis vinculo innodetur. Et si satisfacere contempserit, infra annum, significetur hoc summo Pontifici, ut extunc ipse vasallos ab ejus fidelitate denunciaret absolutos, et terram exponat Catholicis occupandam; qui eam, exterminatis hæreticis, absque ulla contradictione possideant, et in fidei puritate conservent, salvo jure domini principalis, dummodo super hoc ipse nullum præstet obstaculum, nec aliquod impedimentum opponat; eadem nihilominus lege servata circa eos qui non habent dominos principales.*” Which we would translate as follows: “Let the secular powers, whatever may be their offices, be admonished and induced, and if it shall be necessary, let them be compelled by ecclesiastical censures, that as they desire to be reputed and esteemed among the faithful, so for the defence of the faith they publicly take an oath that from the lands subjected to their jurisdictions, they will with all their might study to exterminate all heretics denounced by the church, so that whenever any person shall be admitted into power, either perpetual or temporal, he shall be bound to confirm this chapter with an oath; but if a temporal lord, after being required and admonished by the church, shall neglect to clear his land from heretical filth, let him be bound by the fetters of excommunication by the metropolitan and the other bishops of the province, and if he shall contumaciously refuse to make satisfaction within a year, let this be signified to the chief Pontiff, that thenceforth he himself may proclaim that the vassals of such a person are absolved from their oath of fealty, and may set forth his land to be occupied by Catholics, who, after exterminating the heretics, may possess it without contradiction, and preserve it in the purity of the faith, saving the right of the chief lord, provided he has afforded no obstacle in the matter, nor any impediment; observing nevertheless the same law as to those who have not lords over them.” Is not the effect of that passage, that unless all secular powers go the whole length of exterminating heretics that are marked out by the church, they shall themselves be excommunicated, and if they do not make satisfaction within a year, that their

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[Subsequently added by the Witness.]

* Censures are justly pronounced only against sinners, who are guilty of heinous and scandalous transgressions of some law. Hence the church has a right to censure subordinate magistrates who sin by violating her immunities and prerogatives established by the municipal laws, but not to compel the supreme legislature to enact such laws in her favour.

own dependents shall be absolved from their fidelity to them, and that their own lands shall be given away to Catholics, who having exterminated those heretics, shall keep them discharged of the demands of their original lords?—The decretal now read is the celebrated decree of the Council of Lateran, that has repeatedly received the most satisfactory explanations, and yet is so often misrepresented*. It has been repeated over and over again, that the Council of Lateran was not purely an ecclesiastical council, but a mixed one, partly secular and partly ecclesiastical; it appears from history, that since the time of Charlemagne the greater part of the councils held throughout Europe were of this nature. This was a consequence of the feudal system, of which bishops constituted a principal part, being all in the middle ages temporal lords. The ecclesiastical and civil powers were thus so blended together that they had but one common interest, and so united their authorities in enforcing the measures which they conjointly adopted for the common advantage of church and state. This state of things is thus described by Cardinal Damian, who lived in the 11th century: "As it were by the cement of charity, the king exists in the Roman Pontiff, and the Roman Pontiff in the king; the former when there is a cause, punishes the delinquents with forensic power, and the king, surrounded by his bishops will, by the authority of the canons, dictate laws for the spiritual direction of souls†. The decrees therefore of the Council of Lateran may be considered mixed decrees, partaking of both a secular and an ecclesiastical nature, so far as regarded laws of discipline. The law before us was of this nature, and regarded both powers, being against the heretics of that day, who were at the same time enemies of the church and of the state. In this decree there are indeed censures pronounced against those princes who should not co-operate in restoring tranquillity to the church and state. But the conduct of those princes was condemned by the council; and therefore the censures pronounced were approved by the secular authorities that were present. The council so far as it was ecclesiastical did not impose any new duty on those princes, but supposing their civil duty as it was declared by the civil laws of the Justinian Code, and enjoined by that council in its civil capacity, the church enforced obedience to the civil law and to the orders of the council by her censures. Besides, this decree of the Council of Lateran does not apply to sovereign princes, but to inferior lords or magistrates who derived under them, and who despised their laws and ordinances by abetting or tolerating rebellious heretics, condemned by the laws of the state, as well as by those of the church. The sovereign princes who assisted at the council, either in person or by their ambassadors, condemned the conduct of those petty princes or magistrates who lent their support to heretics in violation of the existing laws, commanded them under pain of forfeiture of their lands, to exterminate heretics, not heretics as they are in our days, peaceable citizens enjoying the protection of the laws, but heretics who disseminated dangerous doctrines in a country united in the same religion, and spread disorder and massacre throughout the land‡. The church did no more than come forward and issue her censures in support of the civil authorities; very far then from interfering with the exercise of their power, the church did no more than copy the civil law adopted by them, and annex her censures||. Moreover, this decree of the Council of Lateran is not a general decree, which comprizes all times and all circumstances, but merely relates to the existing circumstances, that is, to the disturbed state of Europe at the time, and the object of the decree was to restore the public tranquillity which was disturbed by various sects of heretics that had arisen in France and Italy, and were rebels to the state as well as to the church, not being even tolerated by the laws of any country. Hence, no inference can be drawn from this decretal to impugn my assertion, that the church never attempts by censures to compel the civil authorities to lend their support in enforcing her laws; it on the contrary appears from the decretal before us, that it was the church that lent her censures to support the civil authorities of the day in the execution of their decrees§.

Do

[Subsequently added by the Witness.]

* I will wave the objection made to the decree, as emanating from the Council of Lateran, however well supported by the testimony of M. Paris, and the rubric of the decretal "Innocentius III. in Concilio Lateranensi," indicating the canon, was from Innocent, and only read in the council, and not from that august assembly itself; admitting its authority not only as a decretal, but also a decree of the council, I maintain that no inference can be drawn from it injurious to Catholic tenets.

† "Quod cum mutue charitatis glutino, et Rex in R. Pontifice, et R. Pontifex inveniatur in Rege—cæterum Pontifex delinquentes, cum causa dictaverit, forensi lege coerceat, et ipse Rex, cum suis Episcopis, super animarum statu prolata, Sanctorum Canonum, auctoritate decernat."

‡ Hence, says Blackstone, the punishments inflicted on the Manicheans by the Emperor Theodosius and Justinian. Hence the constitution of the Emperor Frederic adjudging heretics to be burnt, and ordaining, that if any temporal lord, when admonished by the church, should neglect to clear his territory of heretics within a year, it should be lawful for good Catholics to seize and occupy his lands. Blackstone, 4. p. 45.

|| In the same manner as if the bishops of England, assembled in Parliament, issued an excommunication against the transgressors of a statute which had been just passed. The censure would come from the church, but it would be unfair to accuse it of therefore assuming the right of legislation in temporal matters.

§ In the reign of Henry IV. in that very Parliament which curtailed the temporal power of the Pope in England, was made that famous statute that condemns heretics to be burnt; and in the preamble to the Act is set forth among other charges, that they excite and stir people up to *sedition and insurrection, and make great strife and division among the people*. This Act was issued, not in obedience to the Pope's orders, but as it purports, to prevent division and suppress insurrection. All the civil laws against heretics, which have been copied into the canon law, and confirmed by censures, were made by different princes in similar circumstances.

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Do you consider that to be the purport of the passage that has been read?—I do consider that the law of the decretal is a civil law of the Justinian Code, confirmed by the Council of Lateran as a political congress; and that there is nothing ecclesiastical in it but the censure, by which the church supports civil authority. I do not wish to dissemble that the introduction of it into the decretals by Gregory has made it a part of the canon law. But I have already stated, that decretals do not bind, except in countries where they have been received and promulgated, and are found compatible with the existing laws and usages. Decretals that may have been obligatory at one period, and in particular circumstances, may become obsolete in the course of time and fall into desuetude*. It cannot be considered at present binding in any country in Europe, nor has it been binding for centuries, except in countries where the inquisition has been established by the municipal laws. I conceive that it has been always understood as referring to the existing circumstances of Europe at that period, and not to enjoin a future and general effect longer than that state of things should prevail.

Has not the Pope, by adopting that extract from the council, and inserting it in the decretal, given it a place in the canon law?—Gregory the Ninth inserted in his collection the decrees of the different Councils of Lateran, but by doing so he gives them no more authority than they possessed before; neither do they, by the mere insertion, acquire more extension or comprehension than they originally possessed†. Though the Pope might have considered this part of the acts of the Council of Lateran to have referred merely to the times and existing circumstances, still as other parts of the same decrees were intended to be perpetual, he might have inserted it among the rest, and recommended its observance generally, as long as the present laws and state of things should last‡.

Does it not operate for the establishment of this principle, that the secular power is at all times to enforce the sentences of the spiritual power; does it not amount to the stating that as a universal principle of canon law?—I understand, and I believe Catholics in general understand, the decree of Lateran not to regard supreme sovereigns but the petty princes and inferior lords of the time, who disobeyed their sovereigns and the existing laws, and lent support to the heretics, who were disturbing the south of Europe at that period||.

Pray observe the expression, “*seculares potestates quibuscunque fungantur officiis*,” surely that is sufficiently comprehensive to include every sort of secular authority; could words more comprehensive have been possibly adopted than “*secular powers, whatever duties they may discharge*?”—Those words may now have some obscurity, though perfectly well understood at the time; however the following part of the decretal seems to remove, in a great measure, that obscurity; the words mentioned are merely an admonition, and the general tendency of the decretal may be considered as a solicitation to all princes as well sovereign as dependent; but where the censure is pronounced the words bear a more limited meaning, for they speak only of *temporal lords*, by which expression, we learn from history, was meant only the feudal lords who derived under the sovereign princes.

Is not the explanation which you have now given distinctly laid down in the class book, *Tractatus de Ecclesia*?—It is so laid down in it, and in every book which treats on the subject.

Has it not been one mode of explanation given of that text, to express a doubt whether the canon really existed in that Council of Lateran; and if so, is not at least that doubt put

[Subsequently added by the Witness.]

* The present decretal is clearly of that nature; the state of the world has totally changed since the 13th century, when Gregory IX. inserted the Canon of Lateran among his decretals. The world was then Catholic; there were no heterodox sects tolerated by the laws of any country; the Justinian Code was adopted all over Europe, and the protecting laws against the introduction of heresy were every where received and made a part of the municipal law of every country. Gregory did not consider he infringed on the rights of sovereigns when he inserted their laws in his decretals, and strengthened them with the censures pronounced by the Fathers of Lateran against the Albigenses. In doing so he was co-operating with, not trespassing on, the rights and authority of sovereign princes. But circumstances have long since undergone a great change—the laws of the Justinian Code have been abolished; those against heretics and their abettors have been repealed; heretics are become loyal and peaceable citizens, protected by the laws; they even form independent nations—in fine, the ground work of Gregory’s decretal has been removed, and it must fall with it.

† By general acceptance, as I have already stated and explained, the decretals have become the common law of the Catholic church, and even in Protestant states. But this means no more than that they are received so far and no farther than they are reconcileable with the existing laws and usages of each country.

‡ During all the time that the nations of Europe continued Catholic, and no heretical sect was any where formed, as the municipal laws against heretics every where prevailed, this decretal, which is founded on them, was in full force; but as soon as the municipal laws regarding heretics were abolished, it vanished with them. This is clearly established in the Bull of Bened. IV. to the Polish bishops, where he says “that no constraint can be imposed on heretics in countries where they are incorporated with Catholics, and are tolerated by the municipal laws.”

|| Sovereigns have voluntarily stepped forward at all times to support by their enactments ecclesiastical jurisdiction. The church does not presume to dictate to them in the exercise of their authority which they possess independently of her. In the decretal before us, the church does not enact the law ordering temporal lords to exterminate heretics; this was a civil law existing long before—she does not punish the refractory lords with the forfeiture of their estates; this punishment was inflicted by the laws, and confirmed by the sovereigns of Europe assembled in congress; in fine, she does no more than annex censures to the civil laws.

put an end to by our now finding the passage in the decretals?—No, it is not; some still doubt, and on good grounds, whether the canon be an act of the council, or a decree drawn up by Innocent III. but never sanctioned by the council. The decretals of Gregory the Ninth, are merely a compilation made by that Pope, who was the nephew of Innocent. We have no authority that secures us of the authenticity of that decree as an act of the council. The Pope, in the Rubric, heads it “*Innocentius III. in Concilio generale Lateranensi*,” words which would seem to indicate, that the decree was prepared by Innocent for the council, and perhaps read for the fathers, but not sanctioned by them. Hence many still reject the canon as an act of the council, and consider it merely as a decretal, inserted by Gregory in his collection through respect for the memory of his uncle.

Supposing it had never existed in the shape of a decree of the council, is it not now the canon law by virtue of its being thus incorporated in the text of the *Corpus Juris Canonici* by Gregory the Ninth?—I have repeatedly stated, that the mere circumstance of its being inserted in the decretals of Gregory the Ninth, would give it no more authority than it had before he inserted it as a decree of Innocent. It is the acceptation alone it might meet with that could increase its force or efficacy. It is well known that many spurious decretals are contained in the decree of Gratian, and still the decree of Gratian is a part of the *Corpus Juris Canonici*; all canonists allow that there are several false decretals in that collection, and still it has been included in the *Corpus Juris Canonici* by Gregory XIII. All decretals attributed to the Popes that preceded Pope Siricius, are spurious, and notwithstanding those decretals are still comprehended in the *Corpus Juris Canonici*, there are several decrees contained in the collection of Boniface the Eighth, and in that of Clement the Fifth, which are not considered obligatory; in fine, no decree is considered obligatory that is found to be inconsistent with the laws or usages of any particular country.

Where are we to look for the text of the canon law, if not in the decretals?—The *Corpus Juris* is in general the text of the canon law, but it does not follow that every document included therein is authentic and obligatory in every country; those which are universally received as authentic, and acted upon throughout the church, are universally acknowledged by all to be obligatory. Those concerning which doubts are entertained are not considered to be obligatory; the greater part of the decretals of Gregory are considered to be universally received, and hence they are called the canon law of the church, but after all, each of them does not oblige in every country.

Can it be known which are spurious and which not?—The canonists point out some as doubtful, others as spurious, introduced by Isidore Mercator; they point out others which, though authentic, are not obligatory; and though comprised in the body of the canon law are considered as *extra Corpus Juris Canonici*. In the collection called *Extravagantes Communes* there are decretals comprehended that go to establish reservations to the Pope; those decrees, though included in the *Corpus Juris Canonici*, are considered as *extra Corpus Juris*, because they are not received universally, nor considered to be binding.

Can you name any canonist who has treated the passage in question as of doubtful authority?—All canonists that treat of the decretal in question, mention that doubts are entertained of its authenticity as an act of the Council of Lateran. Van Espen for instance, states this doubt, and the grounds of it. [Van Espen, v. 4. p. 34. a.]

Does not Doctor Delahogue, in his *Tractatus de Ecclesia*, he having been the Professor of Maynooth, whose peculiar duty it was to discuss this subject, distinctly state, that the authenticity of that canon was doubted?—He does; as well as most divines, who treat the question.

Does not he state Collier, a Protestant writer, and also Dupin and Tournelli, as doubting it?—Yes.

You have stated that the decretals do not bind, except in the countries where they have been received and promulgated, we beg to direct your attention to the Class Book of Maynooth, in which it is stated, “*Atque constitutio acceptata ab ecclesiis, ubi nata est controversia, cœteris tacitè consentientibus, judicium est ecclesiæ cui refragari nefas est, uti in Tractatû de Ecclesiâ ostendimus.*” In English; “But a constitution received by the churches where the controversy arose, others tacitly consenting, is the irrefragable judgment of the church, as we have shown in the *Tractatus de Ecclesia*.” Does it not follow from that, that it is not necessary that the decretals should have been actually promulgated in all Roman Catholic countries, but if promulgated in one, and the others have not reclaimed (as is the expression), it becomes the law of all?—These words refer to a constitution of the Pope on matters of faith or morals; and in such case, the author states it is sufficient that the decree should be received universally, though no formal promulgation may have taken place. With respect to decrees of discipline the practice of the church is, that they are not considered binding till they are received or promulgated. I allow that a decretal may be acted upon in the ecclesiastical tribunals of a country, that it may be introduced gradually by practice into a country, without any formal promulgation; in such case it acquires the tacit sanction of the government and the church, and the practice supplies the place of a formal promulgation. In general then all decretals are considered to be binding in any country, only so far as they are sanctioned by express or tacit acceptation, and are not inconsistent with the particular laws or usages of the state or the church.

We beg to refer you now to another of the decretals. *Sexti Decretalium*, 5th book, the 2d title, and the 18th chapter; and we do it for this reason, that it seems to contain precisely the same principle above stated; but it is not extracted, so far as we are aware, from the Council of Lateran, and therefore does not seem to raise any question as to the uni-

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versality of its application to secular powers of every description, nor as arising from any disputed or doubtful authority: "Ut inquisitionis negotium contra hereticam pravitatem ad Dei gloriam et augmentum fidei nostris temporibus prosperetur, leges quasdam per Fredericum olim Romanorum imperatorem tunc in devotione Romanæ persistentem ecclesiæ promulgatas (quatenus Dei ecclesiæ sanctæ suæ honorem promovent et hereticorum exterminium persequuntur, et statutis canonicis non obsistunt) approbantes et observari volentes. Universos seculi potestates et dominos temporales, ac provinciarum, terrarum, civitatum, aliorumque locorum rectores quibuscunque dignitatibus vel officiis aut nominibus censeantur, requirimus, et monemus ut sicut reputari cupiunt et haberi fideles, ita pro defensione fidei Diocesanis Episcopis et Inquisitoribus hereticæ pravitatis a sede Apostolicâ deputatis aut in posterum deputandis pareant, et intendant in hereticorum credentium, fautorum, receptatorum et defensorum ipsorum, investigatione, captione ac custodia diligenti cum ab eis fuerint requisiti; et ut præfatas personas pestíferas in potestatem seu carcerem Episcoporum aut Inquisitorum dictorum, vel ad locum de quo ipsi vel aliqui ex eis mandaverint, infra eorundem dominorum potestatem vel rectorum districtum ducant vel duci faciant, sine mora; ubi per vivos Catholicos a præfatis Episcopis seu Inquisitoribus vel eorum aliquo deputatos, sub arcta et diligenti custodia teneantur, donec eorum negotium per Ecclesiæ judicium terminetur." "Si quis verò de prædictis potestatibus, dominis temporalibus, rectoribus, vel eorum officialibus seu Balivis, contra prædicta fecerit aut præfato fidei negotio se præfatis Diocesano Episcopo vel Inquisitoribus incumbenti, se opponere fortè præsumpserit, vel ipsum aliquatenus impedire, nec non et qui scienter in prædictis dederit auxilium, consilium, vel favorem, excommunicationis se noverit mucrone percussus; quam si per annum animo sustinuerit pertinaci, extunc velut hereticus condemnatur." Which we should translate as follows: "That the business of enquiry against heretical pravity for the glory of God, and the increase of the faith may prosper in our times, we, approving of certain laws formerly promulgated by Frederic, Emperor of the Romans, who was then in the devotion of the Roman church, and wishing them to be observed so far forth as they promote the honour of God, and of his holy church, and accomplish the extermination of heretics, and do not impede the holy canons; we require and admonish all secular powers and temporal lords and rulers of provinces, of lands, of cities, and of all other places by whatsoever dignities or offices or names they are known, that as they desire to be reputed and esteemed among the faithful, so that for the defence of the faith they may obey the bishops of dioceses, and persons sent, or hereafter to be sent, by the Roman Catholic church, to inquire into heretical pravity, and that they give their best attention to the investigation, and arrest and keep in diligent custody those believing in, favouring, receiving or defending heretics, whenever they shall be so required; and that the aforesaid pestiferous persons they shall lead or cause to be led without delay, into the power or prison of the said bishops or inquisitors, or such other place as they or any of them shall command, within the power of the said lords or rulers of districts, where they shall be kept in strict and diligent custody, by Catholic men appointed by the foresaid bishops or inquisitors, until their business be brought to a termination by the judgment of the church." "But if any of the above named Powers or temporal lords or rulers, or their officers or bailiffs, shall act contrary to the things aforesaid, or in the aforesaid business of the faith, shall presume to oppose themselves to the before-named diocesan bishops or inquisitors, or in any respect to impede them, and also, whosoever knowingly, shall have given assistance, counsel, or favour in the premises, let him know that he is struck by the sword of excommunication; which, if he endures with an obstinate mind for a whole year, from thenceforth let him be condemned as an heretic." The first question we should wish to ask is, whether there is any doubt of the authority of that canon?—I have no reason to doubt of its authenticity; but it is not a canon of a council; it is a decretal of Boniface VIII.

Is it not a part of the canon law?—It is included in the *Corpus Juris Canonici*; but we consider it obligatory only in the manner I have very often explained. I have repeatedly stated, that the Pope or church have no right to controul princes in the exercise of their temporal power; they possess no power over them, only so far as regards spiritual matters. I have also stated, that different Popes may have interfered more or less with the temporal power of princes. Their decrees have been commonly rejected, and would at present, if any such were issued, be resisted with greater energy. The decree in question would at first sight appear to interfere with the free exercise of temporal power, and if it did, could not be considered obligatory, as I have already repeatedly stated, except in countries, where it might be received and sanctioned by the civil authorities. This answer I have already given with reference to many decretals, and will give as often as any particular decretal is brought forward, that would seem to encroach on the temporal power of princes; such decrees are not received at present in any country, and there is not a Catholic state in Europe, which would not at present spurn any attempt of the sort that the holy see might make*.

Do

[Subsequently added by the Witness.]

* After thus stating in general the nature and obligation of Papal decrees that might affect the rights of Sovereigns, I beg to observe that the one before us, though issued by an ambitious Pope, is not of that nature; like the Decree of Lateran, it does not infringe on civil authority, but strengthens its enactments by spiritual censures. Boniface quotes the laws made by the Emperor Frederic, and annexes censures to them. Boniface did not establish the inquisition, nor enact punishments against heretics and their abettors, nor against the lords and magistrates who should neglect to enforce the laws; all these laws had

Do not in fact all, or almost all Catholic princes lend the secular arm to the enforcement of the spiritual authority, and thereby accede to the principle of the very decretal in question?—They do freely and voluntarily; but they do not acknowledge a power in the church to controul them in the exercise of their temporal authority; they voluntarily and of their own right come forward to support the ecclesiastical law, which is incorporated with the laws of the state; they consider it necessary to do so, because the church and state have a common interest, and therefore ought, on all occasions, to render each other mutual assistance. But the prince is as independent in the exercise of his power as the Pope is of his own, and the Pope has no more right to interfere with a sovereign in the use of temporal power, than the sovereign would have to interfere with the Pope in the exercise of his spiritual power.* I confess, that Popes have attempted such interference in temporal matters, supported by the laws or customs of the age, but their decrees are not now considered obligatory, except when they are sanctioned by the civil authority. I have had occasion to mention, that even the decrees of the Council of Trent, which would seem to interfere, however little, with the power of sovereigns, have been rejected in all the Catholic states of Europe. This circumstance shows how jealous those sovereigns are of their prerogatives.

Is it not, upon the whole, the principle of the canon law, that the secular prince shall enforce an ecclesiastical censure?—It is not a principle of the canon law, and the canon law cannot impose any such obligation upon sovereigns. They freely come forward to lend their authority in the support of censures; they do so, not because they are compelled by censures or otherwise by the church, but because they consider that it is the temporal advantage of their subjects that they should support ecclesiastical authority.

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Further Examination of the Reverend *Nicholas Slevin*, D. D.

Wednesday, 6th December 1826.

UNDER what title do you consider persons, who are now the owners of lands in France, which formerly belonged to the Roman Catholic church, but which were forfeited during the late Revolution, hold those lands?—I consider that the present possessors of church property in France hold it at least on two titles; the one a transfer made by a lawful government, and the other by the assent of those who might have any claim on said church property; that is, of the French clergy. This consent may be considered not only a tacit but an express assent, as the Pope, who may be considered to express the sentiments of the Catholic clergy of France, approved said transfer, in the bull confirming the concordat between his Holiness and the French Republic in 1801.

Can you give a copy of the bull to the Commissioners?—Yes, here it is (*producing a book*). In this bull there is the following clause: “Constantes in proposito ad omnia sacrificia pro bono unitatis descendendi, ad quæ salvâ religione descendi potest, ut etiam pro viribus nostris tranquillitati Galliarum coopereremur, quæ dennò totæ turbarentur, si bona ecclesiastica alienata iterum essent repetenda, et ut, quod potissimum est, felix Catholicæ religionis restitutio fiat, prædecessorum nostrorum exempla sectantes, declaramus eos qui bona ecclesiæ alienata acquisiverunt, molestiam nullam habituros, neque à nobis, neque à Romanis pontificibus, successoribus nostris; ac consequenter proprietatem eorundem bonorum, reditus et jura iis inhærentia, immutabilia penès ipsos erunt atque ab ipsis causam habentes.” The ground on which I consider a government can make a transfer of private property is, when the public welfare requires it; the sequestration of the church property in France was originally unjust, but in the course of time, when it became necessary for the public welfare to confirm that transfer, I consider the government had a perfect right to do so, and that on the general principle, that the government possesses the supreme dominion over all property, and can dispose of it, in extreme cases, in any way that may be considered necessary for the public welfare.

If it be true that every civil government has within itself the supreme power of regulating its own concerns, and if the Pope has no authority in things temporal within such state, pray explain how it came to be necessary to sign such a concordat, or issue such a bull?—I merely stated, that the Pope held no temporal power, but that which was given by the civil law; for though he holds a degree of temporal power in all Catholic countries, he does

had been made by the Emperor, as I have shown from Blackstone. Boniface using his spiritual power, enforces the obligation already imposed by the civil laws of the state, by censures. If all the decretals, seeming to assume temporal power were examined, they would be generally found to be of this nature; it would be found that they do not go to enact the temporal regulation they comprize, but to corroborate what is already established by the civil power.

[Subsequently added by the Witness.]

* The municipal law of England takes compassion (as Blackstone has it) on the tottering power of ecclesiastical jurisdiction, and fraternally lends it a helping hand; would it be good reasoning to infer, that Parliament is enthralled by the spiritual power of the English church? It is equally unreasonable to infer, that Catholic princes, whilst they support the canon law by their enactments, are subject to the control of the Pope in the exercise of their power.

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does not possess it officially as Pope, but because the civil law has given him an interference in ecclesiastical property; this interference he possesses so far and no farther, than the civil law of each respective country allows him. That interference was not the same in all Catholic countries; in some it was more, in some less. I have had occasion to mention, that Paul the Second issued a decree, in which he declared, that no ecclesiastical property, in any country, could be alienated without the permission of the Holy See. This bull was not received in all countries, it was not received for instance in France nor in Belgium, it was however received in other countries; and in those countries, where this decree was sanctioned by the civil law, of course the Pope had a right to interfere in the transfer of ecclesiastical property; in many Catholic countries the government would not interfere without the sanction of the See of Rome; so it is in the kingdom of Spain, even to this day, nor do I think the king would then impose a tax upon the clergy without the permission of the Pope; as often, therefore, as this question of alienation of property arose, the Pope claimed the right of interference, though this right was not always granted him.

Could you point out any passage in any canon, rescript or bull, from which it could be collected that the Pope does not think he possesses as much power in that respect with regard to a country circumstanced like Ireland, as he does with respect to France or Spain?—I know of no bull declaratory of that principle; however, I can show from the principles laid down by all canonists, he cannot claim any right of interference in this country, and I am moreover sure that he does not; I have already explained those principles on the authority of two canonists who may be considered to express the sentiments of the whole; the one I mentioned is the Class Book of Canon Law in Rome; the other, the Class Book in Salamanca. I have shown from them both the origin and nature of ecclesiastical property; that it is in its nature, according to their principles, transferable as well as any other property, and that it is subject to the laws of the state in the same manner. Though there be no bull of any Pope declaratory of this, still it is clear from the principles of our canon law. It is not necessary that the king should declare that he has no interference in spiritual matters; we know from the principles of religion and of reason that he has not, though he has never declared it. The Pope therefore, though he has never I believe declared any thing on the subject, cannot possibly possess any power over property in a country where the Roman Catholic church has none, and where the state grants him no powers; I have however no doubt, if it were called for, that the Pope would consent to give the declaration specified in the question.

You consider that the alienation of ecclesiastical property in the case of France, referred to, would have been good without any consent, such as that given by the bull in 1801?—I consider, that the transfer would have been valid without any such bull; and I do not think that the French government applied to the Pope, because his approbation was considered necessary to give validity to the transfer already made. The Pope is generally allowed in Catholic countries an interference in ecclesiastical property. In ordinary cases he has a right of being consulted, when there is a question of transferring property of that description; at least complaisance to the Pope required they should call for his approbation. There is also another motive and a very strong one, why it should be called for, namely, for the purpose of tranquillising the consciences of those who possessed that property. There generally prevails a confusion of ideas with regard to the Pope's power over ecclesiastical property; it is very natural, that the devout, though perhaps ignorant members of the church, conscious of possessing ecclesiastical property, without the sanction of the Pope, might on that account suffer some remorse to quiet their consciences, and remove all doubt with regard to the validity of their title, it was very prudent to call for the Pope's sanction; and on that account his sanction on all similar occasions has been called for in Catholic countries, as the Pope in the clause which I have mentioned expressly states.

Do you consider that the parties acquiring the property could not have been in possession *bonâ fide* previous to this consent of the Pope being given?—I consider that some of them might consider their title valid, and entertain no scruples concerning it; but I consider that many of the devout faithful, who naturally look up with respect to the Pope's power, as all Catholics do, might entertain scruples on the subject. Among the titles by which I consider the present possessors of church property in France hold it, I did not mention prescription, because the time that had elapsed since the settlement by the lawful government of France, was very short, and not sufficient, as I conceive, to establish the right of prescription according to any law.

The statement which you made yesterday, as to such parts only of the *Corpus juris Canonici*, being binding in different countries as have been received there, is considerably confirmed by a note in Burn's Ecclesiastical Law, who refers for it to Calvin's Lexicon, voc. Canon. Jus. The note which refers to authorities, and which gives the rules stated by the author in this paragraph, says, "that the canon law is acknowledged and taught in the states of those princes, who adopt it, not because it is enacted by the Roman Pontiff, but as a law of their own, received by consent, and acquiring the force of custom, in matters which are agreeable to reason and piety, and not contradictory to the divine law." "*Illud (jus) in provinciis principum ac statuum evangelicorum usurpatur ac docetur, non ut a pontifice Romano profectum, sed ut jus proprium libero consensu receptum in vim consuetudinis, iisque in rebus quæ rationi ac pietati conveniunt nec divino juri adversantur.*" He adds two other rules; first, "That in matters of a feudal nature, the civil is preferred to the canon law; second, That in forensic causes, the canon law is not presumed to differ from the civil." By statutes passed both in England and in Ireland, at the period of the Reformation, the canon law which existed in England and Ireland before the Reformation,

formation, is expressly confirmed, so far as it be not contrary to the law of the country. There have been decisions in England upon the English statutes which go to show, that only part of the canon law of the Corpus Juris had been received in England before the Reformation, and were thus left as so established by those statutes; so that it appears that part only of the foreign canon law had been received in England before the Reformation; and so much as was then received in England, now continues to be operative and binding in England, upon the whole body of the people, clergy and laity, in like manner as it was binding upon the Roman Catholics before the Reformation, with a saving, that there is nothing therein contrary to the prerogative of the Crown and the laws of the country; and those and those only now constitute the canon law of England, binding upon the laity of the country. It having been settled particularly by the decision of the court of King's Bench, when Lord Hardwicke was Chief Justice, that a canon of 1703, not having received the sanction of Parliament, could not bind the laity; does it therefore appear to you from the statement now made, that the canon law, taken from the Corpus Juris, which is binding upon the Roman Catholic church, as that part which is binding also upon the Protestant church in this country?—I consider, that according to the extract now read, and according to what I have already quoted from Blackstone's Commentaries, the Corpus Juris Canonici is binding in this country on Protestants, in the very same manner as it is binding in Catholic countries, with this difference, that in this country, I conceive it is considered binding on Protestants, only inasmuch as it is sanctioned by the municipal laws, whereas in Catholic countries, the Pope being considered to possess universal spiritual jurisdiction, it is not only considered binding, because it is sanctioned by the municipal law, but also, because it emanates from the Pope. However, the parts of the canon law that bind in Protestant states, and also in Catholic countries, are not the same, for the general principle with both is, that the body of the canon law is to be received and acted upon in all cases, in which it is compatible with the established laws, discipline and usages of each country; now, as the positive laws and usages of each country, Protestant as well as Catholic, differ, so also the canon laws received in different countries, must also be different, always proceeding on the general principle which I have laid down. This principle is laid down generally by our canonists, but particularly by Van Espen, already quoted, who distinctly affirms, that the body of the canon law constitutes what may be called the common canon law of the universal church; he says, that it is binding in the different churches, in the same manner as the Justinian code may have been considered binding in the different states, where it was received as the common law, as it was for many centuries throughout Europe, and is still in many countries. The Justinian code formed in those states the common law, but still every law contained in that code did not bind in each state; because several had been repealed by recent enactments, by the usages of the country, or had fallen into desuetude, but still it was true to say, it was the common law of those different countries. In the same manner, the Corpus Juris Canonici constitutes the canon law, but it binds in every country no farther than it is consistent with the laws and usages of each country; hence, I see no difference between the principle on which the canon law binds in this and other Protestant countries, and in Catholic countries, but this, that the Pope is considered by the former to possess no spiritual jurisdiction in their territories, but in Catholic countries his spiritual power is acknowledged, and the decrees emanating from him, are considered to derive efficacy from his authority, after their promulgation and acceptance in the particular states.

Are you aware, that the Catholics of England, before the Reformation, firmly and steadfastly resisted the principle, that any part of the foreign canon law, the rescripts of Popes, &c., were binding in England, so as to produce any civil effect, without the assent of the state, testified either by statute or by practice?—I am not sufficiently acquainted with the English law, in particular, to be enabled to state that such was the case; but I can state in general, that the different states throughout Europe have claimed that right, and that the canon law has been considered binding *in foro externo*, only so far as it was sanctioned by the state, and compatible with the respective laws and discipline. The Corpus Juris Canonici having been generally received in all Catholic countries, and having at least, the tacit approbation of the different governments, it follows that it is generally binding in each country, so far as it is consistent with the existing laws, church discipline and usages.

Are you not aware, that when the bishops attempted to introduce that part of the canon law, which legitimizes issue born before marriage, into England, the body of the Catholic barons of England answered, "*Nolumus leges Angliæ mutari*?"—I was not before acquainted with that fact.

Are you aware that Burn, in the preface to his work on ecclesiastical law, after mentioning the statutes passed at the time of the Reformation, with respect to the canons which have been already referred to, and discussing the subject, states this; "By this statute, until such Reformation as aforesaid shall take effect, the canon law, so far as the same was received here before the said statutes, and is not contrariant to the common law, nor to the statute law, nor to the prerogative royal, is recognized and enacted to be in force by authority of Parliament. Therefore, the business upon this head must be to inquire first, what is the canon law upon any point, and then to find out how far the same was received here, before the said statute, and then to compare the same with the common law, and with the statute law, and with the law concerning the king's prerogative (which is also a part of the common law), and from thence will come out the genuine law of the church?"—I perceive, by referring to the book, that he does so lay it down; and I may

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6 December 1826.

add, that this same principle, as I have repeatedly stated, is applicable to Catholic countries*.

But did not the statutes which established the Reformation in England, at once sweep away the authority of the decretals of the Roman Pontiffs with respect to matters inconsistent with the Protestant religion, for instance, did they not annihilate all those canons which regulate the Pope's authority in dispensations, all relating to appeals to Rome, all relating to the Inquisition, and all those canons relating to different sects, denominated Wickliffites, Lollards, Calvinists, Lutherans, and Hugonots; all respecting the obedience of bishops to the Pope, all respecting the authority of the Pope's legates, and all that are expositions of the doctrines of transubstantiation, purgatory, indulgences and masses, and all other matters upon which doctrinal differences exist between Protestants and Roman Catholics?—I cannot pretend to specify the different points in which the canon law may have been abrogated at the time of the Reformation, or subsequently in England by contrariant statutes. I can only state the general principle as given by Blackstone, and also by Burn, just quoted, by which we may decide whether any particular canon law be or be not binding in England.

Are we to understand that there is any particle of doubt in your mind, as to whether the Roman Catholic canon laws, that is, the Corpus Juris Canonici, respecting the several matters contained in the preceding question, are of binding validity among Protestants in the British Islands?—I must decline entering into particulars on the subject, as I am not well versed in the English law. I can only repeat what I have already said, that there is a general principle laid down by Blackstone and by Burn, by which in every particular case, we can decide whether a canon law is or is not binding in this country.

But does not the canon law of Rome, upon the several points contained in the preceding question, continue to be the Roman Catholic canon law of Ireland?—The question is very vague, and does not admit of a definite answer; if the Commissioners will be kind enough to particularize any law, I will give a particular answer. However, I will state in general, that all canons of the church, issued against the above-mentioned sects, that regard faith and morals, are received by the Roman Catholics of Ireland, as they are in every Catholic country; with regard to any particular laws which may have been issued against them by Popes, if they in any way regard temporal matters, or temporal punishments, they are not received in Ireland, if they be not still the law of the land, as they were in the reign of Henry the Eighth, and some, as the one "De Heretico Comburendo," till that of Charles the Second. With regard to any spiritual punishment, that is, to censures that were pronounced against them or their doctrines, by Popes or councils,—if personal, they died with them; if general against their doctrine and those who profess it, they still prevail in Ireland, and in every Catholic country; I think I have already sufficiently explained the nature of the censures pronounced.

Your answer relates merely to the canons that respect heretics; but the question put to you embraces a great variety of other points?—I conceive that the question proposed may be reduced to two general heads.—one regarding doctrine and the other positive law; with regard to doctrinal matters, I have said, that all definitions of the church, condemning the errors of the said sects, or establishing the Catholic tenets, specified in the question, constitute a matter of faith, and therefore are received in Ireland. With regard to the positive laws that may have been issued against those heretics, they may be of two kinds, either of a temporal or of a purely spiritual nature; those of a purely spiritual nature must be reduced to censures, and those censures that are contained in the body of the canon law, are considered still to have force where they apply. With regard to any laws that might partake, in any way of a temporal character, or inflict temporal punishment, these do not bind in Ireland, nor do I think they would be considered binding in any Catholic country, further than they may be supported by the law of the land†.

Are you not aware, that if the ecclesiastical courts in England were to attempt to execute any portion of the canon law, which still remains in force in England, in any manner inconsistent with the common law, that they are restrained by a writ of prohibition from the Court of King's Bench?—I am not well versed in the English law, but I have already stated the general principle laid down by Blackstone and Burn, and according to it, of course it follows, that if any ecclesiastical court attempted to enforce a canon law contrary to any statute law, the Judge would violate the law of the land and be subject to an inhibition.

Do you still think there is no difference in the situation of Protestants or Catholics in the British Isles respectively, with regard to the obedience due to the canon law of the church of Rome?—I conceive that there is a difference, and I never said there was not, between the Protestants and Roman Catholics of these countries, with regard to the obedience due to the canon law; for according to the principle laid down, no canon law is considered binding on Protestants, but such as are not found inconsistent with the law of the land, or the doctrines of the established church founded thereupon; now Roman Catholics

[Subsequently added by the Witness.]

* I am completely borne out, even by English canonists, in what I before stated, that our canon law is received in Protestant states, even in England, in the same way as it is in Catholic states; the only difference lies in the source to which its obligation is attributed, and in the extent of the same.

† With regard to the Pope's power in spirituals, the principle is, that not only the canon law, but the faith of Ireland, the details of that power, and the exercise of it, as laid down in the corpus juris, is received in Ireland among Catholics, so far as consistent with the usages and circumstances of their church.

Catholics consider many precepts of the canon law that are opposed to the doctrines of the Established Church, as binding on them, therefore the Catholics consider that they owe obedience to many laws which are not considered binding on Protestants. The canons that are sanctioned by the law of the land, or not inconsistent with any statute law, or any principle of the established religion, are of course binding on Protestants and also on Catholics, not only as canons, but also as sanctioned by the legislature. But all this leaves my statement untouched, nay, places it in a clearer point of view, that the difference between the Catholic and the Protestant in Ireland, with regard to the canon law, lies not in the principle of the obligation, but the degree; more laws binding the Roman Catholic than the Protestant, but both being subject to it, as far as it is compatible with the municipal laws, and the laws and usages of their respective churches.

You were asked in the preceding question, whether the canons of Rome, which related to the Inquisition, did not still continue binding in these countries; did you ever hear of the Inquisition existing in England or Ireland?—The Inquisition is a civil not an ecclesiastical tribunal, and the canons relating to it are only binding in Rome, where the Inquisition exists, and in such countries as have sanctioned or authorised that tribunal, and adopted the laws issued for its direction. As no such tribunal ever existed in England or Ireland, nor in many other countries, as in modern France for instance, of course such laws never could apply to them.

You were asked a question with respect to the writ of prohibition, which issues to prevent the ecclesiastical court from outstepping its due authority; are you aware that that writ had its origin with the Roman Catholic churches, at a time when the Roman Catholic church was the Established Church of this country?—I have already mentioned that I am very little versed in the English law, but I have no doubt but such writs might have been issued in England before the Reformation; and am certain that they would also be issued at this day in Catholic countries, if any canons should be enforced that would be found inconsistent with the established laws of the land, or the particular discipline of the church.

Will you have the goodness to look at the document now put into your hands, entitled, "Report from Select Committee on, &c. Roman Catholic Subjects in Foreign States, page 258;" does it not appear from that, that the Gallican church did not admit all canons and decretals indifferently, but confined itself chiefly to those in an ancient collection called *Corpus Canonum*, even with regard to the decretals, down to the time of Pope Gregory II. You will observe, that the paper in which that passage is found, appears to be transmitted from the late Lord Londonderry by Sir Charles Stewart, His Majesty's then ambassador at the court of Paris?—I find the following passage in that Report, "Hence the Gallican church has not admitted all canons and decretals indifferently, but confined itself chiefly to those contained in that ancient collection called *Corpus Canonum*, even with regard to the decretals, down to the time of Pope Gregory II."

Have the goodness to read the two following paragraphs?—They are as follows: "The Pope cannot grant any dispensation in whatever pertains to the divine law, or to the law of nature, nor in cases where general councils do not permit him to pardon." "The regulations of the Apostolic chancery are not followed in France, unless when they are voluntarily and expressly admitted."

Do you agree in those two positions?—I agree in them so far as they regard France, and they confirm the general principle which I have laid down in my former answers, that the decretals contained in the canon law are no further binding than they are found to be consistent with the laws of the land, and the established discipline and usages of each particular church.

The question is, whether the specific state of the canon law, as there described as applicable to France, is also applicable to Ireland?—I have often mentioned that the canon law differs in different countries, in the same manner as the municipal law differs. I have also repeatedly specified, that any part of the canon law which regards ecclesiastical property cannot extend to Ireland, because our church possesses none; therefore, that portion of the canon law that extends to the Irish church in its present state, is reduced to those laws that purely regard spiritual matters, and general outlines of church government.

The question is, whether what is there stated to be the canon law of France, is also the canon law of Ireland; are the canon laws of the two countries the same or different, so far as those points have been brought under your consideration by the preceding question?—I beg to refer the Commissioners to the preceding answers.

It is a matter of fact, and not a matter of principle, about which we are inquiring, whether in point of fact the canon law of Ireland, of which you are a Professor, is the same with, or different from that which has been stated to you in the preceding question as being the canon law of France?—I have already stated, agreeably to the principle laid down, that the canon law is not the same in any two countries in the universe, because the canon law is always relative to the laws and customs of each country; as the positive laws, discipline and usages of countries differ, so consequently the canon law received in each country must differ. I again repeat what I have so often affirmed, that all that portion of the canon law that regards church property, can have no reference to Ireland, where we have none; hence none of the canons contained in the *Corpus Juris Canonici* can affect Ireland, except those which merely relate to spiritual concerns. Our doctrine on the Pope's dispensing power, agrees perfectly with the principle laid down in the extract as adopted in France, but that is a point of doctrine rather than of canon law. With regard to the rules of the Roman chancery, there are certain rules that are revived by each succeeding Pope, they regard benefices, a subject in which we have little to do, having no church establishment; but the principle laid down in the extract is generally received, and these rules are considered to bind to the extent and no more in which they are received and acted upon.

Appendix, N° 34.

Further Examination of the Reverend *Nicholas Slevin*, D. D.
Thursday, 14th December 1826.

Appendix, N° 34.

Examination of
Rev.

N. Slevin, D. D.

14 December 1826.

THE examination in which we were engaged, of the Pope's bull or rescript to the Archbishop of Antiochia, has been interrupted by the introduction of a great deal of intervening matter; we would beg now to direct your attention to the 19th section of that bull, in which it is stated "After the decrees of the year 1630, subsequent authors wrote, making express mention of them. Verjuys differs from the opinion of Lessius as far as regards the restitution of produce, but agrees with him as far as pertains to the restitution of the land, even though the owner may not repay the purchaser the price paid by him. His reason for so thinking, he assigns to the pre-supposed good faith, which, if it be really present, may exempt the possessor from the restitution of the produce, though by no means from the restitution of the land. That Catholics possessing with good faith monasteries, houses, temples, or in like manner immoveable property, can peacefully retain them so long as they cannot be occupied by the proper owners, nor are they in the mean time bound to interest, or to pay any thing for the produce. Arsdekinus in sua *Theologia tripartita*, tom. 2. part 2. tract. 6. quæst. 10. asks whether Catholics can purchase the property of other Catholics seized by heretics in unjust war, and he answers that they can. I.—if the will of the owners consent. II.—if the Pontiff give his assent, to support which he adduces the decrees published in the year 1630. III.—if it be provided by conventions entered into between Catholic and heretic princes, that heretics may retain the property of Catholics and freely dispose of them, all which are beside the present question. But there the scrupulous author speaks no doubt of immoveable goods, for among the other arguments in support of his opinion, he weighs the interest and advantage of the Catholic faith; to which he asserts, that it would be more advantageous that the property should be in the possession of orthodox persons, than in the hands of heretics, and no doubt it appears for many reasons much more expedient that this property should by such purchase devolve to the possession of Catholics, who can with so much more effect protect the interest of faith and propagate it, than if it remained in the perpetual possession of heretics, which reasoning is indeed applicable to immoveables but not to moveables. But those arguments advanced by the author and stated a little before by us, are of no weight, or at least very inconsiderable. For when orthodox persons purchase from heretics immoveable property formerly belonging to Catholics and taken from them in an unjust war, the presumed will of the owners cannot be present, as has been stated above; but the decrees published in the year 1630, which refer to moveables, cannot by a forced application be referred to immoveables; in a word conventions and agreements entered into between Catholic lay princes and heterodox persons concerning the possession and detention of ecclesiastical property, are disapproved of by the Apostolic see, as is proved at full length by P. Schmalzgrueber *concil.* tom. 2. *concil.* 15. quæst. 1. and these are the conventions to which the author cited above alludes. Concerning this matter La Croix likewise speaks, Presbyter of the Society of Jesus, in sua *Theologia Morali.* tom. 1. lib. 3. part 2. num. 972; and he shews that he was well aware of the decrees of the year 1630, but as he does nothing more than state what has been said by the authors above cited, he cannot be brought forward or referred to on either side." You will observe, that the Pope after reciting the opinion of Arsdekinus, comes however to his own conclusion, that when orthodox persons purchase from heretics immoveable property, formerly belonging to Catholics, and taken from them in an unjust war; the presumed will of the owners cannot be present. The question we would wish to ask you is, whether this is canon law in Ireland?—In one of my former answers I mentioned, that Pope Paul II. had issued a bull, asserting the right of the Holy See to interfere in the alienation of all ecclesiastical property. I mentioned at the same time, that this bull was received in some countries and rejected in others, particularly in France and Belgium. Since that period the Popes claimed the right of being consulted on the alienation of ecclesiastical property; this right however has not always been granted them; however, the Pope still claims it. It is on this principle that Benedict XIV. approves, in the rescript, the opinion of the German canonist, setting forth that the See of Rome did not always approve of the transfers of ecclesiastical property, made without her interference and sanction, in the conventions of princes with heretics. I consider therefore that the opinion which the Pope would seem inclined to adopt, does not form a portion of the canon law in general, and therefore does not affect Ireland.

Does not the Pope state that principle as forming part of the canon law; have not we his authority for supposing it does?—The Pope merely states that the see of Rome disapproves of transfers of ecclesiastical property, made without consulting the Pope; and he quotes, not the canon law, but the opinion of a canonist, who supports the same principle; but he does not assert positively that such transfer is in direct opposition to the canon law. Archdekin, a learned divine and canonist, quoted in the rescript, held the contrary opinion; the Pope differs with him but does not condemn him.

Does he not however in the 20th section, which immediately follows, lay down that proposition distinctly:—the section is as follows, "Father Charles Francis a Breno of the order of Minimi, in suo *Manuali Missionariorum Orientalium.* tom. 2. lib. 1. cap. 3. quæst. 21. proposes the following question, *Whether ecclesiastical property purchased from infidels ought necessarily to be restored, or at least a composition be entered into;* and his answer is, that they should be restored, both because a Christian knowing that this property belonged to the church, incurred the guilt of fraud in possessing that which belonged to another; and also because an infidel plunderer could not transfer to a Christian purchaser a right greater than

than that which he himself possessed over the property sold by him. And therefore if the seller by reason of the crime of plunder, had no right at all over property which had been taken by violence, seized on, and afterwards sold; in like manner he who bought it, cannot be said to have acquired any right over the same property. And also in fine, because it is a general rule that even he, who not being aware of theft, purchases any thing from a thief, is bound in the court of conscience to restitution, as soon as the true and lawful owner presents himself. He afterwards inveighs against those who, when they have purchased any thing belonging to the church, think that they fully discharge their debt if they invite the parish priests, to whose churches the purchased property belongs, to banquets and entertainments. Father a Breno does not omit to cite the decrees of the year 1630, so frequently mentioned, but he considers that they appertain only to moveable effects taken by pirates and then sold to Christians, the right owner of which cannot be expected to come forward to redeem them. Finally he objects to himself his own opinion, that he who buys from infidels the property of the church, has done an act useful to the church and consequently that he ought not only to suffer no injury from thence, but even to derive some advantage if possible. To this objection he replies, that the purchasers who have redeemed property from infidels, derive this advantage from the purchase, that they may demand back the price, or come to some composition with it; *the purchasers of church property from infidel usurpers are bound to make restitution, since the property is not theirs, receiving back, however, the price paid by them, or some other composition being entered into with the prelates.* But when the author advances from the first question to another; viz. whether the buyer is bound to restore the property, even though the prelate may not feel disposed, either to pay back the price, or to make any composition, and when he answers such question in the affirmative, he undoubtedly appears to overturn that which he had before affirmed, and not to argue coherently. *But if the prelate were not willing to refund the price to the buyers, or to make any arrangement or composition, still the purchasers would be by all means bound to make restitution to him, inasmuch as the property belonged in reality to the church; and they should attribute it to their misfortune, that they bought what belonged to another, precisely as we have already stated with respect to those who buy any thing from a thief, as often as they cannot demand back the money from him.* In this section the Pope seems to come to this conclusion that "The purchasers of church property from infidels and usurpers, are bound to make restitution, since the property is not theirs;" does not the Pope throughout his whole argument, place heretics acquiring the property of the church, and the infidel usurpers here spoken of, precisely upon the same footing?—The moralist quoted by the Pope, would place heretics or Catholics on the same footing as often as their title is equally frail; he supposes the infidels who transferred the property, to be pirates, who, therefore, having no legal title to the property, could give none to the purchaser. In the cases in which heretics unjustly invade ecclesiastical property, of course they are just in the same circumstances, that is, they have no legal title, and can give none. The passage quoted is the opinion of a private divine, on a case of church property plundered by infidels and purchased from them, which the Pope applies to the question before him.

Are we not to understand from the former part of your evidence, that precisely the same principle would apply to an unjust possession of property by Roman Catholics?—Exactly so; Italian moralists, wishing to exemplify their doctrine on restitution, usually took their cases from the Turks, who very commonly plundered their coasts, and afterwards sold the booty to Christian merchants in Tunis or Algiers.

It is not the character of the individual, but the act that stamps legality or illegality upon the transaction?—Just so; the Pope lays down general principles, and applies them to the question before him, illustrating the application by the decisions of canonists and moralists, on similar cases.

Pray, however, attend to the 27th and 28th sections of the bull, and say whether they are not intended to establish the direct converse of that proposition, and to go this length, that a Catholic possessor, or one abjuring heresy, may acquire and secure a title from the court of Rome, but that no other description of person can by possibility do so; the sections are as follow—§ 27. "P. Schmalzgrueber in citato concilio, 15. tom. 2. considers the case of a heretic prince, who forsaking the Augustan confession, embraces the Catholic religion, and he asks, how he ought to act with regard to the ecclesiastical property, which he possessed on the authority of the peace of Westphalia, which had been reprobated by the church; and in *quæst. 2. num. 22.* of the same council, he concludes, that *he is either bound to restore them or to solicit a dispensation from the Apostolic see in order to retain them,* bringing forward the example of Wolfgang Wilhelmer Duke of Neuburg, and that of his son Wilhelm, Elector Palatine, and asserting that towards converts to the Catholic faith, *the Apostolic see is wont to be so indulgent, that, even though the cause be just it grants to them by a dispensation the retention of those, i. e. of the immoveable property of the church.*" § 28. "Finally our predecessor Pope Clement XI. in a letter to Augustus II. King of Poland, dated Nov. 10, an. 1712, in tom. 2, of his published briefs, page 243, in order to excite him to promote the propagation of the Catholic faith in his dominions of Saxony, wrote as follows: *We assure your Majesty, that neither from you nor from your Catholic successors, nor from any one who may have embraced our holy religion, shall we demand a restitution of the property which belonged to the churches through Saxony—nay, more to appease the consciences of those who possess them, if having abjured heresy they determine to return to the Catholic faith, we shall make over for ever to them all the aforesaid property, and this we shall execute in such form that no demand can be made against them even by our successors in time to come.* And Clement XII. fulfilling this promise in his con-

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stitution, which commences, *Sedes Apostolica*, num. 67, in tomo 13, of the new Bullarium, published at Rome, granted to those inhabitants of Saxony, who possessing the property antiently belonging to the churches, either had abjured or would abjure heresy, that they might retain the property which they possessed, and freely dispose of it as of their own effects; and he made over to them moreover, all the produce before derived from such property?—Since the time of Paul II. as I have already mentioned, all Popes claim the right of being consulted when there is question of alienating church property. I stated, moreover, that the bull of Paul II. was received and published in some states, and in those, at least, the Pope had a legal right to interfere in the alienation of ecclesiastical property; of course, when his right was once established by the law of those countries, the Pope legally possessed this right, and any person who transferred ecclesiastical property without consulting him, violated this right. The holy see, however, is very indulgent in pardoning this contempt of the prerogative she claims, and when the good of religion requires it, never refuses to confirm titles acquired to church property without her approbation. In the sections read, the preceding one, and the following, the Pope shows that such has been the practice of his predecessors at all times. He quotes the sanction given by Cardinal Pole, in the reign of Philip and Mary, to the transfers of church property made during the two preceding reigns in England; he then quotes a case discussed by a German canonist. In the opinion given by this German canonist, he supposes the Pope to possess this right, and infers that the possessors of ecclesiastical property, whose title has not been sanctioned by the Pope, is not a real and a good title; reasoning always upon the supposition, that the Pope possessed a right of interference in the alienation of ecclesiastical property. The case he proposes, is the case of a Protestant prince, who embraces the Catholic religion, having previously acquired possession of ecclesiastical property, and proposes to himself the question, whether this prince can persevere in the possession without consulting the see of Rome; he insists that he cannot, on the principle that the Pope had acquired in that country a right of interference in the alienation of ecclesiastical property, and therefore, any ecclesiastical property alienated without his approbation, was not lawfully transferred, however validly by law; he observes, however, that the Pope is indulgent in dispensing with such possessors of church property, and permitting them to retain it. And he instances his observation by the case of the Duke of Nuremberg, and the Elector Palatine. He indeed states, that the Pope, of course, gives his permission only to persons professing the Roman Catholic religion; it is a general principle with the see of Rome never to dispense her favours to any, but those who belong to her body. I had occasion to allude to that principle, when there was question of a dispensation granted to persons of another religion. Benedict XIV. maintained that it was not the intention of the church, to grant dispensation to any but those who were Roman Catholics. Hence, as long as heretics remain separated from the see of Rome, she will never dispense with them, and confirm their title individually to ecclesiastical property, nor will they of course call for such confirmation, on which they place no weight; though, I have no doubt, but the see of Rome, if our Government should at any time call for it, would make a declaration relating to this country, similar to that which Pius VII. made regarding church property in France; but such a declaration would be altogether superfluous here, after a lapse of so many years, and so permanent a settlement of property. But though the Popes, since the time of Paul II. claim this right of interference, in the transfer of ecclesiastical property, it has not been generally acknowledged in the Catholic states throughout Europe; and canonists in general, even those who are most favourable to the Pope's power, allow that the bull *Ambitiosa*, of Paul II. which is to be found among the *Extravagantes*, has never been considered universally binding, and that it is doubtful whether the censures annexed to it have ever been in force, even in those countries where the bull itself was published*.

Is not the amount of the doctrine then which you state this, that the Pope claims a right of interfering in the disposal of ecclesiastical property in all cases, although circumstances do not admit of it being effectual in many instances?—I stated that Paul II. had issued his bull with that view, but that this bull was not received and published in all countries. In the countries where it was published, of course the Pope acquired the right of interfering in such alienation. I have often stated, that the Pope possesses no more power over property than what is conceded to him by the State, and applying this principle to the case before us, I say that he possesses no power in the alienation of ecclesiastical property, but that which the State assigns him. In the countries where the Bull *Ambitiosa*, was received, he obtained that right; where it was not published or received, he possesses no such

[Subsequently added by the Witness.]

* The Pope next quotes, as an instance of the indulgence of the holy see in this respect, the condescension of Clement XI. towards the king of Saxony, in 1712; to whose subjects possessing church property, acquired during the religious wars, he confirms their titles, on the condition indeed of embracing the Roman Catholic religion. Those who did not embrace it, and had a legal title, had no scruples on the subject, and would not trouble him for a dispensation. Clement XII. is next quoted by the author of the rescript. This Pope confirmed the dispensation granted by Clement XI. to the possessors of church property in Saxony, being Catholics. From all this it follows, that it is usual for Roman Catholics possessing church property, unjustly seized in a revolution, or otherwise, to call for the dispensation of the Pope, which is never refused them.

such right. The see of Rome, it is true, claims it generally, but the claim is not generally acknowledged*.

The question was not as to the possession of the right, but as to the claim of the right?—Of course I allow that Paul II. and his successors have claimed such a right, and have enjoyed it in many countries. When there is question of important interference of great magnitude with church property, there is great deference shown to the Pope's recommendations in all Catholic countries.

Has not a treatise of canon law by Cabassutius been recently edited, expressly for the use of the College of Maynooth?—An edition of that work has been lately given, of which the College has taken 100 copies. The edition was not given expressly for the use of the College.

By whom?—By Mr. Coyne.

Who was the editor; who corrected the press?—I really do not know; I suppose Mr. Coyne employed some person to correct the press; he was the editor, and the work was published by subscription.

Have you observed the editor's dedication prefixed to that class book of canon law, and addressed to Dr. Curtis?—I have read the dedication.

Do you know who wrote that dedication?—I do not; I never asked who wrote it.

Have you ever made it a subject of observation at Maynooth?—I have not; neither have I observed that it excited the surprize or curiosity of others.

Have you observed how Dr. Curtis is designated in that dedication?—The whole of the address is as follows:

“ Reverendissimo, in Deo, patri,
Patricio Curtis,
Archiepiscopo Armachano,
Totiusque Hiberniæ Primate,
Præsuli,
Tam Apostolicæ sedi caro acceptoque, quam sui Populi
Dilecto Pastori;
Scientiæ omnigenæ docte perito
Cunctisque virtutibus prædito, quæ vitam amabilem
Insignemque Reddunt;
De Ecclesia Hibernigensium optime merito,
utpote qui,
Dum Collegio Salmanticensi præ-esset,
Sibi clarum æternumque nomen peperit, tot presbyteris
Eruditis,
Quorum sex inter nostrates, hac tempestate, episcopatum
nacti,
üdemque digne gerentes, Ecclesiæ nostræ oppressæ
et Lugenti solatium, auxilium lumenque afferunt,
Dum ipse Apostolica sancti Patricii Cathedra sedens illustri
munere fungitur
Hoc opus
Ea, qua par est, Reverentia et observantia,
Dat, Dicit Dedicatque Humillimus in Christo Servus
Editor.”

Calendis Junii, 1824.

Do you consider that Dr. Curtis is the person to whom the title of Archbishop of Armagh and Primate of all Ireland properly belongs?—I think that title belongs to him in the Roman Catholic church.

But there are no such words as Romano Catholico, or of similar import in the dedication, but the titles of Archbishop of Armagh and Primate of all Ireland are there applied to him without any restriction or qualification?—I suppose those words are implied in the dedication, as he is universally known to be Roman Catholic Archbishop of Armagh and Primate of Ireland.

In what sense do you consider him to be the Archbishop of Armagh, and Primate of all Ireland?—I consider him to be Archbishop of Armagh and Primate of all Ireland in the Roman Catholic church, but not of course in the Established church; as the law of the land does not constitute him such. However, I believe he is known and acknowledged by the Government of the country under that title.

In the dedication prefixed to the class book of canon law, edited and used at Maynooth, the title there given to Dr. Curtis is simply Archbishop of Armagh and Primate of all Ireland; the question is, to which of the two individuals, Lord John Beresford or Dr. Curtis, do you conceive that title properly to belong?—I consider that both have a right to claim that

[Subsequently added by the Witness.]

* No Pope has ever claimed this right *jure divino*; the see of Rome claims it merely as a power, which, considering the nature of church property, and the Pope's high station as head of the church, it was reasonable and expedient should be conceded to him by princes. Some princes acceded to his claim, others did not; but those even who refused, pay great deference and respect to the representations of the see of Rome relative to church property.

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that title, but in different respects and on different principles; the one being recognized as such by the Roman Catholic church and instituted by the Pope; and the other being received as such in the Protestant church, and constituted by the Government of the country. With regard to the nature of the powers of both, of course they are very different; the powers of the Roman Catholic Archbishop are purely spiritual, because he receives none from the state, the source of all temporal authority; the powers of the other are of a temporal nature, so far as the law of the lands invests him with them.

Do you consider that there is any thing spiritual, properly speaking, that attaches itself to the character of that Primate of all Ireland who is recognised by the law?—To answer the question in a satisfactory manner, I must distinguish two sorts of spiritual power in bishops; the one is called the power of order, and the other that of jurisdiction. The former is imparted by consecration, and is never lost or delegated; the latter is conferred by the lawful authorities governing the church of Christ, and may be lost and delegated by the possessor. With regard to the power of order, the Protestant Archbishop of Armagh may possess it; this depends entirely upon the validity of his ordination and consecration, a point on which I do not presume to decide. With respect to the power of jurisdiction or mission, he receives none from the Roman Catholic church, and therefore (conceiving as we do, the Roman Catholic church to possess the authority given by Christ to the Apostles and their lawful successors), we must hold that he possesses no other jurisdiction or mission than what he receives from the Government of the country.

Do you consider that he has or has not any valid spiritual authority?—I can only repeat the same answer. If his ordination and consecration be valid, he possesses the spiritual power of order; but spiritual jurisdiction is not a necessary attendant on valid ordination, but must be received from the lawful authority descending from Christ through the Apostles; and I must therefore repeat, that I consider him to possess no other jurisdiction, either spiritual or temporal, but what he derives from the Government of the country*.

According to your ideas either as a Roman Catholic, or as a Professor of canon law at Maynooth, can there be two Archbishops of Armagh at the same time, both possessing spiritual authority?—There cannot be two Archbishops of Armagh, both deriving their jurisdiction from the Roman Catholic church; but there may be two, one of whom derives his jurisdiction from the Roman Catholic church, in spiritual matters, and the other deriving his powers from the Government of the country; those two things are not incompatible.

Do you conceive that the Government of the country is competent to convey spiritual authority?—I do not; if by spiritual authority you mean authority derived from Christ; the Government is not the medium instituted by Christ for conveying spiritual power.

Do you consider that spiritual authority can be conveyed to a Bishop from any other source than from the Roman Catholic church?—I do not, unless by spiritual authority you mean that conferred by the state for the government of the Established church; I admit in that sense the Government is the source of spiritual authority.

Is it not the necessary consequence that that Archbishop of Armagh whom the law recognises, has in your view no spiritual authority whatever?—He possesses of course, according to our principles, no spiritual authority derived from Christ through the Apostles and their lawful successors.

By authority do you mean jurisdiction, or do you take any distinction between jurisdiction and power of order?—By authority, in my last answer, I meant the power of jurisdiction. I have pointed out the two powers which we distinguish in bishops, that of order, and that of jurisdiction. If the ordination and consecration of the Protestant Archbishop of Armagh were valid, of course he possesses the spiritual powers that flow from order; but according to the principles of our church, a mission from the church of Christ is moreover required, and of course we cannot allow that he possesses that mission, being cut off from the source from which alone it flows.

Pray define what you mean by mission in the last answer?—By mission we understand a spiritual power of governing the church, conferred by lawful authority; this power is expressed in the words of Christ; when commissioning the Apostles to preach the Gospel, he said, "Sicut misit me, vivens pater et ego mitto vos."

Has not a parochial priest a mission?—He has, derived from, and dependent on, his bishop.

A curate?—Yes, the curate also, and in the same manner, but more limited and precarious.

In what sense do you mean that a curate governs the church?—We distinguish two sorts of jurisdiction, one is *in foro externo*, and the other is *in foro interno*; the jurisdiction *in foro externo* is confined to those who are constituted governors of the church, Popes, Bishops, and their delegates; the jurisdiction *in foro interno* extends also to parish priests and curates by delegation, and it is only in this sense they possess a mission or jurisdiction.

Pray describe in what sense you consider the Primate of Ireland to differ from a lay-man?—I consider that the Protestant Primate of Ireland differs from a lay-man, first in the power of order, if his ordination and consecration were valid; and secondly, in the power of jurisdiction granted him by the law of the land to govern the Protestant church, in which he is considered to possess also spiritual jurisdiction.

Pray

[Subsequently added by the Witness.]

* I beg to add that this seems also to be conformable to the principles of the Protestant church; the bishops whereof, at least in the reign of Queen Elizabeth, testified at their appointment that they received their jurisdiction from her Majesty alone. This appears from the oath taken by bishops at that period, as given by Dodd in his Ecclesiastical History.

Pray define exactly what you mean by his power of order, as applied to the Primate of Ireland, recognised by law?—By the power of order, I mean that which is conferred by the sacrament of holy orders. All who validly receive the sacrament of holy orders receive thereby a spiritual power, which is inseparable from the character impressed by that sacrament; and as this character is indelible and cannot be lost, neither can the subject lose the essential power connected with it; this power relates merely to spiritual matters, and does not extend to the government of the church. In virtue of the power of order the person ordained confers sacraments, and discharges all other duties of the sacred ministry, that do not require jurisdiction.

Supposing the ordination or consecration of the Archbishop of Armagh to be good, could he, as a Protestant prelate, confer holy orders?—I have already stated, that in virtue of his ordination he can confer all the sacraments that do not require jurisdiction, among which we reckon that of holy orders.

Does your last answer mean to imply, that his ordination was in your opinion valid?—I have mentioned already that I do not presume to pronounce on that point.

Was there ever an instance in which the Roman Catholic church acknowledged orders that were conferred in the Protestant church?—I do not recollect any particular instance, in which the Roman Catholic church ever recognised the validity of the ordination conferred in the Protestant church; but I have already stated the principle that such ordination, if conferred by a bishop validly ordained himself, and employing due matter and form, would most certainly be valid in the Roman Catholic church.

The question was put as a criterion of what the real practical opinion of the Roman Catholic church is, as to the point, whether the Protestant bishops are validly ordained, or not?—There are Protestant bishops in different countries—in one instance the ordination may be valid, and in another not; it might be valid in Germany and not valid in England, according to circumstances. The validity of the Anglican ordination has been always questioned, and is questioned to this day; a great deal has been written on both sides, and the matter still remains doubtful among Catholics.

You mean questioned as a matter of fact?—Merely as a matter of fact, because for the validity of any sacrament we require that the matter and form, instituted by Christ, should be applied by a proper minister; for the validity of baptism, for example, we require that the minister who baptizes should employ the matter and form instituted by Christ. The same principle applies to the sacrament of orders; if the minister, instituted by Christ, ordains, and if such minister employs the proper matter and form, orders are validly conferred; but if even a lawful minister should not employ the proper matter and form, there is no sacrament conferred, and the subject is not ordained. Now applying this principle to the Anglican ordination, the first question that occurs is, whether the minister who ordained the first bishops, was the minister instituted by Christ, that is, whether he himself was a lawfully ordained bishop; the second question is, whether the person ordaining employed the proper matter and form in ordination. Doubts have arisen on these two points, and hence it is still a question with us, whether the Anglican ordination be valid or not.

Is there any doubt as to the fact, in the same manner as to the validity of the ordinations at the time of the Reformation in Germany?—I cannot state positively whether such a doubt arose with regard to Germany, but I am inclined to think it did.

Are priests ordained by Lutherans or others in Germany, admitted as priests in the Roman Catholic church without a fresh ordination, if they conform?—I cannot give a positive answer, but I am inclined to think they are not.

Are you aware of any distinction between the Church of England and any other episcopal church, in that respect?—I know of none. I am inclined to think, that even in Germany the Lutheran priests would not be considered validly ordained; because I know it is a principle of Lutheran doctrine, that ordination is not absolutely necessary to constitute a true minister of Christ; and this I conceive is also the doctrine of the Protestant church; for Burnet, in his work on the Thirty-nine Articles, states as the doctrine of the Protestant church, that ordination is required merely, as we say, *necessitate præcepti*, which means that ordination was commanded by Christ, and ought to be observed when it can; but, however, that it is not absolutely necessary to constitute a true minister of the gospel, and that in extraordinary cases ministers may be appointed and possess all powers without the form of ordination.

Pray explain what is meant by the matter of the ordination as distinguished from the form?—The form of any sacrament consists in certain words; the matter consists in material elements, or sensible signs instituted by Christ. The matter of the sacrament of orders, according to the doctrine of the Roman Catholic church, consists in the delivery of the instruments employed in the sacrifice of the mass, and in the imposition of hands.

And the form consists altogether in the use of particular words?—Yes, in the form of words expressed by the bishop. We consider the matters and forms of all the sacraments to have been instituted by Christ, and consequently that any substantial alteration in either would render the sacrament void.

There remains one more bull, to the 15th section of which we would beg to draw your attention; it was issued in the year 1741, and is to be found in the Bullarium of Benedict XIV.—it is now cited merely for the sake of the 15th section, which excommunicates among other persons all those who have “procured directly or indirectly, under any pretext, as also such as have passed, enacted and published statutes, ordinances, legal enactments, or any other decrees generally or particularly, from any cause or under any pretext whatsoever; and also of whatsoever custom or privilege, or under any other circum-

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stances whatsoever, or may have adopted them when passed and enacted, whereby ecclesiastical liberty is destroyed, or in any respect injured, infringed, or in any other way restricted; or whereby our rights and those of the aforementioned See, and of any churches whatsoever are prejudiced in any way directly or indirectly, tacitly or expressly";—is not this an exercise of spiritual power for temporal purposes?—This is the celebrated bull called *Cæna Domini*, it was for many centuries published in Rome each year, on Holy Thursday; the publication of it has been suspended since the time of Clement XIV. it was last published in the year 1773.

Was not a similar bull issued by the late Pope?—No; I understand it has not been published since the time of Clement XIV.

Do you think it will never again be published?—I think not, as the publication has been interrupted during the reign of the last two Popes, and has not been renewed by the present.

What should prevent the present Pope or his successor publishing it next year?—It depends entirely on his option, but I think it likely he may be influenced by the same motives as his predecessors, and not renew the publication of it. The See of Rome knows well that it has always been odious to the greater part of the Catholic countries of Europe, and the publication of it has been therein constantly resisted; in its origin the publication of it would appear to have been confined to the Pope's States alone, or perhaps to the States of Italy. Pius V. towards the close of the sixteenth century, endeavoured to make it general, and ordered the publication of it in all Catholic countries; but he was not obeyed; on the contrary he was resisted in the greater part of those countries, and chiefly in France, the Republic of Venice, Spain and Germany, in all which countries that bull never has been published, nor considered obligatory; it has never been received in Ireland, and consequently has no authority in this country.

Does it not distinctly avow the principle on the part of every Pope who has issued it annually, as you stated it, for some centuries, that any person exercising the power of legislation in any manner that may be detrimental to the Roman Catholic church, thereby is a proper object of spiritual censure, and incurs excommunication?—I have repeatedly alluded to the co-operation that existed in Catholic countries between the civil and ecclesiastical authorities; the civil law supported the canon, and the ecclesiastical authority enforced the observance of the civil law by censures; the censures pronounced by the Pope in that bull, or in any bull whatsoever enforcing the observance of a civil obligation, can only affect those countries where the civil laws impose such obligation, on the principle that the Pope has no authority to interfere in civil matters; the Pope pronounces censures against those who should in any way injure the rights or immunities of the church; but these rights and immunities were established by the civil law in Catholic countries, and the censure of the Pope merely corroborated that law, and enforced the observance of it; it added a spiritual obligation to the civil that already existed, and in any country where the civil law did not impose that obligation, the Pope's censure could not affect the subjects.

You observe, it is particularly directed against those who co-operate in enacting laws or statutes that may prejudice the authority of the See of Rome; now, admitting fully that the expression of such a sentiment can have no civil power in those countries to which you have referred, do you conceive it impossible that it might operate in the shape of a principle in the mind of any Roman Catholic legislator, seeing that such a sentiment has been annually, for centuries, as you have stated, promulgated by the successive Pontiffs who have filled the chair of the Roman See?—I have often had occasion to state, that in the middle ages Popes did claim a right of interfering in temporal matters from a confusion of ideas that arose from the mixture of temporal and spiritual powers; but that for a length of time the boundaries of those two powers have been ascertained and clearly distinguished; so that no Catholic, at present, acknowledges that the Pope has any right to control the civil legislature in issuing laws; with regard to the bull before us, I do not consider myself at all bound to vindicate the principles it may set forth, for the reasons already assigned, that this bull was originally intended for the Popes temporal dominions, and has never been received in many Catholic countries. It may be well to observe, however, that in all Catholic countries the immunities of the Catholic church were established by civil and municipal laws, and therefore the legislature, without just cause, could not repeal those laws. I conceive that the Popes, who sanctioned this bull, meant merely to prevent the arbitrary interference of the civil legislature with the immunities of the church.

Does not the History of England before the Reformation, particularly with regard to the statutes of *Provisor* and *Premunire*; does not the history of France, does not the history of Spain, does not the history of Portugal, does not the history of Germany, and the history of the practice of the different Catholic states in Europe, distinctly prove that the Catholic legislatures have not only not recognised the principle laid down in that bull, but firmly and steadily resisted it, and that the repetition of it by the Pope, so far from inducing them to obey it, has induced them the more firmly to resist it?—Such is the case; and I conceive it is on those grounds, that the late Popes have desisted altogether from the publication of it.

Supposing that bull to be received in this country, would you, as the director of the conscience of an individual, think it reconcileable with your duty, to advise a Catholic to co-operate with the legislature in promoting the interests of the English church?—I would consider, though it were received in the Irish Catholic church, that a Roman Catholic could co-operate with the legislature in promoting the temporal interests of the Protestant church, as established by law; because the bull could bind him only with regard to spiritual matters, and

and could impose no obligation on him of a temporal nature. The Protestant Church is a corporation established by law, and therefore, any Roman Catholic might co-operate with the legislature in promoting the interests of the Protestant Church, in this respect.

In the preceding question the word *interests*, did not mean the temporal interests, but the influence and prevalence of the English Church?—When there is a question of the interests of the Protestant Church, I must always beg leave to distinguish between its civil and its spiritual interests; I conceive that no Roman Catholic can conscientiously and consistently with the principles of his religion, co-operate in promoting the spiritual interests of the Protestant Church, which are in opposition to his own; but the spiritual interests of the Protestant Church, are totally distinct from its interests as by law established; in which point of view alone I conceive, a civil legislature can contemplate it. For the power of a civil legislature can never extend to spiritual matters, which belong solely to the church.

Are we to understand from your answer, that although persons of one religion cannot conscientiously aid in extending a religion which they conscientiously believe to be erroneous, yet if there be a church which professes a religion by law established, clothed with civil rights, they may and it would be their duty to support those civil rights so given by law?—Most certainly; a Roman Catholic is bound in conscience to respect all the civil rights of the Protestant Church, as established by law; and in this it is evident there can be nothing inconsistent with his principles, as we see the Catholic government of France, not only protecting, but even conferring temporal benefits on the Protestant Church in that country; the same may be said of Austria, and of other Catholic countries where the Protestant religion is not merely tolerated but protected and endowed.

In a preceding part of the evidence reference has been had to a letter, which was written from the Cardinal Prefect of the Propaganda, to the late Dr. Troy, in 1791, in which it is stated, that the see of Rome never taught that faith is not to be kept with the Heterodox, that no oath to kings separated from the Catholic communion can be valid, that it is lawful for the bishop of Rome to authorize the invasion of their rights; we wish you to explain one of the decretals in reference to those opinions; assuring you that the question does not seek to impute those opinions to any individuals who disclaim them; the canon to which reference is now made, is in the decretals of Gregory IX. 5th book, 8th title, and the 16th chapter, page 363; the rubric prefixed to the canon is in these words, “*Liberantur ab omni obligatione qui hereticis tenebantur adstricti*,” “*Capitulum XVI.*” which we would translate thus, “Those who were held bound to heretics, are freed from every obligation.” The canon itself is a very short one, “*Absolutos se noverint a debito fidelitatis domini et totius obsequii, quicunque lapsis manifeste in heresim aliquo pacto quacunque firmitate vallato tenebantur adstricti*,” which we would thus translate, “Let all those who were held bound by any agreement, by whatsoever conditions it was secured to those who have manifestly lapsed into heresy, know that they are absolved from the debt of fealty to their Lord, and of all sorts of obedience?”—This decretal seems to have been taken from the fourth Council of Lateran, and is to be explained on the same principles, which I have already applied to another decree of the same Council regarding heretics; at that period heretics were condemned by the civil law; all Europe was Catholic, and heretics no where formed a society, were no where tolerated. It is well known that the Justinian code discovered at Amalfi, towards the commencement of the twelfth century, was universally adopted at that period, as the basis of the municipal laws in the different countries of Europe; it is also well known that those laws condemned heretics, and even in some cases punished them capitally; they also declared that inferior lords, who abetted and supported heretics or embraced heresy themselves, should forfeit their states to the emperor. Now, the Pope merely enforces by his censures, the observance of the civil laws regarding heretics then binding throughout the empire; the Pope does not make the law, the law was already made and adopted by all the states of Europe; he merely enforces the observance of those laws by his censures; on that principle of co-operation, so often mentioned, of the ecclesiastical and civil power, particularly at this period*.

Pray state what leads you to the conclusion, that the decretal in question is taken from the Council of Lateran, seeing there is nothing that we perceive in the book which would suggest such a supposition?—If the Commissioners will please to refer to the 9th chapter of the same title, they will find that it is attributed to Innocent III.; and the following chapters, that conclude with the word “*Idem*” are thereby referred to the same source; now, it is well known that Innocent III. issued 73 decrees in the Council of Lateran, and that in the canon law, they are sometimes attributed to Innocent, and sometimes to the Council of Lateran.

We now beg to refer you to one of the decretals, from the *Decretum Gratiani*, second part, 7th question, and the 15th cause, where the same principle seems to be asserted by the Pope, expressly negating that he is adopting the civil law, and asserting that he is exercising it by his own apostolical authority; the words are “*Nos sanctorum predecessorum nostrorum statuta tenentes eos qui excommunicatis fidelitate aut sacramento constricti sunt, Apostolica auctoritate a juramento absolvimus, et ne sibi fidelitatem observent omnibus modis prohibemus quousque ipsi ad satisfactionem veniant*,” which we should thus

[Subsequently added by the Witness.]

* Moreover, in the 13th century, all Europe was Catholic, and therefore this law could not be directed against heretical princes, as none such existed, but was intended to prevent heresy.

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thus translate; "We, observing the statutes of our sacred predecessors, absolve by our Apostolic authority from their oath all those who are bound to excommunicated persons by fealty or oath, and prohibit in every sort of way that they should observe fidelity or fealty ("fidelitatem") to them, until they make such satisfaction"—The present decretal relates to the effects of excommunication. Urban II. was consulted, whether subjects could continue their services to lords who had incurred the censure of excommunication; he answers in the negative. It is well known, that the censure of excommunication was attended and is still attended with civil effects, sanctioned by the state; the censure as emanating from the spiritual authority can merely have spiritual effects; but the civil law imparts civil effects to it. The civil effects of excommunication have been different at different periods, and it is well known that in the middle ages, any prince who fell under excommunication, was considered to have forfeited the right of allegiance from his subjects; so dismal were these effects, that Gregory VII. himself, modified them, and pointed out different cases in which it was lawful for subjects to communicate with their princes, or servants with their masters: so that the principle, I have so often recurred to, is also applicable in this case, that the civil and ecclesiastical authorities went hand in hand, and that the Pope enjoined nothing that was not already enjoined by the civil law, as it existed at that period. However, I must repeat, that I do not at all consider myself called upon to vindicate all the decrees that have been issued at different periods, any more than a British subject finds himself called upon to vindicate all the laws that may be found on the statute book of England. I have already repeatedly stated, that in the middle ages, such a confusion of temporal and ecclesiastical power prevailed, that they both often mutually infringed upon each other. But no inference can reasonably be drawn from instances of such infringement, that would apply to the present political state of the world, so different in every respect from that which it bore in the middle ages.

But do you not think, upon a reference to those canons, that the time has been when the see of Rome has taught those doctrines denied in the letter last alluded to, namely, that no faith is to be kept with heretics, and that no oath taken to kings separated from the Catholic communion can be valid?—No such inference can be drawn from any of the decretals adduced, or from any that can be adduced; the church of Rome never taught such doctrine, nor did any Pope ever inculcate such horrid principles; on the contrary, the church of Rome has condemned that doctrine in the Council of Constance; one of the principles of John Huss, was, that authority and grace were essentially connected, and that when persons in authority fell into sin, they forfeited all right to obedience from their subjects. The council condemned the doctrine generally; he also taught that it was lawful to violate oaths in order to promote the welfare of religion; this doctrine was condemned in the council of Constance, and the condemnation surely implies, that an oath is not to be violated to serve religion, and therefore, when taken even to heretics, in lawful things, that it is to be observed.

Do not the two canons which have been cited to you, such as they are, still constitute a portion of the Corpus Juris Canonici?—They are placed in the collection which is known under the name of the Corpus Juris Canonici, as the statute "*de Heretico comburendo*" though repealed, may be found in a collection of English statutes, but I have already explained how far the different decretals may be obligatory; and applying the principle to the decretals now before us, it appears evident that they cannot be considered obligatory in any country where heretics are not condemned by the civil law.

Did not all the parts of that book to which your attention has been hitherto called, exist before the Reformation?—Most certainly, before the 12th century in which Gratian made this collection.

Are you aware that bishop Gibson in his codex, gives the whole of that part of the canon law which existed in England before the Reformation, whatever it was, as well that part which is applicable only to the Roman Catholic church as it then existed, as that which applies to the present Established church; and in that code of canon law so given by him, none of these passages are set forth as having ever been received in England?—I understand that bishop Gibson gives this statement with regard to England; and the principle, which I have so often applied to decretals is, that they are only binding in those countries where they have been received or promulgated; and with regard to decretals that relate to civil matters in any way, that they are only obligatory when supported by the municipal law.

Could you distinguish in any manner between such decretals as you suppose to have been received in Ireland, and such as you suppose not to have been received?—I have already stated the general principle on which we can solve this question, and all other questions that may be proposed, with regard to the obligation or reception of decretals, which I must beg leave to repeat. The decretals which relate in any way to civil matters are obligatory only in those countries where they are supported by the civil law. Decretals which relate purely to spiritual matters are obligatory only in those countries in which they have been promulgated, and are received in practice. Now as the civil law of this country does not sanction any of the decretals that relate to civil matters, the consequence is that none of those decretals are obligatory in this country. With regard to the decretals which relate purely to spiritual matters, I consider that any of them that are not inconsistent with the laws and usages of the Roman Catholic church in Ireland, are there obligatory among Catholics.

In a work intitled "*De Catholicis Institutionibus*" written by Simanca, a Roman Catholic bishop, the following passages occur, "*Ad pœnam quoque pertinet, et hereticorum odium, quod fides illis data servanda non est. Nam si tyrannis, piratis, et ceteris publicis prædonibus,*"

nibus, quia corpus occidunt, fides servanda non est, longè minus hereticis pertinacibus, quia occidunt animas;" and a little further on it is added "Jure igitur heretici quidam gravissimi Concilii Constantiensis judicio legitima flamma concremati sunt, quamvis promissa illis securitas fuisset. Beatus quoque Thomas censet hereticum indocilem prodendum esse judicibus, non obstante fide, et juramento quibus Catholicum astrinxerit." Concil. Constant. Canone 6 &c.; which passages we should thus translate "It pertains also to the punishment and odium of heretics, that faith given to them is not to be kept; for if faith is not to be kept with tyrants, pirates and other public robbers, who slay the body, much less is it to be kept with obstinate heretics who slay the soul." "Rightly therefore were certain heretics consigned to lawful flames by the judgment of the grave Council of Constance, although their safety had been promised to them; and blessed Thomas likewise holds that an intractable heretic is to be delivered up to the judges, notwithstanding the faith and oath by which he may have bound a Catholic,"—and reference is made by the author to the Council of Constance, 6th canon, among other authorities. Does it not appear from these passages, that the author lays it down distinctly as a doctrine, which he understood to be that of the Roman Catholic church, that faith is not to be kept with heretics generally, and that he considered and understood that this doctrine was expressly to be inferred from the canons of one of the general councils?—I do not consider myself called upon to reconcile and vindicate the doctrine advanced by particular authors at different periods and in different countries; we know that there is no doctrine so absurd that has not found abettors, perhaps of every religion. With regard to the author quoted, there is very little known about his character. Doctor Hays in his defence of the Council of Constance, refutes the assertions of Mr. Drummond, who in support of them adduced the authority of this same Simanca. The Doctor states, that it was with very great difficulty he could find in biographical dictionaries any account whatsoever of this author; that however he at length found some account of him, stating merely that such a man had lived, I think in the 14th or 15th century, and had been a professor of canon law in some university in Spain. I consider it unreasonable to be called on to vindicate the assertions of an obscure author who lived at so remote a period*.

Collier in his Historical Dictionary speaks of the author as follows: "Jas. Simanca, Bishop of Bajados, was a Spaniard, and professed the civil and canon laws in the University of Salamanca. He was one of the King's council at Valladolid, and afterwards for his merit, preferred to the Bishoprick of Bajados. He was a very good divine and lawyer, and wrote a great deal in both faculties; the most considerable of his works are "De dignitate Episcopis," and "De Catholicis Institutionibus;" this last being the work from which the passage was read. Does it not appear from that statement, that the writer was a man of some eminence in the Spanish church?—If Collier's account be correct, and if the author quoted be the same alluded to in the Historical Dictionary, from which the quotation is taken, he was a man of eminence. I feel certain, however, that no author possessing such character and such qualifications, belonging to the Roman Catholic church, ever advanced such a principle.

You will observe, that the question originally put, was not as to the justness of the sentiment, but whether it had not been expressly and avowedly laid down in the passage quoted; be so good as to consult the work from which the quotation has been read, and to make such further answer as you may think proper?—I will.

Have you ever seen the work of Simanca?—I have never seen the work, and I have never seen it quoted by any of our divines or canonists; and from what I have already quoted from Doctor Hays's defence of the Council of Constance, it appears that the author is scarcely known among our divines.

Supposing the work authentic, do you conceive that the passage in question could be looked upon, by any Roman Catholic, as of any more force, than any wicked principle to be found in any Protestant work, which the Protestants were charged with holding?—I would consider that the Protestant and Catholic are just on the same footing in this respect, and that neither is obliged to account for principles that may have been advanced by private members of their respective churches.

You observe that the questions do not impute those opinions to any one; the question is, whether those doctrines were ever taught in the Roman Catholic church?—By doctrines taught in the Roman Catholic church, we understand doctrines sanctioned by the Roman Catholic church, or held by the majority of her divines, and approved generally by the members of the Roman Catholic church; now the author in question is not known at the present age among Roman Catholics, nor can we well trace the period of his existence. I think I may confidently assert, that not a single Catholic divine, who quotes his authority, can be produced, and consequently he cannot be brought forward as delivering the sentiments of the Roman Catholic church; nor can any inference prejudicial to her doctrines be deduced from his writings. However, on seeing the author, if any such exist, I have not

[Subsequently added by the Witness.]

* Were I to impute to Protestants the tenet, that "faith is not to be kept with Catholics," because Dr. Dopping, bishop of Meath, preached that doctrine in Christ church, Dublin, before the justices, the Sunday after they had signed the articles of Limerick, I should be reproached with unfairness, in making a body accountable for the sentiments of an individual, who had been contradicted by many learned members belonging to that body; is it not equally, or more unfair, to continue to reproach Catholics with a doctrine which they daily abjure in the oath of allegiance, because some obscure writer may have advanced it in an age of darkness and bigotry.

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not the smallest doubt of being able to shew, that he never advanced the principles attributed to him*.

Pray

[Subsequently added by the Witness.]

* I have consulted the work from which the quotation was taken, and find the author's character corresponds to the account given of him by Collier. He was a learned juristconsult of the 16th century; and for his learning and merits was successively promoted to two bishopricks in Spain, under Philip the Second; but I well predicted, that a writer of such eminence could never have advanced the false and unsocial principle, that "*faith is never to be kept with heretics.*" That work was written for the instruction and government of the officers of the inquisition, as appears from the dedication to Philip the Second, which is inserted at the beginning, and in which the author thus expresses himself: "*Haud ingratum tibi fore putavi, si qualiscumque has institutiones tuo nomini dicarem, nuper a me in eorum potissimum usum elucubratas, qui erant patris tui Caroli maximi, tuaque voluntate, sacro S. Inquisitionis Officio proficiendi . . . de impiis omnibus religionis hostibus conscripsi, et inquirendi, judicandi, et puniendi, rationem explicavi.*" Which may be thus translated—"I conceived it would not be unacceptable, that I should dedicate to your Majesty these Institutions, which I lately wrote, principally for the use of those officers who were appointed by your father Charles the Great, and by yourself, to preside over the holy office of the inquisition . . . I have written of all the wicked enemies of religion, and pointed out the mode of inquiring, judging and punishing." This circumstance accounts for the work being so little known, having been confined solely to the officers of the inquisition. In the chapter from which this celebrated quotation is taken, the author treats of the different punishments inflicted on heretics by the divine, ecclesiastical, and civil laws of all countries and ages. After examining the divine, he proceeds to the human laws, and endeavours to show, N° 36, that heretics may be punished; N° 42, that heretics may be capitally punished by human laws; N° 50, that the laws may condemn them to be burnt; N° 52, the one in question, that the laws may also punish them, by decreeing that faith plighted to them, or in other words, engagements entered into with them, be not binding. That this is the meaning of the author, appears from the words, "It also pertains to the punishment of heretics, that faith, &c." The reason, then, why faith is not to be kept with them is, because the law has sentenced them to this punishment, and not because the law of nature or of religion require it. Neither does the author mean, that the positive laws had decreed, even in countries where the inquisition was established, that faith should not be kept, in any case, with heretics, but only that the compacts with them, of aiding or abetting their designs of subverting religion, should not be considered binding. This appears from a sentence, omitted in the quotation, which immediately precedes the words "*jure igitur,*" and is as follows:—"At grave est fidem fallere, verumtamen (ut Marius Salomonius ait) promissa contra Christum, fides si præstetur, utique perfidia est." In English—"But (as Marius Salomonius says) it is a heinous crime to break faith; notwithstanding, faith pledged against Christ, if fulfilled, becomes perfidy." The author, therefore, supposes the promise made, or compact entered into with the heretics, to have been injurious to Christ. This also appears evidently from the following Number 53, where I find these words "*quamobrem fides illis data, etiam juramento firmata, contra publicum bonum, contra salutem animarum, contra jura divina et humana, nullo modo servanda. In malis promissis (inquit Isidorus) rescinde fidem: et juramentum non debet esse vinculum iniquitatis.*" "Wherefore the faith pledged to them (heretics) even confirmed by an oath, contrary to the public good, contrary to the salvation of souls, contrary to all laws, divine and human, is not to be observed. In wicked promises (says Isidorus) rescind your plighted faith, and an oath can never be a bond of iniquity." Here it clearly appears, the principle on which the author supports that faith, in certain circumstances, is not to be kept with heretics, is, that an unlawful promise is not to be fulfilled, and that an oath cannot bind to do what is iniquitous. The principle, I conceive, cannot be denied, however he may have erred in the application. But what places the author's meaning beyond all doubt, and shows to an evidence, that when he asserts that faith is not to be kept with heretics, he speaks of the compacts entered into with them contrary to the laws of the land, and the laws of God, and not of all engagements whatever made with them, in any circumstances, which is what he says in N° 54 of the same chapter. "Si tamen fides data esset a principe, vel publica potestate, exacte servanda esset; si modo quod addixisset non sit de illo genere rerum quas lex, aut inspirata, aut naturalis, vetat præstare. Non enim videtur esse vetitum eorum quæ ad naturæ aut gentium jus attinent habere cum heretico commercium, præsertim quod incolumi religione haberi possit . . . Quod tamen privatus, invito superiore, servare non teneretur; publica namque auctoritas, nullius partis suæ, sive magnæ sive parvæ, sed a Dei voluntate imperioque pendet; contra ab istius imperio pendet omnium et singulorum, qui sub eo comprehenduntur, voluntates." Which may be translated as follows:—"If, however, faith should be pledged to them, by a prince, or by any public authority, it ought to be punctually observed, provided the engagement be not repugnant to the divine or natural law, for commerce with heretics does not appear to be one of the things forbidden by the law of nature, or by the law of nations, especially when it may be held with safety to religion . . . This, however, a private individual, contrary to the command of his superior, would not be bound to do, for the public authority, in the exercise of its functions, great or small, is subject to no controul but that of God alone; whereas, on its command depends the will of all and every individual who are subject to it." These words require no comment, and demonstrate how unjustly this author and his religion have been so often calumniated, and even very lately in the British Critic, by garbled extracts from his works, and foul misrepresentations of his principles.

Note by the Commissioners.—The whole passage from Simancha, above referred to, is as follows:—

Extractum a libro de Catholicis Institutionibus Jacobi, 1569.

52. Ad pœnam quoque pertinet et hereticorum odium, quod fides illis data servanda non est—nam si tyrannis, piratis, et ceteris publicis prædonibus, quia corpus occidunt, fides servanda non est, longè minus hereticis pertinacibus, quia occidunt animas. Porro, fieri non potest incolumibus viris hujus modi, quin simplices fidelium animæ capiantur. At grave est fidem fallere: verumtamen (ut Marius Salomonius ait) promissa contra Christum, fides si præstetur, utique perfidia est. Jure igitur heretici quidam gravissimi concilii Constantiensis judicio legitima flamma concremati sunt, quamvis promissa illis securitas fuisset. Beatus quoque Thomas censet hæreticum indocilem prodendum esse judicibus, non obstante fide, et juramento quibus Catholicum astrinxerit. Concilium Constantiense, Canone 6. Salomonius in c. 2. s. Exactis de Orig. Jur. Tho. 2 2. questio 70, art. 1, et questio 40, articul 3. Cicero, lib. 3. Offici. cap.

Pray, however, now see, whether a writer of the highest authority has not asserted the same principle—we refer to the Commentary printed in the margin of the decretals of Gregory the Ninth, in which we find this observation upon the words, “*absolutos aliquo pacto*,” in the canon lately cited to you. The commentary or gloss which is there set forth is as follows: “*Ergo si sub pœna aliquis tenetur eis aliquid solvere certâ die, licet non solvat, non incidit in pœnam, et eodem modo, si per juramentum: quod est verum; quia in illa obligatione et juramento tacitè sub-intelligitur, si talis permanserit cui communicare liceat*,” which we should translate thus:—“Therefore if any one is bound under a penalty to them (meaning heretics) to pay something by a certain day, although he should fail in payment, he does not incur the penalty; and in the same manner if he have sworn to do it, because in that obligation, and that oath, there is tacitly understood this; namely, provided the person remains in such a state that it is lawful to communicate with him?”—In answer to the question I say, this is a glossary on one of the decretals regarding the effects of excommunication. I have already stated, that the effects of excommunication depended on the civil as well as the ecclesiastical law, and this is confirmed by the glossary before us, which refers expressly to the civil law for the confirmation of the doctrine it delivers; it asserts that a debtor is not bound to pay his creditor under sentence of excommunication, on the principle that he is prohibited to communicate with him, and this, though he should have been bound under oath; it is very clear that the civil law can, in punishment of a crime, deprive the creditor of the right of exacting his debts; on the same principle that by confiscation it often deprives him of the property he has in hand; and if the civil law, at the period in question, should have declared that excommunicated persons forfeited such right, and could not claim their debts, the debtors were, of course, freed from their obligation; this is the only inference that can be drawn from the glossary before us, which merely points out this effect of excommunication, but does not by any means advance the general proposition that faith is not to be kept with heretics*.

Will you state who “Bernard” is, who is signed at the end of it?—Bernardus is the author of the Glossary on the decretals of Gregory IX.; he was a Juris-consult of Parma.
The

cap. pen. Ambros. lib. 1. Offici. cap. 29. Bar. in questio Lucanæ civitatis et in l. conventionum, de pactis et illic Fortunius et cæteri.

53. “Accedit eodem quod cum hereticis nullum commercium, nec pax ulla Catholicis esse debet: quamobrem fides illis data, etiam juramento firmata, contra publicum bonum, contra salutem animarum, contra jura divina et humana, nullo modo servanda est. In malis promissis (inquit Isidorus) rescinde fidem: et juramentum esse non debet vinculum iniquitatis. Accedit etiam quod pax et communicatio cum hæreticis pertinacibus injusta et impia est: nec enim omninò pax esse potest, quæ hæreticorum simul et Catholicorum professione permixta, cunctas religionis veræ et sinceræ sedes semper turbavit. Unde Gelasius Papa ab Anastasio Imperatore insimulatus quasi pacem detrectaret quam ipse cum hæreticis iniquis tamen conditionibus facere instituerat: qualis ea esset pax his verbis demonstrat. Ergo inquit gloriosè imperator nolo ego ecclesiarum pacem, quam etiam si cum mei sanguinis impedio provenire posset, amplecterer? Sed precor te cujus-modi esset pax ipsa, non utcumque, sed veraciter Christiana mente libremus. Quomodo enim potest esse pax vera, cui charitas intemerata defuerit. Charitas autem qualiter esse debeat, nobis evidenter Apostolus prædicat, qui ait: charitas et corde puro, et conscientiâ bona, et fide non ficta. Quomodo quæso de corde erit puro, si contagio inficiatur externo? quomodo de conscientia bona, si pravis fuerit malisque commixta? quomodo fide non ficta, si maneat sociata cum perfidis. Quæ cum a nobis sæpe jam dicta sint, necesse est tamen incessabiliter iterari: et tamdiu non tacere, quamdiu nomen pacis obtenditur: ut nostrum non sit (ut invidiosè jactatur) facere pacem, sed talem velle doceamque, qualis et sola pax esse, et præterquam pax nulla est esse monstratur, C. in malis. C. inter cætera. 22 questio, 4 l. generaliter de verbo obligatio. C. non est obligatorium de regul. juris. Gelasius, tomo de vinculo anathematis. Brunus, lib. 3. de hæret. cap. 14, cum seq.

54. “Si tamen fides hæreticis data est a principe vel publica potestate: exactè servanda esset, si modo quod addixisset, non sit de illo genere rerum, quas lex aut inspirata aut naturalis vetat prestare. Non enim videtur esse vetitum, eorum quæ ad naturæ, aut gentium jus attinent, habere cum heretico commercium, præsertim quod incolumi religione haberi possit: quia possibile esset ut per pia monita, etiam pertinacissimus ad saniolem mentem redeat: quod tamen privatus, invito superiore, servare non teneretur: publica namque autoritas nullius partis suæ, sive magnæ, sive parvæ, sed a Dei voluntate, imperioque dependet: contra ab istius imperio pendet omnium et singulorum, qui sub eo comprehenduntur voluntates. Quamvis autem hæreticus magis vitandus sit quam reliqui religionis hostes qui permitti queunt ex causa in Christiana republicâ commorari: nam ritibusque nostris inspectis, suæque religione cum nostra discussa, spes est piorum hominum monitis, ad nostram societatem posse perducì: hæreticus tamen nullo modo in nostræ religionis rempublicam erit admittendus: tam propter infatigabile alios corrumpendi studium, quam propter fucatissimæ impietatis ideoque perniciosissimæ, latius et latius semper serpens contagium, sub pulcherrimæ (quod periculosissimum est) Christianæ pietatis prætextu: ut difficile sit non tentari, peneque impossibile non inquinari. Hermus, lib. 2. de instaur. religio. cap. 14. et cap. 6.”

[Subsequently added by the Witness.]

* I have already had occasion to allude to excommunication, as it now stands in the Protestant church in this country. I will now beg leave to further specify the effects of that censure, as given by Blackstone, as they will show that excommunication is at this day in the Protestant church what it was in ours, in the twelfth century. “He (an excommunicated person) cannot serve upon juries, cannot be a witness in any court, and, which is the worst of all, he cannot bring an action, either real or personal, to recover land, or money due to him. Nor is this the whole, for if within forty days after the sentence has been published in the church, the offender does not submit and abide by the sentence of the spiritual court, the bishop may certify such contempt to the King in Chancery. . . . and the sheriff thereupon shall take the offender, and imprison him in the county gaol till he is reconciled to the church.”

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The Glossaries annexed in the Corpus Juris stand on private authority, and are not generally to be much relied on.

On a former day you said with respect to the canons which regard heretics, that those which were productive of temporal effects were not enforced in Ireland, you added, "with regard to doctrinal matters I have said, that all definitions of the church, condemning the errors of the said sects, constitute a matter of faith, and therefore are received in Ireland;" what do you conceive, in fine, to be the result of the whole canon law on the subject of heretics, with reference to Ireland?—The canons of the church, regarding faith and morals, abstract altogether from the state or place in which the heretics may be, and merely consider their doctrine; they condemn the erroneous doctrine, without considering the persons, or the condition of the persons that may have advanced it. The doctrine of our church, therefore, regarding faith and morals, cannot affect persons residing in Ireland in any particular way—it extends in the same manner and in the same degree to all Catholics. The canon law, which, properly speaking, is a positive law, merely relating to church government, can affect Protestants only in a spiritual way, which to them will appear ideal and imaginary; and can consequently cause them no uneasiness*.

Amongst the decretals, we find one of which we should wish to know from you, whether it is now a part of the canon law of Ireland; it appears to have no reference to temporal matters, but exclusively to matters of faith; it is this, "*Firmissime tene, et nullatenus dubites omnem hereticum vel schismaticum cum diabolo et angelis ejus ignis eterni incendio participandum, nisi ante finem vitæ Catholicæ fuerit incorporatus et redintegratus ecclesiæ—et post pauca—omni homini qui ecclesiæ Catholicæ non tenet unitatem, neque baptismus neque eleemosyna quantumlibet copiosa, neque mors pro nomine Christi suscepta proficere poterit ad salutem;*" which we thus translate, "Believe most firmly, and entertain not the smallest doubt, that every heretic or schismatic is to participate in the burning of eternal fire with the devil and his angels, unless before the end of his life, he shall have been incorporated and made whole again in the Catholic church; and a little while afterwards, neither baptisms nor alms-giving, however copious, nor death, suffered for the name of Christ, will be able to profit for the salvation of any man, who does not hold the unity of the Catholic church?"—From the Glossary it appears, the words quoted are of St. Augustine—as a decretal, unsupported by any other authority, it would not constitute an article of faith; however, decretals sometimes incidentally involve a matter of faith, and so it happens with the present one; it involves the general tenet, that out of the true church salvation is not attainable. This doctrine of course is held by the Roman Catholics of Ireland, as well as by all others throughout the world; and must be held by every one, who professes himself a Christian, being clearly laid down in the Gospel, and the formularies of faith common to all Christians.

Is the principle of that doctrine the same as set forth in the Athanasian creed, which declares that all those who do not hold the Catholic faith as there expressed, shall perish everlastingly, applying only to the principle?—It is exactly the same.

Is there not, however, this great practical difference between the anathema supposed to be pronounced in the conclusion of the Athanasian creed, and the one now read to you, that a Protestant, holding the Athanasian creed, does not necessarily exclude any Roman Catholic from salvation, because Protestants presume that the doctrines of the Athanasian creed are received as much by Roman Catholics as by Protestants, but the converse is not true, for Roman Catholics, according to the canon which has just been stated, do exclude all Protestants from salvation?—I consider, that the general principle is exactly the same in both churches, and as we exclude all heretics from our church, so the Protestants in like manner exclude all those whom they consider heretics from their church; the principle, however, is an abstract one, and we do not mean to apply it to individuals; the principle asserts merely that all those who are really heretics, are excluded from the church and so from salvation; but we do not pretend to determine, who exactly are heretics, and who are not; as this entirely depends upon their internal faith, which is impenetrable to the eyes of man and known only to God. The Protestant principle, I conceive, to be exactly the same.

But

[Subsequently added by the Witness.]

* I mentioned more than once, that the decretals relating to heretics were generally enacted at a time when the world was Catholic, and with a view rather of preventing heresy than punishing heretics, who had previously existed. The civil laws against heretics were issued in similar circumstances, and to prevent the evils attendant on the introduction of heresy. These laws have been long since repealed in all countries where religious sects are tolerated or established; and nothing now remains of all the laws issued against them but a mere shadow, a censure declaring them to be (what they have already declared themselves), separated from the body of the Catholic church. This censure, of course, can have no civil effects in this country, nor in any country where Protestants are tolerated. The spiritual effect which the censures pronounced in the canon law can have, with regard to Protestants in this country, I have already described as confined to conscience alone, and productive of *no external effect whatever, even of a spiritual nature*. Hence we see Catholics live in perfect good neighbourhood with Protestants, even in those very states where the legislative power is wholly Catholic. In Rome itself, Protestants, who either sojourn or reside, far from being treated as excommunicated persons, experience every mark of the most cordial charity and benevolence. Protestants, who reside among Catholics in the commercial way, find as much fidelity, and as strict justice observed towards them, as they could expect in a Protestant country. Hence the whole result of the canon law, on the subject of heretics, with reference to Ireland, is reduced to a censure, which has no external effect whatsoever, even of a spiritual nature, and being disregarded by Protestants, can cause them no uneasiness.

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But does not that canon extend to schismatics as much as to heretics; so that any Protestant whom your preceding answer might suppose to be not internally a heretic, is yet necessarily excluded from salvation in his character of a schismatic?—We also exclude schismatics from the church and from salvation; and I consider that the Protestant doctrine contains the very same principle*.

Can any person who holds that a Roman Catholic worships idols, hold, also, that he worships one God in trinity and unity?—I conceive, that he cannot consistently.

It seems admitted, that a Protestant of the Established Church, joining in the Athanasian creed, does not thereby require any person to be a Protestant of the Established Church, in order to be saved, but on the contrary, for aught that appears in that creed, admits the salvation of every Roman Catholic, as well as every other denomination of Christian. Can you point out in any other creed or article, or ascertained doctrine of the Established Church, that which would warrant you in supposing that the members of it hold, that communion with it is necessary to salvation?—I consider that Protestants require for salvation, the profession of the Catholic faith, as expressed in the creed of St. Athanasius. I also consider that they hold the doctrine of their own church to be that Catholic faith, and therefore, that none who do not make profession of the doctrine of their church can obtain salvation. I also consider, that Protestants hold that it is necessary for salvation to be a member of the true church of Christ, and as they hold their own church alone to be the true church of Christ, they consider that none can obtain salvation but those who hold communion with the Protestant Church; it appears clearly from the Protestant formulary of faith that this is their doctrine, for in the Thirty-nine Articles they exclude from salvation, all those who do not make profession of the true faith of Christ, and who are not members of the true church of Christ. They also exclude from salvation all those who are excluded from their body by excommunication, which clearly shews that they hold the same principle with Catholics on exclusive salvation.

Pray state which of the articles of religion you suppose to have any of the effects mentioned in the preceding answer?—The 19th article is as follows: "The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the church of Jerusalem, Alexandria and Antioch have erred, so also the church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith;" from this article it appears, that Roman Catholics are considered to have erred in matters of faith, and as the true faith is necessary for salvation, they must of course be thereby excluded from salvation.

Is there a word in the article restricting the Catholic church to the church of England?—The article does not express those words, but it necessarily implies that principle; because it asserts that the Roman Catholic church has erred in faith, and as the true faith, according to the principle of every Christian sect, is the basis of salvation, of course they are excluded from salvation.

So far from asserting that principle, on the contrary, does not the article expressly give the title of the Catholic church to all societies of Christians in which the pure word of the Gospel is preached?—Yes; and the same is precisely the principle of Roman Catholics, that all those who hold the true faith may obtain salvation, and the question is, among the different sects professing Christianity, which holds that true faith, which all acknowledge to be essential.

Does that article which you have now read, exclude in your opinion, all members of the Roman Catholic church from the benefit of salvation?—It clearly excludes all those who make profession of being members of the church of Rome, and hold her doctrine; the article is general, therefore, does not speak of individuals; such exactly is our doctrine†.

Not even by the description of churches?—It considers the church of Rome to be in error, therefore all the members of the church of Rome, who make profession of the same faith, must be in error. What in reality is the faith of each individual, the article cannot determine, it does not therefore pronounce on the individual, but leaves that to God, as I said of our doctrine. Permit me to add the 33d Article, which relates to excommunicated persons: "That person, which by open denunciation of the church is rightly cut off from the unity of the church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an heathen and publican, until he be openly reconciled by penance, and received into the church by a judge that hath authority thereunto."

Is not this case restricted to temporal consequences—what do you see in it that devotes such a person to eternal punishment?—On the contrary, I consider it to be purely spiritual, because

[Subsequently added by the Witness.]

* But as schism consists, in like manner, in an act of the will, contemning and rejecting the authority instituted by Christ, it would be rashness to pronounce that any individual is a schismatic. We can indeed decide on a church or sect in general, and declare it to be schismatical, from the formulary of faith it holds forth; but the heart of the individual is known to God alone, and none but God can pronounce whether *he be worthy of hatred or love*.

† We hold, that out of the Roman Catholic church there is no salvation, but leave to God to pronounce who is or who is not a member of it. Two bonds unite a member with that body—faith and charity. They are both acts of the soul, visible only to God; it would be rashness, therefore, in man to refuse them to any fellow creature.

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because it declares, that the excommunicated person is to be considered by the faithful as a heathen and publican; now every Christian must hold that the heathen and publican are out of the way of salvation.

In reference to the subject of the canon law, we should wish you to explain a passage in one of the Class Books of Maynooth, under the head of Tractatus de Legibus, on the subject of dispensation from human laws. The question treated is, who has the power of dispensing, and it is stated that this power is possessed,—1st by the Legislator, 2d by the superior of the Legislator, and 3d by the successor of the Legislator; and from these premises, it is inferred, that the supreme Pontiff has the power of dispensing with any of the canon laws, and also, according to the usage and consent of the church, that he has the same power of dispensing with the decrees even of general Councils; is that conformable to the doctrine which you also teach?—It is our doctrine with regard to purely canon or positive law, and also, the doctrine of all Roman Catholics; it is allowed by all Catholics that the Pope possesses the executive power in the church; general Councils cannot always be assembled, and therefore it is necessary that there should be an executive; this executive power we consider to reside in the Pope; we also consider for the same reason, that a dispensing power must exist somewhere, and hold this power also to reside in the Pope as head of the church; we consider, therefore, that when there is a just cause, the Pope can dispense even in the decrees of general Councils. I mean the positive decrees that relate purely to the discipline or government of the church; whether he possesses this power, as head of the church, and *jure divino*, or because he receives it from the universal church, is a question disputed among canonists. But all Roman Catholics confess the Pope is invested with the dispensing power, which, however, he is to use for edification, and not for destruction.

If the Pope is the judge of the lawfulness of the decrees of councils, does not the doctrine here laid down, ascribe to him in effect a supremacy over general Councils?—This doctrine does not go directly to establish his supremacy over general Councils, for the reason mentioned; because he may have received this power from general Councils, and act only in virtue of authority derived from them, and not in virtue of an authority which he possesses *jure divino*; and this, as I have already stated, is a question disputed among the canonists. The Pope, when he dispenses, does not pronounce the law to be bad, but for just reasons, relaxes its obligation in a particular case.

In the same treatise under the question, whether dispensation can be given without a cause, it is answered, that it may at least be granted without the cause being expressed; and at the same time it is laid down, that while in this manner a dispensation would exempt the person in whose favour it is granted, from all obligations and penalties of human law; yet he may be bound *in foro conscientiae* not to make use of the dispensation. With whom does it rest to determine this right and its limitation.—Is the individual to exercise his private judgment in the case, or by whom is he to be directed?—The person in whose favour the dispensation is granted must have alleged a cause to the superior; the doctrine delivered by the author supposes a case in which a dispensation has been granted without a just cause, and consequently is void in itself, though externally, and in the eyes of the law, valid; if the person who applied for such dispensation is conscious to himself, that the cause he assigned was not a just one, he cannot make use of the dispensation *in foro conscientiae*, because he is aware that it is invalid, and therefore, although *in foro externo*, and in the face of the world, he may use it, because apparently valid, yet he would sin by doing so; these principles of laws are generally and equally applicable to municipal or ecclesiastical; and being founded on the principles of natural equity must be admitted by all.

Among the lawful causes for dispensation, as here laid down, one is, that it shall result in the common good; does the same rule of interpretation, according to the private judgment of the person who obtains it, apply in this case also; that is to say, is he to consider, whether the dispensation will result in the general good, in which case it ought to bind him, or that it will not result in the general good, in which latter case he ought not to use it?—In general the authority granting the dispensation is to judge of the justice of the cause; but the author contemplates a case, in which the person applying for the dispensation, would be conscious to himself that no just cause existed; and in this case, he considers, that the person applying could not make use of the dispensation without sinning. The subject in general ought to presume, that the legal authority acts conformably to the rules of equity, unless he has an evidence of the contrary.

In order to relieve his conscience, is he not under the necessity of considering, whether or not it will have the effect of conducing to the general good?—He ought certainly to consider whether the dispensation be valid or not; however, in general he is not to judge of this, but to suppose it, as the general presumption is, that the superior does not abuse his power; but a case may occur, in which the person who applies, is convinced that the dispensation is invalid and opposed to the public good; in such case he cannot avail himself of it without acting contrary to his conscience. However, the author does not by any means intend to establish the general principle, that the person who applies for a dispensation is the judge *in every case* of the validity of it; his principle, and the principle of all our moralists, is, that the presumption is always in favour of legal authority, and that the subject can never constitute himself judge of the exercise of it, unless where he has evidence and conviction that it has been abused.

It does not appear from the passage or the context, that any rule is laid down by which a distinction is made for him?—The author supposes he is conscious of the injustice of the dispensation; this of course must be left to his judgment, as all similar cases must, according to

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to every law. For though subjects, according to every law, are in general bound to obey, still if the prince would command them to do any thing evidently at variance with the natural or divine law, they ought not to obey him; and in this case the subject himself should be the judge; in a case of doubt, he ought to take advice. But it does not from thence follow, that he should be judge in every case, whether the command of the superior be lawful or not; he is allowed to follow his own judgment only in a case, in which the command of the superior is *evidently* opposed to the divine or natural law. The same occurs with respect to the dispensing power that belongs to the superior, when a case occurs in which the subject is evidently convinced of the invalidity of the dispensation. He is bound in that case to act according to conscience, and reject the dispensation. But if there be no evidence on the subject, and a doubt merely arises regarding the validity of the dispensation, he ought to take advice.

Have you seen Bishop Sanderson's work, intituled "*De Juramenti obligatione*?"—I have read a part of it.

Do or not the principles laid down there, as to the cases in which a party is or is not bound to perform oaths or commands, agree with those laid down in the books of authority in the Roman Catholic church; with this distinction, that Bishop Sanderson, in a case of difficulty, sends the party to some prudent clergyman, and in the other, the Catholic is sent to some fixed spiritual director?—So I understand his doctrine; in every other respect, his principles regarding the relaxation of oaths and promises, perfectly coincide with those laid down by Roman Catholic writers on ethics and moral theology.

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Examination of the Reverend *William Higgins*, D. D.,
Monday, 30th October 1826.

WILL you have the goodness to state what length of time you have held the chair of dogmatic theology at Maynooth?—I was appointed to that chair about the middle of last month.

Previously to that, had you any situation connected with the College of Maynooth?—Not immediately before coming to the college.

What is the amount of your salary?—I have been told that my predecessor received 120*l.* Irish, yearly, and I presume that I shall be allowed an equal sum; I am not certain however, whether my salary will be increased or diminished.

In other circumstances are you in the same situation as the rest of the professors as to living and lodging?—I am.

Where were you educated?—I was educated partly in France and partly in Italy.

In what college in France were you educated?—I spent part of my time in a French seminary, and the remainder in the Irish college at Paris.

In what part of Italy was a portion of your education received?—In Rome.

Is there any institution in Rome for the purpose of educating Irish students?—There was none in my time, except some convents where friars were educated.

Where were you yourself?—I lived in an Italian college during my time in Rome.

Were there many students at it?—Not very many, I should think there were not more than twenty-five.

Were the twenty-five persons who were in it, all educated for the priesthood?—Not all; some of them received merely a secular education, and afterwards embraced whatever state they thought proper; indeed, properly speaking, I was not educated in that college. I was only a lodger, and went to the Roman university for my lectures.

How many years were you abroad?—I cannot exactly say; I think I was nearly eight years in France, and nearly five in Italy.

What portion of your education did you receive before you left Ireland?—I studied Latin and Greek and the ordinary things that are studied before entering college.

In what school?—I was at different schools; I was at one conducted by a Protestant clergyman, and I was in other schools afterwards.

Where was the school under the direction of the Protestant clergyman?—At a place called Drumsna in the county of Leitrim.

Were you recommended by any bishop in the Roman Catholic church in Ireland to receive an education for the priesthood, or was it voluntary on your part?—It was perfectly voluntary on my part.

Were you under any assurance that you should obtain ordination?—There was no such promise held out to me; I depended on my good conduct for promotion.

Did you always intend to return to Ireland during the time you were in France and in Italy?—At all times I had that intention.

Will you describe, as nearly as you can, the expense of your foreign education, and state also what portion of it was defrayed by any burses, or any exhibitions in colleges at which you were?—I cannot exactly say how much I spent, but I am able to state that I never studied on a bursary, nor received from others any pecuniary assistance whatever for my education; it was all at my own expense, and I should think, abstracting my travelling expenses, my yearly expenditure never exceeded 40*l.*; but besides that, I spent considerable sums in travelling through France, Italy, Germany and other places.

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We conclude from that answer that a person could be educated at Maynooth for much less than such an education as yours would cost?—I do not give that answer as a means of comparing the expenses of Maynooth with those of France or Italy.

Pray state, whether the doctrines taught in the colleges in which you were, with regard to the Roman Catholic religion, differed at all from each other, and whether they differed materially from the doctrine taught at Maynooth?—I never found them to differ in any thing essential from each other, nor to differ in any thing essential from the doctrine taught in Maynooth.

In what college in France were you?—I lived in a French college for some time, and afterwards in the Irish college.

Were the doctrines which were taught and maintained in the colleges of France at which you were, with respect to the question whether the Pope has any right to interfere directly or indirectly in matters of a civil or temporal nature, precisely the same as those taught at Maynooth?—I have never had an opportunity of strictly ascertaining what they teach at Maynooth, unless by conversing with the professors, but if I am to judge by that conversation, they were precisely the same.

You have not been many weeks at Maynooth?—Not many.

You are aware of the distinction between the cis-alpine and the trans-alpine doctrine?—Yes.

Is the cis-alpine doctrine maintained at Maynooth in like manner as it is in France?—As far as I can ascertain from the conversations just mentioned, it is.

Could that have been the case at the college in which you were at Rome?—I studied in the university at Rome; all I can say with respect to those doctrines is, that I was as much at liberty to discuss them freely at Rome as I could be at Maynooth, or in France; because as they do not form any part of our faith, we treat them as mere opinions, and as opinions they were perfectly open to discussion; I do not mean to say however, that any professor taught the Gallican doctrine in Rome, but those of the university gave an exposition of the arguments *pro* and *contra*, leaving the students to determine for themselves.

Are you speaking now of the doctrine as to the Pope's infallibility, speaking separately from the council?—I allude to the four articles decreed by the French clergy in 1682.

Is it maintained at Rome that the Pope has civil or temporal power out of his own states?—I never heard it maintained.

Did you ever hear it put as a matter of argument?—I did hear it put as arguable, and I argued on the question myself, for the purpose of proving that his Holiness possesses no such power, nor have I heard such authority ascribed to him by any professor of theology. It might have been quoted as the doctrine of some few divines of former ages, but I do not recollect to have heard it maintained by any of the present professors of the Roman university.

Was the contrary doctrine taught?—I did not hear the contrary doctrine taught; I heard the arguments exposed.

You heard the arguments in favour of the civil and temporal power of the Pope exposed?—Yes.

As erroneous?—I cannot precisely recollect what the decision of the professor was, but I can state, that he did not require any student to believe either the one side or the other.

Will you state what was your own opinion?—As to the doctrine of the temporal power of the Pope, my own opinion was, that it was perfectly erroneous and almost absurd; and I can add also, that such was the opinion, as far as I could ascertain, of all the students in the university without any exception.

Were there any other Irish students in the college in which you were?—When I went there, there was none but myself, afterwards one or two more were admitted.

How long had you been returned to Ireland, before you were elected to the chair you now fill?—I was in Ireland about two months before I was appointed.

Were you five years in the university of Rome?—I was nearly five years in the city, but I did not study five years in the university, I studied only three. I had already finished my studies on going there, and I went chiefly for the purpose of taking the degree of doctor of divinity, which I obtained after three years attendance.

Were there any other candidates for the professorship of dogmatic theology when you obtained it?—There was only another candidate who came forward, but I was appointed by *concursus*, which lasted four or five days, for the purpose of ascertaining our relative fitness for the situation.

Your appointment you consider as in the nature of an election, and not in consequence of any particular recommendation given?—I dare say I was recommended by my own bishop, and I presume there was nothing objectionable against me.

Will you state the way in which your election took place by a *concursus*?—When the chair I now fill became vacant, there was public notice given that any person who wished to concur for that situation might come forward and stand a *concursus*; that is, a competition with any other candidates who might offer themselves; no person came forward but one other, and the Trustees who were constantly present during our different examinations, were pleased to decide in my favour.

Had you made any previous applications to the Trustees individually for their favour; did any thing in the nature of a canvass take place?—I was advised by some friends to come forward for this place, and having consented, it became necessary to give official notice to the President, which I did; but I never solicited the support of any individual to ensure my success.

Was there, on your part, any previous examination as to the subjects on which you were

to lecture; did you understand yourself bound to lecture according to the book that is established at Maynooth, and the particular doctrines in that?—I had examined closely one or two of the treatises, and looked in a cursory way over the others, and I willingly adopt the principles of those books.

When did you begin to lecture to your class?—About a month ago.

Of what number does your class consist?—In my class there are nearly 200.

Your lectures are on dogmatic theology?—Yes.

You have studied moral theology of course, extensively, during your residence in Paris and in Rome?—I cannot speak as to the extent of my knowledge in that science, but I have studied it for a considerable time.

Will you state at what point you began in lecturing to your class; did you commence as the book begins, or did you take up any particular subject?—I began with the treatise on religion, and I followed the order of the book in that treatise.

Were you examined upon dogmatic theology during the *concursus*?—I was.

In the course of your examination, did you maintain those principles with respect to the civil or temporal power of the Pope that are maintained in Dr. Delahogue's Treatise?—During the examination those questions were not treated: the subjects discussed were taken by chance from the whole body of theology, and those questions did not happen to come out.

Were you aware that you were obliged to assert those principles upon oath, by taking the oath of allegiance consequent upon your appointment?—I was perfectly aware that I was to assert on oath, that the Pope had no temporal power, either direct or indirect, within this realm.

Have you read Doctor Delahogue's Treatise de Ecclesiâ?—I have read his Treatise de Ecclesiâ, and on Religion.

The Commissioners do not mean to ask you whether you approve of every word of argument that may be found in it; but do you subscribe to the principles laid down in that book with respect to the civil and temporal power of the Pope?—I do most willingly subscribe to those principles.

Do you also subscribe to the principle, that it is no article of the Catholic faith that the Pope is infallible?—I do; because it is the truth, that it is no article of the Catholic faith.

The question, whether the Pope has or not the gift of infallibility, is a mooted question in the Roman Catholic church?—Yes, it is a question left perfectly free for professors and students to discuss as they may think proper.

A man may either adopt the opinion, that the Pope is infallible, or may reject the opinion that the Pope is infallible, still continuing in the communion of the Catholic church?—Perfectly so.

Do you understand, that those who adopt the opinion that the Pope is infallible, mean that he is infallible in propounding articles of faith to be believed and held by the Catholic church?—With respect to that question there is a discrepancy of opinion—some maintain that he is infallible only when he propounds a doctrine to be believed by the general church; others think, that even in bulls for regulating the discipline of particular countries he is infallible; but I believe the number of those who hold that opinion is much fewer than those on the other side.

Do any such persons deem that he must be considered infallible in issuing bulls for the regulation of churches which might interfere with the civil rights of sovereigns?—If there be question of mere discipline, and that the bull issued happen to come in collision with the temporal rights of a sovereign, I have no doubt that the Pope would revoke it of his own accord; and I am convinced that his Holiness would never issue such a document unless through ignorance of the fact.

Supposing that the Pope were not to revoke it, would the bull be considered as binding in that particular country to which it was issued?—If the bull clash with the temporal interests or rights of a sovereign I must deny the hypothesis that the Pope would insist on it. I cannot admit the supposition.

Supposing that the Pope was neither to insist upon it, nor to revoke it, but simply to leave it, having issued it, would it be considered as binding?—That hypothesis can hardly be admitted, because if it infringed on the rights of a sovereign, he would naturally apply to the Pope to have it revoked.

Put the case of such a bull having issued as a matter of fact, and that the sovereign does not reclaim against it, nor the Pope revoke it, would it, in that case, have a binding obligation or not?—If the Pope issued a bull which infringed upon the rights of the sovereign, and that he thought proper to yield to the Pope, no injury would be done, and in that case it would be binding, because, when accepted by the sovereign, it forms part of the law of his dominion.

The question supposes the sovereign to do nothing, perhaps owing to never having heard of the bull; in that case, would the bull be binding in that particular country or not?—I must repeat, that I cannot conceive any bull to be issued which would not come to the knowledge of the sovereign; because most certainly, if a bull be issued by the Pope, which would clash with the rights of a sovereign, it cannot be supposed that he would not be made acquainted with its contents, either by his magistrates or ministers.

Have not the sovereigns of most of the Catholic states of Europe deemed it necessary to guard against the possibility of such bulls being issued, by requiring that all bulls from the Pope, except those that merely regard the conscience of individuals, should be submitted to the public authorities of the country?—I believe it is the case; I know it is so in France

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and Austria. When I was in Vienna I made it my business to inquire of some of the professors of the university, and I found their principles, with respect to the four articles of France, to be in accordance with those of French divines; that is, that they most ardently supported the doctrine of those articles.

Supposing the Pope were to issue a bull to this country which should undertake to depose His Majesty, and to absolve his subjects from their allegiance, and should command them to join with any foreign power in attacking the Government of this country, or should enjoin them to resist the temporal authority of His Majesty, would you consider it the duty of Roman Catholics to resist such a bull?—We implicitly swear by our oath of allegiance to resist such bulls; that is, we swear the Pope has no such right, and of course if he were to act upon a right which we swear he has not, it would be our duty to oppose it; but I must add, that I cannot admit the hypothesis in the present state of things, for the Pope will certainly never issue such a bull.

Supposing a bull of the Pope should declare that it was for the good of the church, or of the faith, that the Roman Catholic subjects of His Majesty should rebel against him, would you think that the Roman Catholics ought to do so?—It would be no matter what was the motive urged by a bull, importing that we were to rebel against His Majesty, we never should feel ourselves authorized to obey it, because we should then conclude that the Pope was wrong, and that we were right.

Have you ever heard it taught or insinuated by any class of Roman Catholics in this country, that the Pope might absolve them from their oath of allegiance to the King?—I never heard that matter discussed, that I did not hear it concluded by all parties that the Pope had no such power.

Are you acquainted with many of the Roman Catholic clergy in Ireland?—I am with some, particularly those in my own diocese, and with some of the bishops.

Which was your diocese?—Ardagh.

Who is the bishop of that diocese?—Doctor Magauran.

Have you ever heard it maintained or insinuated amongst any of the Roman Catholic clergy in this country, that the Pope had any right to interfere in civil or temporal matters?—I never heard that the Pope had any right as head of the church to interfere in civil or temporal matters, but I do not recollect to have heard that as monarch he might not offer mediation in those countries where his interference in that respect might be acceptable.

So far as your information goes, do you believe that to be the principle inculcated in the course of education at Maynooth?—I firmly believe it to be such, and I even think that they are more anxious to inculcate that principle than any college perhaps that I have ever seen.

Will you have the goodness to read and translate a part of Doctor Delahogue's tract, *de Ecclesia*, in page 209, which is headed thus: "*Circa decreta Conciliorum generalium de fide?*"—The passage referred to is as follows: "*Argumentum istud exordiemur his Bossuetii verbis. Non docent Catholici, quæcumque gesta sunt in Conciliis, ea ad ecclesiæ fidem pertinere; sed eo loco habenda sunt tantum illa quæ decreto edito, fidelibus omnibus credenda ac tenenda proponuntur. Quod et Melchior Canus passim docet, et Catholici omnes uno ore fatentur. Cujus rei ratio est, quod id sufficiat ut verba Christi firma sint de æterna ecclesiasticorum dogmatum firmitate. Nec proinde labat fides, si quæ extra fidem haud pari auctoritate consistunt. Atque certum omnino est, multa in Conciliis, sine expressa deliberatione ac determinatione, esse dicta gesta, quibus adstringi se Catholici omnes uno ore negant. Multa etiam sunt decreta, quæ non pertinent ad invariabilem fidei regulam, sed sunt accommodata temporibus atque negotiis.*"

TRANSLATION.

"We shall commence this argument with the following words from Bossuet. Catholics do not hold that all things transacted in councils appertain to faith; but that those things are to be held as such, which are proposed by a formal decree to be observed and believed by all the faithful. Which doctrine, Melchior Canus teaches throughout his works, and all Catholics unanimously agree upon. The reason of which is, that this doctrine is sufficient to preserve unchanged the words of Christ, regarding the firmness of ecclesiastical dogmas, nor does faith suffer on that account. And it is most certain that many things have been said and done in councils without express deliberation or determination, by which Catholics unanimously agree, that they are not bound. Many things also have been decreed which do not belong to the invariable rule of faith, but are only accommodated to times and circumstances."

Do you consider the principle there stated, that that only is to be held as matter of faith, which is propounded to all the faithful as matter which is to be believed and held as Catholic faith?—I conceive that nothing can form an article of our faith which is not revealed by God, and afterwards proposed to our belief by the church; because we consider divine revelation the foundation of our faith, and the church the only sufficient expounder of the different articles contained in the revealed word of God.

Which revelation, according to the Catholic doctrine, may be known either by the written word or by the Apostolic tradition?—Either by the written word or by tradition.

Suppose a council were to make a law ordaining that the Pope should depose the King, or should depose any heretical Prince, as one of the Councils of Lateran ordained that the Pope should depose the Princes who favoured the Albigenian heresy, would you consider such a decree, or decision, or law, as propounding an article of faith, or only as coming within

within the principle laid down by Bossuet, in the words, "Multa etiam sunt decreta quæ non pertinent ad invariabilem fidei regulam, sed sunt accommodata temporibus atque negotiis?"—As God has given to his church no power whatever of interfering in the temporal concerns of princes, and as Catholics hold that a general council which represents that church is infallible, I cannot admit that any such assembly would decree that princes should be deposed.

Do you understand that those councils which decreed that heretical princes should be deposed, were speaking by virtue of authority enjoyed by them as representing the civil and ecclesiastical States of Europe, and ordaining matters of prudence merely, or as councils representing the whole church, and propounding articles of faith?—I consider, if ever the fact of any such decree took place, it emanated not from an assembly representing the universal church congregated to decide on matters of faith, but that it must have proceeded from a mixed authority, that is, from persons in that council holding as well temporal as ecclesiastical power.

Has it not been made matter of question by writers of considerable eminence, whether the decree of the fourth Council of Lateran, which is considered as directing depositions in certain cases, be or not spurious?—Some historians consider, that the canon in which that authority seems to be inserted and assumed, is spurious, because I believe they consider that for some hundred years after the council, no such canon was found*.

In the third Council of Lateran, is it not understood, that amongst the punishments decreed against the Albigenses, this was determined, "Illorum subditi et Vassalli relaxatos se noverrint à debito fidelitatis, domini et totius obsequii donec in tanta iniquitate permanserint?"—In the council just mentioned it would seem to have been decreed, that if the Albigenses persevered in their iniquitous practices, their vassals were to be absolved from their allegiance; but as that assembly was as much a congress of princes and lords as an ecclesiastical council, it is but fair to admit, that its decrees were known to its lay members as well as to the bishops, and as the former have never reclaimed against their publication, we must conclude that they themselves concurred in framing them. This being once admitted, it will naturally follow, that the canons alluded to ought to be considered as the civil laws of the state, rather than those of the church. But if it be supposed that a council or pope, or any authority whatever, assumed the right of absolving subjects from their allegiance to their sovereign, I would disregard their decision, and consider the subjects by no means freed from their obligations of fidelity. Not only would I depise and disregard such a decree; but if a subject of the sovereign in question, I would consider it my religious duty to openly resist it, and advise such of the people as might be committed to my care, to remain unshaken in their allegiance. I cannot however admit the necessity of ever reducing this doctrine to practice, being fully convinced that the church will never assume such a right.

Will you not consider it your duty, as Professor of Dogmatic Theology in Maynooth, sincerely and *ex animo* to impress that principle?—When I shall have occasion to treat that subject, I am resolved to inculcate the substance of the answer I have just given, because I consider it to be founded on truth; and I shall endeavour, when I have an opportunity of doing so, to impress those sentiments on the minds of my pupils.

Do you therefore hold, that those canons, in no degree, bind Roman Catholics at the present day?—I hold that those canons do not bind the Catholics of the present day, either directly or indirectly.

You consider that they were statutes deriving force from the authority of the civil and ecclesiastical powers of Europe, applied to the then existing state of things?—Yes.

And not applicable to the present state of Europe or the world?—By no means.

You are aware, perhaps, that Boniface pronounced a sentence of deposition against Philip the Fair; do you understand that Pope Boniface, in so doing, acted by virtue of the authority which he derived from temporal power, or by virtue of any authority which he possessed *de jure divino*, as the head of the church, and vicar of Christ upon earth, which Roman Catholics hold him to be?—I conceive first, that if he assumed any such authority *jure divino*, he assumed it wrongly; and secondly, I think it probable, that whatever authority he exercised, he did not exercise it *jure divino*, but by virtue of a kind of accessorial power given to him perhaps by the sovereigns of Europe. Besides, Pope Boniface, after using many arguments to show that he possessed the power of disposing of kingdoms, and of deposing princes, when he comes to a decision, does not decree that he is vested with this authority *jure divino*; he only says, "Porro subesse Romano Pontifici omnem humanam creaturam, declaramus, dicimus et pronunciamus esse omnino de necessitate salutis." Now, if these words be understood in a spiritual sense, they must be admitted as orthodox by every Catholic, as we hold that

[Subsequently added by the Witness.]

* Many eminent writers doubt of the authenticity of this canon, as the writers of that age assert that nothing was seriously discussed in the council except the means of recovering the holy lands. We find this account of the transactions of that assembly in the writings of Matthew Paris, Nauceries, Platina, and other authors of much eminence; but granting that the canon referred to is really authentic, it cannot be inferred that the church assumed the right of absolving subjects from their allegiance, or of disposing of property, as the words of the canon might give reason to suppose; because that council was composed of princes and temporal lords, as well as bishops, and consequently they might enact penalties against the Albigenses, who, according to all historians, committed most enormous excesses, and disturbed the peace of the state, as well as that of the church.

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that the Pope is the visible head of the church, and as such, superior in spiritual concerns to any of its members.

Does not Bossuet state, in defending the Gallican declaration, and denying the civil and temporal power of the Pope, something to this effect: that although some Popes have undertaken to pronounce a sentence of deposition, and though into bulls of deposition they have contrived to introduce general passages partly referring to their spiritual power, to the power of the keys; yet that no Pope distinctly and expressly ever referred this power of deposition to the power which he derived from Christ as head of the church?—The Popes, who seem according to the words of the bulls issued by them, to have assumed in a certain degree the power of deposing kings, though they make use of strong language, I believe they never, in express words, say that they act *jure divino*, in so much as they are Popes; and that answer may be confirmed by this observation, that though many of the Popes might have appeared anxious that the world should believe that they enjoyed their authority, yet in support of that pretension they never decreed any thing as obliging people to believe it; they merely assumed it, and a matter of fact informs us, that that assumption was afterwards contradicted, because reclamations were made from all parts of the world to which those bulls were issued—and it ought to be observed, that persons so reclaiming never were deemed heretical; that, on the contrary, they enjoyed communion with the Pope, equally with others, which convinces us that even the Pope never assumed this authority as forming any thing like a divine right, or as taxing those persons with a deficiency of faith who embraced the contrary opinion. I beg leave however to add, that I do not mean to excuse the ambition of some Popes; I leave that to themselves, but I say it will never be proved, that even those ambitious Popes decreed this as a matter to be held by us as an article of faith.

You mean to say that they contrived to mix up allusions to their spiritual power with the exercise of a temporal power, so that ignorant persons might perhaps refer the exercise of that temporal power to spiritual authority, although they took care not to propound the matter as a matter to be believed and held by Christians as an article of faith?—I do not mean to say that the Popes made use of cautious expressions in order to meet the objections of the ignorant alone. Their bulls were open to the examination of all. But I conceive that their having studiously avoided to decree or oblige the faithful to believe that they possessed *jure divino* the right of deposing princes, proves they never dared to propose their opinions as the doctrine of the Catholic church; and for what they, as individuals, may have done, they alone are accountable.

In the bull "Unam Sanctam" issued by Boniface against Philip the Fair, there is this passage: "Porro subesse Romano pontifici omnem humanam creaturam, declaramus, definimus, et pronunciamus omnino esse de necessitate salutis;" Is it not observed, upon that passage in the bull, by Dr. Delahogue, in the Tractatus de Ecclesiâ, page 264, that the Pope there takes care to say generally, that every human creature is subject to him, without specifying in what manner, so that he might defend himself, if he were charged with saying that every creature was subject to him in temporals, by asserting that he meant in spirituals?—As to that passage I think it bears with it an answer in favour of the doctrine already stated by me, because I assert that no Pope ever positively decreed that he had *de jure divino* the right of deposing kings; now if the Pope were weak enough to have recourse to a dubious phrase, at least that proves that he was afraid to assert that right openly, and it proves consequently that it was not his avowed doctrine, or the doctrine of the day; but the passage referred to can be explained in a favourable sense to the Pope; he might have said that every human being is subject to him, with which Catholics hold, if he talks of spiritual things; because, as we hold that the Pope is the centre of catholicity, and with whom all Christians ought to hold communion, it is no wonder that he should say in that sense, that every human being must be subject to him*.

Is not the principle of the Roman Catholic church, that the power which was communicated by God to his Son, our Lord, as man, and which power, as he himself told us, had not relation to the kingdoms of this world, the power, and the only power, which the Pope, as vicar of Christ holds upon earth?—The Catholic doctrine with respect to the power which the Pope enjoys upon earth, we hold to be this; that Christ in giving their respective missions to the Apostles, instituted Saint Peter as their chief, and that to him he gave the power of governing his church; Catholics hold that the Pope is the legitimate successor of Saint Peter in this same power, and that consequently as Saint Peter enjoyed the prerogative of governing the whole church in spiritualities, so does the present Pope enjoy the same prerogative; but by no means do we hold, that any power which was conferred upon the Pope, through the channel of Saint Peter, who was the first Pope, gives him a direct or indirect right to interfere in temporal concerns.

They hold that the Pope enjoys that species of prerogative or jurisdiction in the church, which

[Subsequently added by the Witness.]

* In the passage just quoted, the Pope does undoubtedly make use of an ambiguous expression, but whether for the purpose of excusing himself, by referring one time to spiritualities and another time to temporalities, is both useless and impossible to determine. Bossuet says, that in using this general language, he providentially abstained from decreeing a falsehood, which he would have done, had he decreed that he enjoyed, *jure divino*, any right whatever of deposing princes. I here beg leave to observe, that Catholics of the present day are by no means accountable for what may have happened several centuries ago; and if popes have acted wrongly, their misconduct is and always has been disapproved of by the church.

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which Saint Peter possessed?—Yes; with the exception of infallibility, which Saint Peter received as one of Christ's Apostles, and which it is not certain that the Pope enjoys.

Christ himself assumed no power in matters of a civil or temporal nature, and you therefore hold, that he did not delegate any such power to Saint Peter or to the Pope?—As our Divine Saviour came upon earth to offer himself a sacrifice to his eternal Father for the redemption of mankind, and not to confer upon the church which he was about to establish any temporal power, and having instituted Saint Peter, and his lawful successors, the governors of this church, which is exclusively of a spiritual nature; we maintain that he never vested Saint Peter or his successors the Popes, with any other than a spiritual authority, which alone is sufficient to govern the faithful committed to their guidance.

You are of course aware of the proceedings of the Council of Constance, with respect to John Huss?—Yes.

And that the conclusion has been drawn from them, or the imputation attempted through them to be fixed upon Roman Catholics, that that council held, that it was lawful to break faith with heretics?—I have heard those conclusions drawn sometimes.

Will you state whether you understand that that council maintains any such proposition?—What I know from history concerning that council is, that John Huss renewed in Germany the errors of Wickliffe, which errors were, that persons who lost grace, that is, persons who were not in a state of grace, no longer belonged to the church, and that whatever they did was in itself bad; that consequently when kings or sovereigns of any kind were no longer in a state of grace, as being wicked, vicious and bad men, according to his doctrine, subjects were no longer bound to obey them. This doctrine naturally gave alarm to the Emperor Sigismund, who in unison with the then existing Pope, had the Council of Constance convened, and when the Council was convened, that John Huss, who was already excommunicated, and already denounced as an heretic, appealed to that council. In appealing to the council, he was afraid of some parties in Germany, which had been raised against him by his doctrine, and in order to avoid any violence that might be offered to him, he applied for a safeguard to come to the council; this safeguard was given to him for the express purpose of arriving safe at the council; he did so; and in appealing to the council, as I apprehend, he openly said, that if convinced of heresy in the council, he would abide by the punishments that were to be inflicted on heretics; it was decreed in the council that he was a heretic, and I am sure that was plain enough; and after having thus decreed, they left the rest to the secular power, saying, we have found this man guilty of heresy contrary to our faith; we have nothing more to do with him. Then as the doctrine which he taught, and which that council qualified with the act of heresy, and was not simply so, but also clashed with the temporal rights of the Emperor, it appears that he was consigned to the magistrates of Constance, who thought proper to burn him; that these magistrates burnt him for differing with us in doctrine, is by no means certain; it is generally thought that they burnt him as a rebel, and not as an heretic; because as he taught that kings who got out of a state of grace, had no longer a claim upon the allegiance of their subjects, that alarmed the kings of the different states; and in order to put a stop to the propagation of any such rebellious doctrine, they punished him with death. I cannot allow that the council had any thing to do with the burning of John Huss. As it has been said also, that that council would seem to authorize the doctrine, that Catholics were not obliged to keep faith with heretics, I must deny the fact with respect to the council, and I must assert, that it never taught such a doctrine, and even though any council, (I do not speak of canonical councils,) but if any assembly of bishops, were to teach such a doctrine, we would not be obliged to abide by it.

Would you not consider such conduct an horrible offence against the law of God?—I cannot find language sufficiently strong to express my horror for such conduct. I have already stated that all Catholics believe, and at all times believed and taught, that it is contrary to both the natural and divine law to break faith with any man.

There is a passage in one of the decrees of the council, which some people understand as favouring the notion that it is lawful to break faith with heretics; the passage is, "*nec aliqua sibi fides de jure naturali, divino, aut humano, fuerit in præjudicium Catholicæ fidei observanda;*" are the Commissioners to understand that that passage means only an engagement entered into to the prejudice of the faith, as if a Christian Protestant in this country had entered into an engagement with any of the French atheists, thirty years ago, to join with them in endeavouring to subvert Christianity; that such an engagement being to the prejudice of the faith, would have been an unlawful engagement, not because it was entered into by a person not of the faith, but because it was in itself a sin?—From the passage referred to, it can be only deduced that the council was of opinion that no temporal power which the emperor or any other person might possess, could lawfully deprive the bishops there assembled, of the right of pronouncing in matters of faith. And they assert, that no contract entered into in prejudice of Catholic faith is binding on the contracting parties; not because they or any of them might happen to be heretics, but because such a contract having an illicit object, would be null and void in its inception, and from its own nature, as no promise or contract can, or ought to be, a bond of iniquity.

Supposing a Roman Catholic were to enter into an engagement with an infidel to overturn Christianity, as far as he could, you would of course hold, that such an engagement was void in its inception, not because a contract entered into with an infidel was void, but because any contract to do an act in itself immoral and unjust, is void in its inception?—I consider that any such contract would be null and void, for the reasons already adduced, that is, not because it would be entered into with an infidel, but as being sinful

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in its very essence; it would be more conformable to reason and religion to rescind than observe it.

Supposing, therefore, that the Emperor really meant to enter into a contract with John Huss, that the church should not be allowed to pronounce upon the question of heresy, inasmuch as the church considered that she had a right so to do from God, the church would consider that such a contract was in its nature void?—Most undoubtedly; the church would not exceed the limits of her rights, by pronouncing that such a contract was by no means binding, but on the contrary, to be considered as an abomination in the sight of God.

Supposing the Emperor had entered into a contract with John Huss, that the church should not declare that heresy, which really was heresy, would you not consider that that contract was a void contract?—If the Emperor had entered into any such contract, he would have encroached upon the exclusive rights of the church, and in that case, the church would have the power to pronounce that the contract was illicit and void.

Do you understand that the passage of the council which has been referred to, means what you have stated last?—I do.

Will you have the goodness to read from the Tract de Ecclesia, page 320, the passage beginning with “Sacrosancta”?—“Sacrosancta Synodus, &c. Quia nonnulli nimis intelligentes, aut sinistrae intentionis, vel forsitan volentes sapere plus quam oportet, nedum regiae majestati, sed etiam sacro, ut fertur, Concilio linguis maledictis detrahunt, publice et occulte dicentes vel innuentes quod salvus conductus per invictissimum Principem D. Sigismundum quondam I. Hus, hæresiarchæ damnatæ memoriæ, datus, fuit contra justitiam et honestatem indebitè violatus, cum tamen I. Hus fidem orthodoxam pertinaciter oppugnans, se ab omni salvo conductu et privilegio reddiderit alienum, nec aliqua sibi fides de jure naturali, divino, aut humano fuerit in præjudicium Catholicæ fidei observanda; Idcirco S. Synodus præsentium tenore declarat, invictissimum principem, circa prædictum quondam I. Hus, non obstante memorato salvo conductu, ex juris debito fecisse quod licuit, et quod decuit regiam majestatem.”

Will you have the goodness to state in what sense you understand that passage?—After reading that passage I have nothing to change in the substance of my former answers, because, as I have already stated, the church claims the exclusive right of judging in spiritual matters, and in exercising that right, she by no means interferes with the right she allows in secular princes to judge in secular matters; and therefore in the same manner as the council would not pretend to interfere with the rights of the Emperor in any temporal concerns; in like manner does it insinuate in the words just quoted, that the safe conduct granted to John Huss by the Emperor, could not licitly interfere with the rights of the bishops, or prevent them from judging and condemning the abominable doctrine of that heresiarch. I must add, that many critics doubt the authenticity of this canon. It was not published for many years after the council had been held, nor is it found in any of the first editions of the acts of that assembly.

You are aware that it is necessary to put the questions by which you have been interrogated, for the purpose of giving to you, who hold so important an office in the college of Maynooth, an opportunity of distinctly stating the Roman Catholic faith upon the matters to which the question referred; and not at all with the view of imputing to you the holding of any of those doctrines which you disclaim upon oath, and from holding which Roman Catholics have been publicly acquitted even by persons whose political opinions may be considered as opposed to them?—I feel pleasure in answering any question that may tend to make known the honest but sometimes misrepresented principles of Catholics.

You have spoken of the bull “Unam Sanctam,” do you not consider that that bull asserts the right of the Pope to interfere in temporal as well as in spiritual matters?—I repeat what I have before mentioned, in answering another question regarding that bull, that though the Pope might seem to assert that he enjoyed *jure divino*, the right in question, still he never *defined* or *solemnly* decreed any thing to that effect.

We are now going to suggest a passage to you from that bull, for the purpose of your considering it at your leisure, and after such consideration, giving an answer to the preceding question; the passage as they conceive it to stand, is this. “Certainly he who denies that the temporal sword is in the power of Peter, but ill attends to the word of our Lord, when he said, “put up thy sword into the sheath;” therefore both (to wit the spiritual and the material sword) are in the power of the church, but the latter is to be used for the church, the former by the church; the former by the instrumentality of the priest, the latter by that of kings and soldiers; but according to the order and sufferance of the priest. But one sword should be subjected to another, and the temporal authority to the spiritual power?”—The words referred to, if understood in a spiritual sense, will by no means prove that the Pope assumed the right *jure divino* of interfering with temporalities; for it is perfectly true, that in spiritual matters, the material sword ought to be subject to the spiritual sword; that is, it never should defend any cause opposed to the law of God; of which law, the church, and the Pope, as head of that church, has the right of judging. But if Pope Boniface in the bull *Unam Sanctam* did really assume *jure divino* the right of interfering in the temporalities of princes, we hold that he erred, and for that error, he alone is answerable.

Could you put the Commissioners in the way of procuring a view of the bull “Unam Sanctam”?—It is found in a work called the *Bullarium Romanum*, but probably that work does not exist in this country.

Have

Have you ever seen that work?—I have seen it, but have not read it all, as it consists of nearly 100 volumes in folio.

The bulls which it contains must be extremely numerous?—It contains all the authentic bulls of the several Popes.

Published by the authority of the Holy See?—I cannot say by what authority it is published, but I know it exists in the public libraries at Rome.

The Commissioners then understand, that the question about the bull *Unam Sanctam* stands over for an answer until a reference shall be had to the text of the bull itself?—Independently of a reference to the bull, and without meaning what I now offer as my ultimate answer and explanation, I think that when he says that both the temporal and spiritual swords are in the power of Peter, that he means certainly, first, that the spiritual sword is so in a direct sense, as the Pope has the power of expounding the word of God, and determining matters of faith and governing the church; and that in an indirect manner also the temporal sword ought to be in the power of Saint Peter; for example, if a sovereign were about to make war, and he had any qualms of conscience about that war, whether it was just or not; and if he had thought proper to apply to the Pope, and put him in full possession of the circumstances that led him to make that war, if then the Pope considered that he had not sufficient grounds for making war, and that he would commit an act of injustice in making that war, the Pope would be authorized to give him an advice not to do it; but that would not be by the Pope interfering directly in temporal concerns, it would be merely acceding to any application that might be made to the Pope. Though I do not give that as my answer upon the subject, even that would be enough to explain the difficulty, because in such case the temporal sword would in some degree be subject to the spiritual one, inasmuch as the advice of the church might sway the intentions of any temporal prince.

Was not the bull *Unam Sanctam* issued, not in answer to any advice sought for by the French king, but in collision with his interest and against his will?—I did not mean the answer I have just given as my ultimate answer, but I said, that even that answer might suffice.

Were we to understand you as meaning by a former answer, that you conceive that it is now morally impossible for the Pope to issue bulls conflicting in any manner with the temporal rights of princes?—I consider that in the present state of things, the Popes will not knowingly issue any bulls to infringe on the temporal rights of princes.

Since what period do you consider that that change, if it be a change, in the practice of the Popes has arisen; the question assumes that a time has existed in which Popes did feel at liberty knowingly to issue bulls that did conflict with the temporal rights of princes?—I consider that for a long time, no Pope has assumed any authority that would infringe upon the temporal rights of sovereigns.

The question is, what is your conception as to the length of that time of which you speak in your last answer; is it half a century, or one century, or two centuries, or what other length of time?—Granting that at any period Popes assumed that power, at least for several years they have put forth no such pretensions.

We wish to know only what is your general impression upon the subject; we do not seek to fix you to any limited time; do you conceive that within the last century that right has been assumed?—Being on oath, I feel unwilling to mention any precise number of years.

You have spoken of the Lateran councils, to which it has been imputed that they assumed the right of deposing monarchs under certain circumstances; do you not conceive that those decrees, whatever they may have been, expressed the principle of the Roman Catholic church at the time the decrees were made, that is, the principle that in a possible case, a council, however constituted, might depose a king?—I consider that the councils referred to, by no means expressed the principle that any council had the power from God of deposing a king.

Are we misinformed, or in error, in supposing that in the 27th chapter of the 3d council of Lateran, there is the following passage: "that all those who are any way bound to heretics, should consider themselves absolved from all allegiance or obedience due to them, so long as they persist in their iniquity?"—I have observed in a former answer, that the enactments of that council, inasmuch as they regard heretics, are to be considered as parliamentary decrees, emanating from princes or temporal lords, who in unison with the bishops, decreed temporal punishments against the Albigenses, the Valdenses, and other heretics, who not only erred in matters of religion, but also committed excessive cruelties on those who rejected their principles. As the accuracy of this statement can be ascertained by consulting authentic history, I see no reason for concluding that the council, inasmuch as it represented the church, assumed any right of interfering in temporalities.

Will you point out what you consider to be an authentic text of the canon of the third Lateran Council, also the fourth Lateran Council, and also the Council of Constance, to which you have referred respecting John Huss. The Commissioners have received from the library of Maynooth, a book intitled, "*Binnii Concilia*," in four very large volumes, and they presume that the canons of those councils will be found in those volumes?—I understand that some of the canons referred to are not found in the volumes just mentioned.

Cannot you state the name of any author, who is considered by Roman Catholic authorities, to have stated the text of the canons of the councils correctly?—Bini or Binius, has given an edition of the councils in 4 vols. in folio. Richard has given an analysis of them in 5 vols. quarto. Hardouin has also given a collection consisting of 12 vols. in folio; but I believe that the most esteemed collection of the Councils is that published by Labbe in 17 vols. folio.

Appendix, N° 35.

Examination of
Rev.W. Higgins, D. D.
30 October 1826.

Were we to collect from a former answer which you gave, that it is your opinion that the things handed down by tradition in the Roman Catholic church, were originally revealed by God?—Undoubtedly.

All matters comprized in the traditions of the church?—I mean to say, that any tradition, on which we found an article of faith, must have had its origin in divine revelation; for example, that children recently born may be baptized, we hold by tradition, not by scripture; and we hold, that that truth has been handed down to us, because it was revealed to the primitive Christians.

Could you furnish the Commissioners with any definition as to the distinction between the power of the Pope in spiritual and in temporal concerns, such as they could apply to any case that might arise of doubt as to which class any particular subject matter might belong?—I think that it is a fair statement to say, that the Pope has received from God, as head of the church, the power of governing that church in spiritualities, and I am sure that this notion well established would direct any Catholic, or any other person, as to the application of the Pope's particular decrees; for if we find that a Pope issue a decree, which would seem to go beyond that general right which he received of governing the church, we should conclude that he exceeded the bounds of the authority given him by God.

Do not you conceive that an occasion may arise in which it might become matter of grave and serious doubt, whether the case referred to spiritualities or temporalities?—Will the Commissioners have the goodness to put such a case.

Particular cases may be put hereafter; at present the question is, whether you can suggest any general rule?—If it is meant to ask, whether it is possible in the nature of things, that the Pope in his particular mandates would clash with the temporal rights of a sovereign, I think the answer has been sufficiently given on a former occasion; but if it is meant otherwise, I do not understand what is meant.

The question is, whether any general rule can be laid down, any principle suggested, any test, any criterion, by which it might be decided, whether the subject matter of a bull related to things spiritual or to things temporal?—I can conceive no difficulty in ascertaining whether any particular bull relate to things temporal or spiritual. The only necessary qualification for this purpose is to understand the Latin language in which those documents are generally written; and by giving the words their natural meaning, it is not very difficult to understand whether they treat of temporal or spiritual concerns. But if the meaning of any phrases should seem ambiguous, we should take them rather in a spiritual than in a temporal sense; as we hold that the Pope, out of his own dominions, has no right to temporal interference.

You have spoken of a work called the *Bullarium Romanum*, have you seen another work, being a collection of the bulls of Pope Benedict XIV. issued in the middle of the last century, in four folios, edited by himself, and to which he has written a preface, and which was printed by the types of the college of the Propaganda, as is stated in the preface by the orders of the Pope?—I know there is a work of that nature called the *Bullarium* of Benedict XIV.

Did not the pontificate of Benedict XIV. occupy the middle of the 18th century?—It did.

What do you understand by the term the “royalties of Saint Peter,” as expressed in the oath taken by a Roman Catholic bishop?—The terms *Regalia Sancti Petri* as expressed in the oath taken by Roman Catholic bishops, mean the temporal honors, possessions, and prerogatives of the Pope in his own dominions. They are taken in the same sense as the *Patrimonium Sancti Petri*. This is the meaning attached to those words by Van Espen, Zalingher, and all other canonists.

Did you ever hear the words employed at Rome, “*Regalia Sancti Petri*”?—I may have heard them there, but I cannot say at present whether I heard them more frequently used in that city than elsewhere.

In the *Tractatus de Ecclesia*, at the 149th page, and the pages following, we find these words; it is laid down as a general proposition, “*Ecclesia dispersa est infallibilis. Probatur, 1° ex Scripturis, Probatur 2° ex Traditione, Probatur 3° ex praxi Ecclesiæ;*” will you be so good as to explain your view of the meaning and extent of that proposition?—Catholics maintain that the church enjoys the precious gift of infallibility, whether dispersed all over the christian world, or represented in a general council. Christ was pleased to confer this privilege on his church, which he acquired by his own blood, in order that she might be able to preserve pure to the end of time that faith which he established; and to guide men in matters of eternal moment, that they might not be carried away by every wind of doctrine, as too many are at the present day, who prefer their own judgments to the decisions of the church; and consequently run into those absurdities that disgrace christianity and common sense. By virtue of this infallibility of the dispersed church, she cannot allow any error in faith to taint the majority of her children; and in consequence of this same infallibility, some bulls of the Popes may become articles of Catholic faith by receiving the tacit consent and approbation of the church.

In what manner has the church in its dispersed state, the opportunity of confirming tacitly or by assent?—The Pope, for example, may issue a bull concerning some new doctrine, and declare to the universal church that this doctrine is heretical; and after his decision is made known to all the bishops, or a majority of the bishops of the world, if they receive his decree without reclaiming within a reasonable time, they are supposed to have consented, and it becomes of faith that the condemned doctrine is heretical; the same principle is applicable to the decrees of council of whose oecumenicity there might be any

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well-founded doubts. In a word, any doctrine, either of a *particular* council, or Pope, may become of faith in the manner just explained.

That is, unless there was a positive reclamation against it on the part of the bishops?—Yes, but it must be recollected that it requires a considerable time, a time morally sufficient for the bishop to reclaim, if they thought proper.

Are we right in supposing that if the Pope pronounces his judgment upon a matter of faith, and that is made known to the Roman Catholic world, and the bishops, or a majority of the bishops, within a reasonable time, do not reclaim against it, the judgment of the Pope in that respect is infallible?—In that case the decision given is infallibly true, not as coming from the Pope, but as having received the approbation of the church.

Are we to collect that it is your view, that it is not an article of faith with Roman Catholics, that the judgment of the Pope pronouncing upon a matter of faith is infallible, unless it becomes confirmed, as you have described, by the tacit assent of the dispersed church?—No matter in what manner or under what circumstances the Pope may pronounce on matters of faith, though we treat his decisions with much respect, still, without the approbation of the church, either represented in a general council, or in its dispersed state, it is no article of Catholic faith to believe that his judgment is infallible.

The oath of allegiance states very properly, that it is not an article of the Catholic faith that the Pope is infallible, but you see that there is a clear distinction between its being a necessary article of faith, that he is infallible, and the matter of fact that Roman Catholics do very many of them believe him to be infallible. We wish to ask you, whether you have any doubt that a great proportion of Roman Catholics do believe him to be infallible when speaking *ex cathedra*, in matters of faith, before any positive or tacit consent of the church has been given?—I have no doubt that there are many Roman Catholics who hold that the Pope, when he solemnly pronounces on matters of faith, *ex cathedra*, is infallible.

You have stated that in those instances in which Popes have assumed, or endeavoured to exercise a right of deposing kings, or otherwise interfering with temporal rights, they have not stated their *jus divinum* as the ground of such assumption or exercise; have they in those instances to which you refer, or in any instances you can mention, stated, or does it appear clearly from the bull or decree, what the ground was upon which they claimed the exercise of such a right?—In my answers, I granted that some Popes may seem to have claimed a right *jure divino* of interfering with temporal concerns; but I must now repeat what I then stated, that in no instance did they solemnly decree, or require the faithful to believe, that the *jus divinum* was the ground of the right which they may have assumed.

Is it not an undisputed doctrine of the Roman Catholic church, that the Pope's power in what is purely spiritual is co-extensive with that which was committed to St. Peter by our Saviour?—As Catholics believe the Pope to be the legitimate successor of St. Peter, who was chief of the Apostles, they also maintain, that in matters of a spiritual nature, his power is commensurate to that of St. Peter; and that he enjoys, as the prince of the apostles did, the power of governing the universal church. Catholics, however, do not attribute to the Pope that infallibility which St. Peter enjoyed as an inspired writer, and immediate apostle of Christ.

Is it a point of doubt to that extent, and in that particular case, whether the Pope's power is commensurate to that which was entrusted to St. Peter?—In spiritual matters, with the exception just mentioned, I have no reason to doubt that the Pope has equal power in governing the church.

In what doctrine or decree of the church is the exception made, with respect to the infallibility of the Pope not being conferred along with all other spiritual jurisdiction?—I am not aware that it is made in any decree of the church.

Are we to infer therefore that the jurisdiction vested in and continued with the successors of St. Peter, was not in all points the same as that which he received?—I mean to say, that with the exception I have already stated, that is the point of doubt respecting the infallibility of the Pope; he enjoys the same jurisdiction in spiritual things as God was pleased to confer on St. Peter, because he has in fact the same necessity for it, as he, like St. Peter, governs the church.

But at the same time, that he is liable to err in the exercise of that jurisdiction?—Some divines hold, that he is liable to err in every shape; other divines hold, that when he speaks *ex cathedra*, that is, as the universal pastor of the church, and defining matters of faith, in such cases, he is infallible.

Those who hold that he is liable to err, may therefore conceive that a particular Pope may, in particular instances, have assumed a power as belonging to him in spirituals, which in fact is not a power in spirituals but in something else?—Those who hold that the Pope is fallible, must hold as the natural consequence of their opinion, that by possibility he may assume, even in spirituals, a right which would not belong to him, and on such occasions would be liable to the correction of the universal church.

In case a Pope should therefore declare a particular article of doctrine, as being an article of faith, to be received by all Catholics, is it still competent for the individual members of the church, without heresy, to consider whether that is a doctrine of faith, or not a doctrine of faith?—When the Pope proposes any doctrine to be believed, every individual may, without incurring heresy, examine the truth or falsehood of such doctrine, until it receives the approbation of the church; but this once obtained, we are no longer allowed to hesitate in believing it.

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Rev.W. Higgins, D. D.
30 October 1826.

You have said that the power committed to St. Peter and to his successors, was of the same nature, and over the same subjects as that which was exercised by our Saviour himself when upon earth; and that this is to be discovered from the revealed word of God; is it competent, therefore, for a member of the Roman Catholic church to consider, whether the power or superintendence or jurisdiction exercised by a particular Pope, is conformable to scripture or not?—When a Pope issues a bull, no matter what that bull may regard, a Catholic, without incurring the note of heresy, may examine whether the Pope in such bull acts conformably with the scripture or not; but if it be confirmed by the tacit consent of the church, a Catholic would be no longer at liberty to doubt of its truth, if it regarded faith.

Would it be competent for him to examine whether it regarded faith or not?—Before the consent of the church determined it to be of faith, he might freely discuss its merits, but afterwards he might merely examine it, however not with an intention of dissenting.

When you stated that our Lord left to St. Peter, and through him to the Pope, only such power as our Lord himself exercised, your answer had reference to a question, whether he gave him power over the temporal concerns of men, but you did not thereby mean to say, that our Lord gave to St. Peter and to every successive Pope the divine principle which animated himself?—No, I could not be presumed to give such an answer.

You hold, as all Christians do, that our Lord himself could not err or sin in any respect?—No doubt; as I believe that our Saviour is God as well as man; I must have very wrong notions of the divinity, if I admitted that he could either err or sin.

You do not mean to say, that he meant to give any such power to St. Peter, or to his successors, but only to say, that he did not extend any power to them, beyond the power he exercised himself?—Certainly.

Roman Catholics and members of the Established church, and all who hold the divine inspiration of the sacred Scriptures, understand that the Apostles, each and every of them, in propounding the faith, was infallible?—Undoubtedly.

But it has never entered into any persons mind therefore to consider, that every bishop who is held in every church which has bishops, to be a successor of the Apostles, was infallible?—I stated at an early stage of the examination, that each of the Apostles immediately received the gift of infallibility from God, and I also stated, that it was a matter of great doubt, whether that infallibility, even when in pronouncing on matters of faith, devolved upon the Pope. I never asserted, that the same infallibility devolved upon other bishops.

The Roman Catholic doctrine with respect to the perpetual infallibility, is rested upon the passage of Scripture, where our Lord promises to be with the church to the end of the world?—That is one of the passages brought forward to prove it.

That is understood to be a promise given to the whole church?—Our Lord's promise of being in a special manner with his church. The text is, "Go, teach all nations; and behold I shall be with you to the end of time." This promise was made to the Apostles, inasmuch as they were teachers or doctors; and as they were not to continue in that capacity to the end of time, the divine promise must have included their successors. Therefore, Christ promised to be in a particular manner with the Apostles and their lawful successors for ever; but it cannot be supposed, that he would thus be present with any body of men who could teach errors in matters of eternal importance.

Roman Catholics, in holding that the Pope is infallible, attribute infallibility to him, not upon the principle, that infallibility was given to each of the Apostles, and that he is the successor of one of them, but upon the principle that infallibility was given to the church, and that he represents the church?—The Catholics who hold that the Pope is infallible, by no means maintain that he enjoys that gift, as the mere successor to an Apostle, but because he succeeds to St. Peter, who was the Prince of the Apostles, and that he, like St. Peter, was promised it, and needs it in the government of the universal church.

Considering that St. Peter was the supreme head of the church, and that he was to have a successor, who was also to be the supreme head of the church, they hold, that that attribute of infallibility was to be transferred to his successors, though not to the successor of any other of the Apostles?—Those who do hold the infallibility of the Pope, maintain it on that ground.

Will you state the nature and extent of the University of Rome, which you mentioned in the early part of your examination?—The University of Rome is a large building for the purpose of admitting a great number of students to lecture; but, as far as I am aware, no professor or student, lives in it. The different sciences are taught by a great number of very learned professors, and I should think the students amount to nearly 2,000. I cannot, however, state with accuracy what the precise number may be.

Do the students reside in colleges in Rome?—The ecclesiastical students chiefly reside in colleges; the others may reside where they think proper.

There are several colleges in Rome that receive students, are there not?—There are several colleges that receive students.

Are the students in those colleges, all, more or less, in the habit of attending the lectures given in the University?—Not all.

Was the college, at which you were in Rome, an Irish college?—No; it was an Italian college.

Is there an Irish college in Rome?—There was no Irish college in Rome in my time; there were some Irish convents.

Were all the inmates of the college, of which you were a member, intended for the ecclesiastical

siastical profession?—Some of them entered merely to receive a secular education ; but it sometimes occurred, that those persons embraced the ecclesiastical state afterwards.

Were you in priest's orders when you were in Rome?—I was ; I had received priest's orders in Paris, where I had also compleated my studies, before going to Rome.

Is there an Irish college now in Paris?—There is.

Have you any means of knowing the number of students that may be in it at present?—I can, by approximation, tell the number ; probably there are now sixty or upwards.

Are the greater part of those intended for the Roman Catholic ministry in this country?—They are all intended for it, as far as I am aware.

Are you aware of the particular reason that has induced those individuals to prefer resorting, at what may be supposed to be an increased expense, to Paris, for education, rather than going to Maynooth?—I cannot answer for the individual motives of those persons ; but I think it may be presumed that some go to acquire a knowledge of the French language, which they could not so perfectly acquire in Ireland ; others may be desirous of seeing strange countries, and they may have other motives of which I am not aware.

Are the majority of the inmates of the Irish college at Paris, in priest's orders?—When a student becomes a priest, he is obliged after a very short time, to leave the college ; because the nature of the establishment excludes priests ; but there may be many in deacon's orders.

Is the rule of discipline in general, as strict in the Irish college in Paris, as it is at Maynooth?—I am not perfectly acquainted with the system of discipline at Maynooth ; but as far as I have been able to observe, I think they are pretty much the same.

Is the difficulty of going forth from the college as great in Paris as it is at Maynooth?—The way of going out into the city from the college, is to apply to some competent superior ; he examines the motives that the student sets forth, if he considers them reasonable, he allows him to go out ; if not, he obliges him to stop at home.

Do they, in fact, go into the city without that permission?—I am not aware of what abuses may occur ; but if a student went to the city without permission, he would be considered as transgressing the rule.

What is your own experience, as to the matter of fact, upon that subject?—I cannot state that I have ever known any student to go to Paris without asking permission.

Are the professors in the college generally French or Irish?—The professors are sometimes Irish and sometimes French.

Are there both in the college?—It sometimes happens that they are exclusively Irish ; and at other times they may be both French and Irish.

By whom are they appointed?—By the President of the college.

Who appoints the President of the college?—The President receives his ultimate appointment from the King of France.

Who recommends him in the first instance?—I am not aware what recommendation any president has received, to be appointed.

Is there no rule that his appointment is to commence with any person, other than the King of France?—If the King of France wished to act absolutely, he might appoint to the Presidency of the college, any Irish ecclesiastic that he may judge fit for the situation ; but it is my belief, that he does not appoint any one, who is not recommended by some clerical authority in Ireland.

Are we to understand, that it is an Irish ecclesiastic, as distinguished from a French ecclesiastic, that must be appointed?—No doubt.

Does the course of education in the University of Paris differ materially from that at Maynooth?—It is natural to suppose, that in Maynooth, where the different Professors, according to the present system, are all paid by the college, they cannot be in so great a number as in the university of Paris, where they are most liberally paid by government ; and in this respect the course of education is much more extensive in the university. But if I am asked as to the relative merits of the professors of both establishments, I can only say, that I am not sufficiently acquainted with the gentlemen of Maynooth to institute a comparison. I must observe, however, that the encouragement given by the government to the professors of Paris, is a powerful motive, why they should retain their professorships for a long time, and consequently become clever in their respective departments.

What number of years do they remain in the university of Paris?—The ecclesiastical part of the university of Paris has not been in its splendour for some time. I understand they are now re-establishing it, and what number of years they may require students to remain I am not aware of ; but as to the secular portion of the university, a student stops there as long as he thinks proper.

Do you think it possible that the faculties of the young men would enable them to comprehend a wider range of study in five years than that which is laid down at Maynooth, according to the present system?—I think that if the question is put with reference to clerical education exclusively, Maynooth affords sufficient opportunities to a young man ; that better opportunities are afforded in foreign universities I believe is generally allowed.

Do you think it would be possible to comprehend more than is comprehended at Maynooth in the time?—I think that the system of studies in Maynooth is such as to require very close application from the students to comprehend the matter that is to be studied within the prescribed time.

Are the regulations, with respect to silence, the same in the university of Paris as in Maynooth?—The university of Paris is a very extensive establishment—it is not confined to any particular house or building, it comprises all the royal institutions for education in

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France; hence I would require to know the particular discipline of all these institutions before I could answer the question.

Are the young men, educated for the clerical profession in France, subject to the same discipline with regard to the observance of silence as they are at Maynooth?—The clerical students who attend lectures at the university of Paris, generally reside in colleges, and in those establishments they are obliged to be equally observant of silence, during study hours, as the students of Maynooth.

Do the students in the Irish college at Paris attend the lectures in the university?—The clerical university, properly speaking, is not yet organized, and hence they have not yet an opportunity of attending; but still there are lectures delivered by way of continuation of the ancient Sorbonne, and I believe they sometimes attend those lectures.

When you were in the Irish college, did you attend any lectures given, not in the college but in the university?—Whilst I was in the college I never attended any lectures given in the university on clerical subjects, but I had attended them before going there.

Speaking of the times before the Revolution, was it the habit of the students at the Irish college to attend the lectures given in the university?—It was usual with some of them to attend.

Are the two buildings near to each other?—They are convenient to each other.

Had the students in the Irish college any lectures of their own, distinct from those delivered in the university?—After attending the lectures in the university, when they came home, there was another professor, whose business it was to see that they had well attended to the lecture at the university, and to make them account to him for the duty of the day.

Was their attendance upon the lectures in the university confined to the lectures in theology, or did it extend to the lectures in mathematics and natural philosophy, and other matters?—I should think it extended to all.

When you were in Paris were there lectures delivered in the university upon natural philosophy?—There were.

Was it the habit of the students in the Irish college to attend upon those lectures?—It was not habitual with the students of the college to go; but I went sometimes myself.

Can you form any general opinion as to the probable number of students in the university of Paris itself?—As the university of Paris comprehends the schools of law, medicine, theology, and many other departments, probably there may be five or six thousand; I should think there is at least that number.

Are there any students or professors living in the building which is denominated the University?—There is no one building denominated the University of Paris; but that portion of the university which was called Sorbonne, and which is a very extensive building, formerly lodged the professors; whether they live there now or not, I cannot say.

Do the majority of the students who attend the lectures of the university, live in colleges?—Those who attend the clerical lectures in the university, with very few exceptions, always live in colleges.

May any stranger, casually resident in Paris, attend the lectures of the university?—In Paris, as well as every other part of the Continent, where I have been, strangers are admitted to attend lectures with as much facility as natives are.

Are they not required to pay in such cases?—They are required to pay nothing, unless they wish to graduate, and at the time of receiving decrees, there is a trifling expense to be incurred to pay the clerks who write the diploma, &c.

Who is the lecturer in natural philosophy in the university of Paris?—In my time it was M. Thenard, and there was another, M. Biot, who is now dead.

Have they very fine collections of specimens and apparatus and machinery for the purposes of the lectures?—The machinery is not very extensive, if compared with the numbers that attend, but they have got machinery.

Is there any recourse had to the Museum of the Jardin des Plantes by the lecturer?—There are public lectures given in the Jardin des Plantes by M. Cuvier.

Is that by him as a professor of the university?—I am not aware that it is, I should rather think it is not; for I recollect that Abbe Haué also gave lectures on mineralogy, and I know that he did not belong to the number of professors of the university.

Were there any printed class books of theology employed in the Irish college in Paris?—The class book of theology employed in my time was Bailly.

Is it the same Bailly's "Theologia Moralis" that is employed at Maynooth?—The very same.

Does Bailly's printed treatise include dogmatic theology?—It includes both dogmatic and moral theology.

At what time did Bailly live?—He has been dead now about seventeen or eighteen years.

Do you know from what books principally Bailly extracted his course?—He extracted from the holy fathers, from the existing theologians, from councils and from other sources.

Did he form his work chiefly out of the works of particular theologians, in preference to others?—I am not aware that he followed one author more closely than another.

Do you know to what part of France he belonged?—I believe he belonged to Dijon.

Was it not the habit of the French university for the professors to deliver their lectures from written memoranda, and not from printed books?—All the clerical lectures that I attended in the French university were not delivered from such documents; they were delivered by the professors, probably after having consulted different authors upon the subject.

Were they delivered extempore?—They were delivered without the assistance of any written memorandum.

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Were the students expected to prepare themselves through the medium of any particular printed books for the subject matter of those lectures?—As the students who came there were from different colleges, each student prepared himself, probably by the Class Book used in his house; however, he was at liberty to consult other authorized authors.

Was the mode of delivering public lectures the same in the university of Rome as you have just described to be adopted in Paris?—In my time at the university of Rome, our clerical professor dictated from a written document; but I understand the present Pope has abolished that mode, and requires the professor to confine himself to an exposition of some authorized Class Book; the professor studies his matter, and whatever point he considers difficult, he verbally explains to the students.

Will you describe the nature of any lectures that may have related more particularly to the scriptures in the Irish college in Paris. Was there a professor of sacred scripture?—There was one of the gentlemen of the house, the Vice-president, who explained the scriptures; I did not attend his class, and I cannot say what his mode of explanation was, but I presume that he consulted the authorized commentators, and gave out the substance of what he read.

Was there a professor of sacred scripture at the university of Rome?—Yes.

Can you describe the general nature of the course of his lectures?—He explains and marks out for the students a certain portion of scripture, and in a succeeding class, he both interrogates the students, and explains the difficult passages.

What part of the scripture does he principally select for the subject of the exposition?—He explains the whole Bible, perhaps not beginning with Genesis, but I believe he omits no part.

Are all the divinity students in the university of Rome required to attend his class?—I do not know if there is any particular obligation, but I know that most of them do attend.

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The Right Reverend Dr. Mac Hale, Bishop of Maronia, and Coadjutor Bishop of Killala, sworn, and Examined.—Friday, 3d November 1826.

PRAY state what is the origin of the title of Bishop of Maronia?—It was a see which was possessed formerly by Catholic bishops, until it came into the possession of the Turks; now of course there is none; and when there is a coadjutor bishop appointed to any bishop, in consequence of infirmity or age, he gets the title of bishop *in partibus infidelium*.

The Commissioners understand that you at one time filled one of the professors chairs at Maynooth?—I did.

You did so till a very late period?—Until June or July 1825.

You held it about five years?—I held the situation of professor for five years. I was first lecturer or assistant to Dr. Delahogue for six years, and then I became professor on his resignation; altogether I delivered lectures for eleven years. Dr. Delahogue was feeble. I used to give lectures at a certain time of the day, and Dr. Delahogue used to give others; and when he was ill I filled his place.

Were you at all connected with the college previously to that?—I had been student there seven years before.

From what diocese were you recommended?—From the diocese of Killala.

At what place of education had you been previously to being admitted into Maynooth?—At Castlebar.

How long were you there?—I should think nearly two years.

Into what class did you enter at Maynooth?—Into the second class of humanity.

Had you, in the short space of two years, been able to acquire so much acquaintance with the Greek and Latin languages as to enable you to be placed in the second class of humanity?—Yes; I do not think the time was much longer than two years; I was reading classics in a country school for six months before I went to Castlebar.

Has any part of your study been in foreign countries?—No, I have never been on the Continent.

At the time you were a student at Maynooth, did the Dunboyne class exist?—It was established, but it had not acquired that regular settled form which it has at present.

Were you elected to it?—Never; there were but few students on the Dunboyne establishment at the time that I finished my studies. I was elected lecturer immediately after finishing my studies, without passing through the Dunboyne establishment.

You did not go out of the college?—No, I filled no situation on the mission.

During the time you were a student in the college, were you acquainted with another student whose name was Dixon?—Yes.

Who afterwards conformed to the established church?—Yes. I recollect him well.

Was he nearly of the same standing as yourself?—No, he was not in the same class with me in the commencement; but afterwards, when I was near the end of my studies, he came for about two months into the class of theology. I think that was about the period that he and I were in the same class, and read under the same professor.

We have been informed that the students do not in general associate promiscuously with the other students, but are divided in some degree into small sets in fellowship with each

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other, and that their companions are selected for them; was that so at the time you were there?—I cannot say with regard to the present habits of association; but I know when I was a student in the college I did associate indiscriminately with the students from all parts of the country; I had as attached friends from the most distant parts of the country as from my own; I had only a slight acquaintance with Mr. Dixon.

Were you in the habit of mixing with the same class of students that Mr. Dixon happened to associate with?—I do not know that I happened to mix so much with them, because identity of pursuits and similarity of studies is perhaps a stronger link of connection than any other circumstance.

Had you so little in common with Mr. Dixon, that you did not associate much with him?—I might have walked with him occasionally at the time of recreation, but not so often as with others.

We believe that he was connected with the same part of the country from which you came?—Yes, we were from the same diocese.

Do you know any thing of the parish to which he was appointed after he left the college?—I think he was never appointed to a parish; he was never a parish priest.

What means have you of knowing that?—I know it from the bishop, Dr. Waldron; I have been told by Dr. Waldron, as well as I recollect, that he had never been collated to a parish; he might have been, but as far as I know, he was not.

Could not that matter be easily ascertained?—It could be easily ascertained from Dr. Waldron.

Do you happen to know the particular parish with which, in some way, he appears to have been connected as a priest?—Yes, I do; I have been there about two months ago. My duty as assistant bishop to promulgate the jubilee in that quarter brought me there.

What is the name of the parish?—The name of it is Kilmore Erris.

Who is the parish priest of it at present?—The Rev. Mr. Lyons; he is parish priest of both the parish that Mr. Dixon was in and a neighbouring parish. Mr. Dixon had not that entire; he had only a part of that parish.

Do you know what the situation held by Mr. Dixon in that parish might have been worth annually?—I can furnish the Commissioners with the means of ascertaining that: I believe the whole district which was possessed, both by Mr. Dixon (for he was not parish priest there) and the gentleman to whom he was assistant, might be worth 100*l.* a year between the two.

Do you feel confident, from the local knowledge you have of the parish, that that was the case?—As far as I know it was the case; there was a young man there lately on much more independent terms than Mr. Dixon; he had the entire district to himself of which Mr. Dixon was appointed assistant; and he preferred leaving that district and coming out to the interior of the country, to the parish of Ballina, where he was my curate for the last year, and I gave him only 30*l.* a year: he preferred that to the whole emolument that was divided between Mr. Dixon and the other before; and I heard his fellow curate at Ballina say, that the situation of the Rev. Mr. Conway, who was there, was worth about 100*l.* a year.

You know that Mr. Dixon afterwards conformed to the established church?—Yes.

Were there any particular circumstances connected with that conversion?—There were a great many complaints preferred against Mr. Dixon, which reached the bishop's ears. He behaved cautiously, and at the same time with lenity towards Mr. Dixon. Having found those complaints were more frequently repeated, then he thought it his duty to send for Mr. Dixon to have the matter investigated canonically. Mr. Dixon did pretend to be on his way to Ballina, where the bishop resides, and after having come within six or seven miles of Ballina, to the small town of Crossmolina, he went to Killala, and there I understand conformed to the established religion; but he was, or pretended to be, at that time on his way to Ballina, where a process of inquiry was to be instituted against him for those charges. There were different charges against him; there were charges of eating meat on Fridays and Saturdays while he was a clergyman of the Catholic church; there were also charges of a levity of manner, and also of dress quite unbecoming the clerical character; there were some others; I know not whether they could have been substantiated; that he was in the habit of eating his breakfast before mass; there were also charges that he defrauded the parish priest to whom he was assistant of his dues; it was said he was performing marriages, which he was not authorized to perform but with the express consent of the parish priest; and I believe that charge has been well sustained. He has not paid the bishop nor the parish priest the marriage fees he received; the amount, I heard, was about forty guineas.

Is Dr. Waldron at present in a state of health to perform the duties of the see?—He is not.

Do you think that his health is such that he would be able to attend before the Commissioners?—I think not; but he would furnish them with any information very willingly.

Is not the parish of Kilmore Erris the largest in the diocese of Killala?—I dare say it may be at present, but Mr. Dixon was neither parish priest of the entire, nor assistant in the entire; it was at that time divided into two parishes.

What were their names?—Kilmore Erris; I dare say North and South.

Was he assistant in Kilmore North or Kilmore South?—Kilmore North.

Was not Kilmore North in itself considerably larger than almost any other parish in the diocese of Killala?—No; in speaking of the size of a parish I always refer to population more than to territory.

How long ago is it since Mr. Dixon conformed to the established church?—I could not say precisely.

Is it not at least eight years ago?—I should think it is.

In what manner did you become informed of the particulars you have stated to us, especially as to the nature of the charges that were preferred against Mr. Dixon?—From frequent conversations with Dr. Waldron, the bishop.

Had you any recent conversation with him upon that subject?—I had a very recent conversation.

Was Dr. Waldron the bishop at the time that Mr. Dixon conformed?—Yes.

If you suppose Mr. Dixon to have come to a conclusion that the Roman Catholic religion was erroneous for some short time previous to his conformity to the established church, do not you think it very natural that he should allow himself to eat meat on Fridays, and to have breakfasted in the morning before the performance of mass?—It might be very natural for a hypocrite to do so, but I do not think it would be natural for a man of principle to profess one religion and to practise another.

But may he not have been at that time in a state of transition from one to the other?—I do not know what the state of his mind was, but I should think that any person who professes a religion is bound to practise that religion.

Did you ever hear from Dr. Waldron whether at the time that those charges were preferred against Mr. Dixon, it was not a matter of notoriety that his views were no longer compatible with his continuing in the Roman Catholic church?—If it had been a matter of notoriety, I dare say Dr. Waldron would have suspended him earlier; there were reports, and those reports Dr. Waldron took as early notice of as he thought compatible with the double duty he owed to Mr. Dixon as a father, and to the church as a bishop.

Can you say whether it was not a matter known to Dr. Waldron and the persons that preferred those charges, that Mr. Dixon was about to conform to the established church at the time when the charges were preferred?—I do not know whether they thought that he was going to conform.

Can you state how long before Mr. Dixon's conformity it was that they first thought of preferring those charges against him?—I can state that for a considerable time before, there were charges preferred against Mr. Dixon, which show that he was not a very proper clergyman, but which at the same time might not have been so enormous or so well established as to warrant the bishop to proceed to harsh steps against him.

You have stated the nature of those charges already?—Some of them.

Will you state any others which you have not stated already?—The others I know only by hearsay; they were charges of coquetry.

With the female sex?—Yes.

Did we understand you rightly that another clergyman has since given up, not merely the preferment that Mr. Dixon held, but also another preferment in addition, in order to acquire 30*l.* a year in lieu of it?—He gave up the entire of what Mr. Dixon and the parish priest to whom Mr. Dixon was assistant had, for a curacy, where he got but a salary of 30*l.* a year, but I cannot insinuate that 30*l.* was more than they had, after stating that he, Mr. Conway, thought himself worth 100*l.* a year.

Are we to infer that it is your opinion that Mr. Dixon had even less than 30*l.* a year out of his preferment?—This is what I state as certain, that I believe the emolument of the entire parish to which he was assistant, was about 100*l.* a year; the regular emolument of the curate or the assistant in that case would be about 30*l.* a year; but I dare say Mr. Dixon made it worth more to himself, because he defrauded the parish priest of his dues: I had it from Dr. Waldron: I am authorized to state it.

But in no possible event could Mr. Dixon have had so much as 100*l.* a year, according to your statement?—No, unless he defrauded the parish priest of the entire of his revenues.

Who was the priest at the time?—He is not living now; he was a Mr. Everard. I state these things as far as I know. I dare say I shall be able to obtain information upon the subject.

Are the funds from which you say that 100*l.* a year might be derived out of the parish of a fixed nature?—They are like all the funds of the Catholic priests.

Do they fluctuate in amount at different periods?—They fluctuate in amount according to the circumstances of the people, as they are prosperous or in poverty.

May there be occasionally funds or profits received which would not be comprehended under the usual dues?—The only ones that I know, not to be numbered among stated dues, are the retributions for masses, which clergymen receive, and which depend on the piety of the people; they are mere voluntary offerings, but the amount of the others too will depend upon the poverty, or wealth, or generosity of the people.

Were the charges you have mentioned as having been preferred against Mr. Dixon investigated and substantiated against him?—No, because he conformed, and thus anticipated the investigation. He was sent for by the bishop. Investigation was quite unnecessary after he had conformed; but the charges were to be investigated.

About how many families do you conceive to have inhabited that district of the parish of Kilmore Erris in which Mr. Dixon officiated?—I should think about seven hundred families.

Pray take a pencil and trace upon the map of Ireland the boundaries of the parish of Kilmore Erris, as nearly as you can—[*a map of Ireland being handed to the witness*]?—It is easy to trace it, because it is all the peninsula of the Mullet, and to the west of Belmullet.

Then we are to understand that Mr. Dixon did not officiate in any part of the country to the east of the isthmus of Belmullet?—As far as I apprehend he did not. There is a circumstance regarding which I will not be positive.—There was a clergyman who was parish

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priest of South Kilmore Erris until last year, when Mr. Lyons was appointed to the entire Union. I do not know whether this person was not incapacitated in the time of Mr. Dixon, and whether, in consequence, he, Mr. Dixon, might have been casually or *pro tempore* curate or assistant in the entire parish.

You have said that the parish of Kilmore Erris was divided into North Kilmore Erris and South Kilmore Erris?—Yes, a Mr. Jordan was parish priest of South Kilmore Erris.

Who was parish priest of North Kilmore Erris?—Mr. Everard.

Are we to understand that in point of fact there was another person who was parish priest of the parish in which Mr. Dixon officiated as coadjutor?—Yes.

And that he was only assistant?—Yes.

By assistant, do you mean coadjutor?—The reason I do not say curate is, because if a person becomes superannuated or unfit for his duty, we call the person who attends his parish an administrator rather than a curate. I know not, whether he was administrator or curate, I know he was not parish priest.

We are informed that during a part of the day the students at Maynooth walk in the grounds which are within the walls of the college, for the purpose of refreshment and recreation?—Yes.

During those times we have been told that they converse freely with each other?—Very freely indeed.

Did you mix sufficiently with the students during the latter part of the time you were there to become acquainted with the subjects conversed on by them during the time of such recreation?—When I was a student I naturally became acquainted with the ordinary topics that were discussed by those persons with whom I associated.

A witness who has been examined before the Commissioners, and who had been educated at Maynooth, has described opinions as very general at Maynooth which he expressed as follows: "That any means whereby I could weaken those heretics, who had so unjustly possessed themselves of the church establishment of the country, and reduced to a degraded state that church which I firmly believed to be the mother and mistress of all churches, and out of whose pale there was no salvation, were legitimate. I considered if there were any possible means whereby I could effect this, it would be meritorious in the eyes of God; and with regard to the obligations of the oath of allegiance, I considered that the Pope's authority was sufficient, or that the authority of a general council, if conveyed to me, could set aside the obligation of an oath, and I considered that if the Pope conveyed to me, through any authority, an intimation that I might violate that oath, I could do it with impunity, and I do believe that the ignorant Roman Catholics of Ireland go further than that, and believe that without any delegation, the priest has the power of absolving them from any oath;" were these opinions ordinarily and generally held by the students, and commonly expressed in their hours of recreation, during the time you were a student there?—No, not only not ordinarily, but it is my firm belief they were not even extraordinarily expressed, at least I never knew of any expression of them; I merely answer, no, because if I were to give utterance to what I feel regarding an individual who would express such wilful calumny, it would be very hard to suppress my just indignation against a person who could wilfully asperse any portion of his fellow-subjects in such a manner.

We understand you confidently to assert that such opinions were not held, and further, that they were not expressed as matter of discussion in conversation?—They neither were held nor expressed. The contrary opinions have been inculcated by the professors of the college, and the contrary opinions were imbibed by the students. We never hold that bad means can be justified by the end; the means must be good, and the object must be good.

In the course of instruction delivered by you in your class, did you follow the same system as that which had been pursued by Dr. Delahogue?—Yes, his book was my class-book.

Were the treatises on which you lectured the same that are now in use?—The very same.

And the doctrines in all respects the same?—The doctrine was the same.

What work was lectured from when you were yourself a student?—The very same works that I taught.

Who was the lecturer when you were a student in the college?—Dr. Delahogue, in dogmatic theology; Dr. Anglade, in moral theology.

Was the work that is known by the name of Antoine used in the college as a class-book before those treatises were prepared?—It was, before Bailly was used.

Was it used during a part of the time when you were a student?—It was; I read a part of my course out of it.

Was the doctrine taught in Maynooth then the same in all respects as it has been since the treatises now in use were prepared?—The doctrine was always the same.

Do you know out of what authorities principally Bailly's class-book was compiled?—I cannot say; I have never paid much critical attention to that work; I dare say it was compiled partly out of Colet, another Catholic theologian; I think he used that work.

Have you any reason to believe that he took it principally out of Antoine?—I think there is a greater analogy between Bailly and Colet than between Bailly and Antoine, in style and manner, and arrangement.

Was Colet a French theologian?—Yes, a French theologian of great eminence.

Of what part of France?—I think he was a doctor of the Sorbonne.

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The Commissioners find the following proposition laid down in a part of Bailly's class-book, now used in Maynooth, in the second volume of Moral Theology, page 140,—

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“Propositio.

“Existit in Ecclesia potestas dispensandi in Votis et Juramentis.

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“Prob. 1° ex Scripturis. Matt. 18. Quaecumque solveritis super terram, erunt soluta et in coelis. Hæc verba, cum generalia sint, non solum significant potestatem solvendi vincula peccatorum, sed etiam votorum et juramentorum.”

You observe, that it is there laid down in the broadest and most unqualified manner, that there is in the church a power of loosing, not merely from the bonds of sins, but also from the bonds of oaths, and it is there asserted that that can be proved from the 18th chapter of St. Matthew, in which it is stated “Whatsoever things ye shall loose upon earth shall be loosed also in heaven;” do you attach that meaning to the word “solveritis” that is attributed to it in this passage?—Yes, I think that it may be susceptible of the meaning of dispensing from oaths.

Is that the meaning that you attribute to the word “solveritis”?—There may be a primary and a secondary meaning: the primary meaning of it is to release from sins; and by way of inference or deduction, the other construction is put upon it.

The question is, whether you draw that inference or deduction from it?—I think it may be susceptible of it: I do not know whether I would say that I do draw that inference, but I think the text is not forced beyond its natural meaning by drawing such an inference from it.

The question is, whether you have come to the conclusion that that inference is fairly deducible from the text?—I have come to no conclusion myself upon the passage: I believe the conclusion in the text-book. The Commissioners will be pleased to remark, that if I believe a doctrine, and I find that even a General Council which defines it brings a text to prove that doctrine, though I may be bound to acquiesce in the conclusion, I am not at all bound to believe that it is inferable from that text, so that I am not bound to infer with any author that such an inference is deducible from a text. If the doctrine is defined, I believe it, though I may think some of the proofs that are brought forward in support of it not to be very conclusive; for example, the Fathers of the Council of Trent have defined matrimony to be a sacrament, and have referred to the passage of the Apostle (Ephesians) who calls it a great sacrament. No Catholic theologian can controvert the definition, yet they freely canvass whether it can be proved from St. Paul.

Without further investigating whether the doctrine is to be deduced from that particular text, we beg to know whether you believe the doctrine, that is, whether you believe, as is there laid down, that there is in the church a power of dispensing from oaths?—Surely, in the sense the proposition is laid down and explained by the author.

We find that there is no qualification or exception stated in that passage; do you not hold that there are certain limits that are imposed upon that general authority of the church?—There are.

Will you state them?—When I say that the church has the power of dispensing from oaths, I understand that the church is then the interpreter in some measure of the Divine will. If there was an oath or a vow which was impossible in its performance, or which would clash with other duties of a more imperative nature, as there may be sometimes conflicting duties, then the church is only expressing the will of the Almighty himself in releasing a person from the inconvenient obligation of an oath or vow which would trench upon a superior obligation. In laying down then the general proposition, we do not mean of course to say that the church has an arbitrary power, because every power on earth has its limits. Wherever there are superior obligations by which you are bound, either to God or to man, you cannot be dispensed from an oath or vow ratifying those obligations: but there may be conflicting duties. In casuistry the shades between right and wrong may be sometimes so indistinct as not to be seen by an ordinary eye: then the church, being the interpreter of the Divine law, only decides what seems best in the particular case. It is possible even that a dispensation might be inconvenient. We do not consider the church as infallible in granting every dispensation. Those are cases which, as a celebrated theologian (Melchior Cano) remarked, belong to prudence or expediency, and regarding which infallibility is not required.

Is not the church to be the judge of what is expedient or not in a doubtful case?—Yes; and like every other tribunal may be deceived in any particular case. For example, suppose a person has contracted a certain vow, then it is stated to the ecclesiastical superior that there are certain strong reasons why the person should be dispensed from it; there is perhaps a superior obligation, or an impossibility of fulfilling that vow; then, as I already stated, in receiving this testimony, the superiors are liable to error; and if a dispensation were granted on an erroneous supposition it would be invalid, and sinful in him who imposed on the superior to use it. Besides, the inconvenience of pressing the fulfilment of that vow, or of releasing from it, may be so nearly balanced, that it would be hard to decide which would be most expedient. The Pope then, like any other judge, may be sometimes perplexed with contending testimonies and reasons, as the judge upon the bench may find it difficult to know whether he should absolve a criminal or condemn him. If, after every effort to do justice, a guilty person should be absolved, or an innocent person condemned, will any person say that the judge violated his duty, or exceeded the limits of his authority.

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Do we rightly understand you to say, that expediency alone is sufficient to induce a person to dissolve an oath?—No.

Are you not bound and regulated by certain and known rules in deciding as to the possibility of any individual being absolved from the obligation of an oath?—Surely: if I have given to the questions proposed a general answer, it is because it is in conformity with the usual mode of writers; 1st, to announce the general proposition, and then subjoin the qualifications. Bailly, the author in question, illustrates the same practice: for though he states the general proposition that there is in the church a power to dispense from oaths and vows, he subjoins the qualifications, among which I beg leave to cite the following:

“*Nam superiores ecclesiastici non sunt Domini jurium Dei, sed tantum ipsius ministri ac interpretes: nec ipsis potestas concessa est ad destructionem, sed in ædificationem. Igitur non possunt dispensare a votis, nisi secundum ejus voluntatem rationabiliter præsumptam, quæ est ut non concedatur dispensatio sine causâ; cum honori Dei et bono animarum officiat.*”

Are not those rules stated in the class-book from which you lectured at Maynooth?—I did not lecture upon this subject: they are stated in those books.

Will you be so good as to extract at your leisure those certain and known rules?—The rules regarding the possibility or impossibility of an individual being absolved from his oath might be reduced to those already stated; namely, when a dispensation on oath would interfere with other duties, and principally the rights of others, then a dispensation cannot be obtained. This principle, which is found in every theologian, is thus expressed by St. Thomas: “It is the right of every person to release his own subjects from an oath made to him in matters subject to his own jurisdiction.” On this principle the state can release its subjects from oaths regarding duties over which it has control. The extension of the same principle to the church may solve the difficulties so often proposed about dispensations, since like the state it exercises its authority only in those things that are subject to its control.

We find it laid down in page 145 of that class-book that the following are just causes of dispensation in those cases, *videlicet*, first, the honour of God; secondly, the utility of the church; thirdly, the common good of the republic; and fourthly, the common good of society. Who is to be the judge of what the utility of the church may require?—The superiors of the church.

Does it not appear there to be laid down as a universal proposition, and without any qualification, that the utility of the church is a just cause for dispensing from oaths?—It is laid down as a proposition, that the utility of the church is a just cause.

In a doubtful case who is to determine whether the utility of the church is such as to require or justify that dispensation or not?—If it is a very doubtful case I am always to presume in favour of the superiors of the church, just as I am always to presume in favour of the judges on the bench.

If any pope should at any time consider that the utility of the church required the dispensing with a certain oath, who is to control him in that act?—If it be one of those particular doubtful cases, such as may often occur in the practical application of the principles of moral science, and I may particularly refer for illustration to the embarrassing cases of marriage, we are then to presume in favour of the superior. But if there are paramount obligations, founded on natural law, or on the Divine law, and which are clearly impressed upon every mind, then we never entertain the question of dispensation, because we know that neither bishop nor pope, nor any power on earth, whatever utility could be derived to the church, can attempt to release a person from an oath confirming those obligations.

The question is, if the Pope should, as it is a matter of fact that he has done in times past, take up an opinion that the utility of the church justified him in dispensing from certain oaths, even of the character you have last described, who is to be the judge whether he rightly interprets the utility of the church in that case or not?—Not only the church, but each one's own reason may judge whether the dispensation would infringe on higher obligations. In order to explain more fully our doctrine of dispensation of oaths, I wish to observe, that there is nothing in our principles at variance with those of sound jurists and civilians of every creed. If any person should take an oath which may clash with the duty which he owed to another, he is absolved from that oath; he is told, you are not bound to fulfil it. Is any power assumed that is contrary to the Divine authority? The church in granting the dispensation only declares to the individual that he has contracted or attempted to contract by that oath an obligation which is contrary to another duty. Every duty springs from God; and as God cannot contradict himself by requiring incompatible duties, the church only interprets the Divine will, while she releases him from the obligation of his oath.

In cases where dispensations from oaths have actually issued, but in which it is doubtful whether they issued properly or not, who is to decide upon the propriety of them, the person to whom the dispensation is granted, or the authority that grants it?—In extraordinary cases, in which ordinary persons are not able to decide, I am always to be directed by the superior. I mean those intricate cases where persons may reason each way, and in which the arguments are so well balanced that it is difficult to decide.

You say that in extraordinary cases the superior is to determine?—In difficult cases. For example, one makes a vow that he shall not eat meat on such days. He considers that by making that vow he is endeavouring to fulfil one of the counsels of the gospel, that of mortification. Sickness is the consequence. The physician declares that if he should comply with that vow it will be pernicious to his health. He consults the superior

upon

upon the subject, and he is told that as a member of society, he owes certain duties to society; he may be a magistrate, or a member of Parliament, or some public functionary, who has certain paramount duties to discharge—duties which are derived from the laws of nature, and from the Divine law. The vow is an obligation superinduced by himself, and which was even then conditional; in this sense, that he would not have taken it upon himself, had he known it would trench upon those other duties. Then, in dispensing him from that vow, the superior declares that the Almighty would not bind him to fulfil an inconvenient obligation, which would be destructive of what he owes to the King, or to society, or to his own family.

In these cases then it is the part of a superior to determine whether it is right to dispense or not?—Yes. The reason is, that if every person were to be judge for himself, it might lead to pernicious consequences.

You will observe that all the examples you have put appear to relate to the fourth class of just causes for dispensing with oaths stated here, namely, the good of society; but the Commissioners wish to direct your attention particularly to the second of the four causes, namely, the utility of the church; and the question is, who is to determine whether the absolution from any particular oath would or would not conduce to the utility of the church?—If it is a case in which it is very hard to determine whether the* convenience of observing or of not observing the oath or the vow is greater, then it is the business of the superior to decide, that is, if it does not appear that the dispensation of that oath or vow trenches upon any ascertained duty. But if it appears that it does transgress any such duty, then every person may decide upon it. Hence the conscience of each individual is to be so far the judge, that no one can seek or obtain a dispensation of any oath or vow which would be contrary to the conviction of his conscience.

Can you conceive any case referable to the class of the utility of the church which might be decided upon by the person to whom the dispensation was granted, as contradistinguished from the person who grants the dispensation?—If the Pope from a mistaken zeal for the church (as there have been such instances) should attempt to release subjects from their oath of allegiance, that is one of the cases in which every person may judge for himself that such dispensation is invalid.

Do you hold that the church can err in granting a dispensation?—With regard to granting a dispensation, it may do sometimes what might be better not to have been done, so that it may err in its view of the necessity or expediency of such dispensation. Supposing a person in a Catholic country, who was a younger branch of a royal family, had determined himself to receive holy orders, and had contracted a vow for that purpose; it afterwards happens that the elder branches of that family become extinct; it is foreseen that the country will be shaken by intestine dissensions, and that a revolution will probably be the consequence, if the vow be fulfilled; this appears to be a case in which both the good of the church, and the good of the state, might require that that person should be released from that inconvenient obligation. In doing so the church would only say, this vow is of secondary importance, it is an obligation which you owed to the Almighty, but the Almighty does not require you to fulfil a vow which might be productive of such disastrous consequences to the peace of society as the fulfilment of this vow would produce. In its view of all such cases the church may be deceived without affecting its infallibility with regard to doctrine.

If a person took an oath, the fulfilment of which would be injurious to the temporal interests of the church, would that be held so far to militate against the utility of the church as to be a sufficient cause for dissolving the obligation of it?—It would not be a sufficient cause, because the temporal interest of the church is a matter of secondary importance, compared with the obligation of an oath which binds us to the Almighty.

Are these matters defined by any general councils or any canons of the church?—There are certain great landmarks with regard to duties defined—the duties we owe to kings, sovereigns, persons of subordinate conditions, parents, &c.; but such is the complexity of human affairs, and such is often the conflicting variety of duties, that it will be impossible to determine every case with certainty. If all the cases were already determined, we should have no necessity for tribunals, either ecclesiastical or civil.

Can you point out any passage in any general council, or any canon of any description of the Roman Catholic church, imposing any limit whatever to the dispensing power of the Pope with respect to oaths?—There is no necessity for doing so, because it is so well understood, that such a canon would be unnecessary; because the power of the church, according to St. Paul, is for edification and not for destruction. The church itself will always point out the limit. I might apply a just remark of Burke on the necessary limits of every power, which is in some part of his works, and which he fortifies by the following reference to an ancient writer:

— *Finita potestas denique cuique*
Quânam sit ratione, atque alte terminus hærens.

His own interest then, and the nature of human affairs, if there were no higher consideration, would impose a limit on the pope's authority.

* Whenever I use the term convenience, it may be necessary to remark, that I always use it in the strict sense of moral fitness, in which it is used in theology, and particularly by that eminent master of the science, S. Thomas.

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From the nature of those human affairs, may not the same act be for the edification of one party and for the destruction of another?—I speak however of the exercise of his power for the edification of the whole.

Who is to be the judge whether it is for edification or destruction; because some cases can be conceived upon which men might easily differ with respect to that?—If there is a case on which persons might easily differ, then reason itself will allow, that we are to yield to those persons who are supposed to have better lights and more authority. Our doctrines, with regard to the obedience we owe to the church, are always mixed up with the necessary explanations of its extent; so that the limits are generally very well ascertained. In our catechism we have it stated, that we are not obliged to obey parents or any individual in any thing that is contrary to the laws of God.

The present question relates not to obedience but to dispensation, and the question still is, whether any principle of limit has been clothed in language, or suggested to the mind of man, by any act of a council, or by any canon of the church, defining the bounds beyond which the Pope may not go in dispensing from oaths?—I know of no canon; such a canon was unnecessary; the reason is, the bishops in council assembled did not think it wise to be occupied with unnecessary suppositions. They knew very well that the lines of duty were so well defined that every body understands that the Pope could not dispense one from an oath that confirmed any superior obligation.

Have not facts, which are recorded in history, beyond all possible doubt, proved the necessity of such limits being defined?—Yes; extraordinary facts occur in history; and I might say also that the conduct of the Catholics has been in itself a proof that they knew there were limits beyond which the Pope could not go. With regard to fixing the precise limit of dispensation, it would be very hard to define it indeed; but there are ascertained principles, which I mentioned, to guide one; by the application of those principles one is to be directed in every particular case.

Pray state what those principles are?—For example; he cannot release a person from the obligation either of a vow or of an oath, where it would be contrary to the honour that is due to the Almighty, where it would be contrary even to the interests of the state, or where it would be contrary to any other duties which we owe to our neighbour or to ourselves; all which are obligations of paramount importance.

Who is to decide upon that in doubtful cases; is it the Pope, or any body else, who is to decide upon it?—If it be a perplexed case, in which every person is not able to judge, it will be left to the superior, as I have repeatedly stated; but if it be a clear case, then every person's own reason can judge. It is not however to be understood that each one can exercise the power of dispensing.

Many Popes have assumed the power of dispensing with oaths in cases in which it is evident that you would not approve of that being done; can you state any instances in which Popes have, either in their bulls or decretals, or letters, or in any other way, laid down any limit or principle within which they admit that their power was confined in those respects?—A dispensation may be granted in those cases in which the fulfilment of the oath would be contrary to the duties we owe either to God, to our neighbour, or to ourselves. The church is a spiritual society, instituted for the preservation of spiritual order. It is not then the business of any individual to prescribe a limit to the exercise of its power; but certain it is, that the church itself will never transgress those boundaries that have been set to its authority.

Do you trace any analogy in your own mind between the nature and extent of the power of the church with regard to its subjects, and that of the legislature of this country with respect to the constitution?—Yes, I do; the analogy is this; that the church is a spiritual constitution, established by Christ for the preservation of his spiritual kingdom; in the same way that the constitution of England, or the constitution of any country, is established for the preservation of civil order in the realm. Though it might be presumptuous in any individual to attempt to define the precise limits of the powers of Parliament, still, though it is called omnipotent, it has its boundaries, and might enact laws which none would be bound to obey.

Do you mean that the Pope is as omnipotent with respect to spiritual things as the Parliament is with respect to temporal things?—The church is; meaning by omnipotent, the supreme power in spiritual matters.

When you say that the church has the power of dispensing oaths, do not you mean the superiors of the church, and particularly the Pope?—The Pope and the bishops.

In some cases the bishops?—Yes.

But in all the Pope?—Yes; that is, in those cases in which they are dispensable.

Is there any case in which a dispensation can be granted in which the Pope cannot do it of himself, or in which it is necessary that there should be superadded to his power, the power of a bishop?—No, I know not any; he may for his own guidance, if it be a difficult matter, call to his aid the advice of the bishops.

Is not an oath strictly a religious act?—Yes; you call the Almighty to witness.

Does it not therefore fall correctly within the principle of the spiritual jurisdiction of the Pope as distinguished from discipline?—Yes, it does; but at the same time if the dispensation should clash with any defined clear duty which I owe to any authority, I am of course to disregard the dispensation.

You yourself being the judge?—I myself being the judge, if it is a clear case.

Does it happen, in point of practice, that there are frequent applications to persons in high station in the Roman Catholic church, to decide in cases whether oaths are binding or not?—

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not?—Very seldom; it happens sometimes, and particularly with regard to vows or religious promises. Suppose a person promised that he shall fast such and such days from motives of piety, and afterwards, perhaps in consequence of weakness or infirmity, he cannot fulfil those obligations, he applies for a dispensation.

Are those applications made to the bishops?—Yes; there is a great analogy, as I have stated, between the civil constitution of any country and the ecclesiastical constitution of the church; as it would be inconvenient to refer to the Pope in every case, of course the constitution of the church requires that that power should reside in the bishop also.

The Commissioners will beg of you to translate for them a sentence that occurs in the first volume of the Class-book of Moral Theology, at Maynooth, at page 231, with respect to dispensations, beginning, “Notandum est primo?”—“It is to be observed, first, that a regard is to be had to the condition of persons; viz. the public weal requires, that the church should be more indulgent to princes and others eminent for their dignity, who on that account shall be more attached to it, and shall more freely give it their patronage or protection.”

Do you think that is a sound principle?—That is not a principle; it is a case which might influence the church to apply more freely a principle of dispensation.

Is it not one of the rules for dispensations recorded in that class-book?—It is recommended that attention should be shown to princes, whose authority must have great influence upon the good of the church, and also upon the repose of society. When I say the good of the church, I do not mean the temporal aggrandizement of the church, but I mean the church in a spiritual sense. I also say that it is just that those persons should be more attended to, who will be more attentive to promote the interest of society, than others who may be hostile to it.

Is it not the plain meaning of the passage, that persons in high station are to receive dispensations upon easier terms than their inferiors; and that for the reason assigned, that they may therefore be more inclined to patronize and assist the church?—I think I have translated the passage.

Do you mean that you do not think that the signification which has just been assigned is the true one?—No; I do not think it signifies upon easier terms.

The expression, you observe, is “*plus indulgeat*”?—That is, “should be more indulgent,” “should be more ready to grant it,” which would be a different thing from granting it on easier terms.

Suppose a prince had, as you suggested in a former part of your examination, made a vow of celibacy, and that that prince came by right to the crown, and it appeared to him desirable, in that case, that that vow should be dispensed with, in order that he might marry; the engagement he has entered into is an engagement with the church; if then it appeared to the church, that from the services he was likely to render to religion, and which children educated by him would be likely to render to religion, it would be desirable that he should be freed from his engagement, are the Commissioners to understand the meaning of that passage to be this, that in such a case as that, those considerations ought to weigh with the Pope in granting a dispensation?—Certainly; the meaning of it is, that the church would be more ready to grant a dispensation to that person than to another who would be more likely to be hostile to religion.

Could the church in that case, or in any other, grant him a dispensation from an oath or vow, which oath or vow did not contract a new duty, but went to ratify, by calling God to witness his promise, the obligation of a previously subsisting moral duty?—No; whatever he might do, were he to promote ever so far the interest of the church, if he were to be considered as great a benefactor to the church as even Constantine was, she could not grant him a dispensation that would absolve him from an oath or vow, which ratified, by calling God to witness, a previously subsisting obligation.

Does not the rule with respect to dispensations resolve itself very much into this: where an engagement is entered into, which engagement, it appears to the party entering into it, he might, without any violation of the law of God, be dispensed from; that in this case he shall not merely act upon his own opinion, but shall get a dispensation from the church?—Yes; I think I have stated that in the commencement of my evidence.

Are we to understand that in all cases the party seeking the dispensation must in his conscience be satisfied that it is a proper case for the dispensation to be applied to?—If he were not satisfied in his conscience that it was a proper case for obtaining a dispensation, he would sin in using the dispensation.

Does it not then follow, that the rule of the Roman Catholic church with respect to dispensations, instead of affording facilities for the breach of oaths, creates a difficulty in the way of breaking them, by not leaving it to the party to act upon his own judgment, but obliging him to take the opinion of another upon the subject?—Surely: when persons take oaths they do it sometimes rashly, without foreseeing either the impossibility or moral inconvenience of observing them; and such unfortunately is the propensity of man to favour himself, that if it is left to his own decision, he will not only dispense himself from an oath which would not be binding, but he will extend that privilege to another that will be binding; for the latter case, if he refers to a superior authority, he will be taught that there is no dispensation to be obtained.

Will you have the goodness to translate the following passage, respecting dispensations from oaths, from a work intitled “*De Juramenti obligatione*,” the work of Bishop Sanderson, formerly regius professor of Oxford: “*Primo aperte causa justa est, cur non debeat res Juramento promissa præstari, ut si sit impossibilis, turpis, inhonesta, vel quovis modo*

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illicita: et tunc potest jurans propriâ authoritate, imò verò tenetur retractare quod juravit, non expectatâ Papæ vel alterius cujusquam dispensatione: ubi enim nulla est obligatio, conscientia libera est, nec dispensatione opus est. Vel secundò, aut nulla apparet justa causa cur non servetur fides juramento data; et tunc omninò servanda est: et peccat quisquis dispensationem aut petit aut concedit; quia manet obligatio, quæ humanâ authoritate tolli nec potest nec debet. Vel denique dubia res est, nec satis constat propter aliquas difficultates ex utrâque parte utrum jurans teneatur adimplere quod promisit; et tunc quidem utile erit viros divini juris peritos prudentes et pios consulere, et ex ipsorum sententiâ quid facto est usus statuere.”—“In the first place, there is either evidently a just cause why the thing sworn to ought not to be performed, as if it be impossible, flagitious, immoral, or in any manner illicit—and then the person who swears can by his own authority, nay is bound to retract what he swore, without waiting for the dispensation of the Pope or any other person whatsoever; for where there is no obligation the conscience is free, nor is there any need of dispensation: or, secondly, there appears no just cause why the oath should not be observed, and then it is to be observed entirely, and then whoever grants or asks a dispensation is guilty of sin, because the obligation remains, which cannot nor ought to be annulled by human authority: or, finally, the case is doubtful, nor is it sufficiently clear, on account of difficulties on both sides, whether the person swearing is obliged to fulfil what he promised; and then indeed it will be useful to consult pious and prudent individuals, and who are also skilled in the Divine law, and to determine from their opinion what is to be done.”

Do you perceive any substantial difference between the principle there stated, and the principles which you have opened to the Commissioners as to dispensations, except this, that the bishop here, in a doubtful case, says, you should go to some prudent and pious divine, and that in such cases Roman Catholics will go to a certain ascertained authority—the spiritual director of the individual, the bishop, or, if necessary, the Pope?—None at all.

Do you believe that the principle, that it would be sinful to ask the Pope for a dispensation, and for the Pope to grant a dispensation, which went to violate any moral duty, is a principle generally taught and perfectly well understood at Maynooth College?—It is taught, and distinctly understood, and frequently inculcated.

Will you have the goodness to look at a book intitled “True Piety”—(*the same being shown to the witness*)?—Is not that prayer book in general use amongst Roman Catholics in Ireland?—Very much so.

Does not that prayer book, in setting forth the principles of Roman Catholics, lay down this principle: “It is a fundamental truth in our religion, that no power on earth can license men to lie, to forswear or perjure themselves, to massacre their neighbours, or destroy their native country, on pretence of promoting the Catholic cause or religion. Furthermore, all pardons or dispensations granted, or pretended to be granted, in order to any such ends or designs, could have no other validity or effect than to add sacrilege and blasphemy to the above-mentioned crimes?”—It does.

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The Right Reverend Doctor MacHale, Bishop of Maronia, was further Examined.
Saturday, 4th November 1826.

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IN a bull issued by Benedict the Fourteenth, in the year 1741, beginning with the words, “Pastoralis Romani,” of which the Commissioners have procured a copy, they find in the seventh section an excommunication issued against all persons who assist heretics with warlike means in any war carried on against Catholics. Do you conceive that that relates to spiritual or to temporal matters?—I conceive the meaning of it is very plain; we anathematize and excommunicate all persons who furnish arms to the Saracens, Turks, or heretics, &c. To give a satisfactory explanation on that subject, it may be well to commence by a few clear principles. There is a spiritual authority in the Pope and church, and a temporal authority in our princes; such is the first principle. The second principle is, that those two powers are independent in their respective spheres, and are not to interfere with each other. But it happens that in every country, civil and ecclesiastical concerns approach each other so nearly, that there must be a variety of cases in which it will be very hard for any person to decide to which authority, the civil or the ecclesiastical, such a case belongs. It will not be a ground of reproach or of ignorance that one shall not be able to fix the boundaries between civil and ecclesiastical authority in every instance. The most ingenious lawyers that are in this country might be challenged to fix the boundaries between the civil and ecclesiastical jurisdiction, even with regard to the Protestant church. Having laid down this position, that the two powers are each of them independent, and that they are not to encroach on each other—should I find a case in which any one power would seem to interfere with the independence of the other, that moment I am to reject its interference. I will take those obvious principles to guide me in the construction of that bull, the independent power of the church in spiritual matters, and the independent power of the state in temporal matters. The bull is either very clear, or it is ambiguous, I care not which. If it is clearly confined to spiritual concerns, then it does not trench upon the secular

secular power, and there is no difficulty to be resolved. If it clearly encroaches on the supreme civil authority, then I reject it. If it is ambiguous in its expression, I will take the obvious principle to direct me, that the church has nothing to do with the rights of sovereigns; and if it should seem to have such meaning, I will reject that meaning; and whether my king be a pagan, as Nero was when St. Paul preached obedience to him—whether I should consider him to be a heretic, which it would be invidious to apply to any monarch; but, if I believed him to be such, it matters not, I owe allegiance to him founded on the Divine law, which is superior to any ecclesiastical law, and from the obligation of which law no power on earth can release me. It will perhaps still appear to the Commissioners desirable that I should give an explanation of that bull. It will not be expected, I dare say, from the most learned canonist that he should have perused all the bulls that have ever issued from the see of Rome, any more than it would be expected from the most eminent lawyer, that he should have perused all the acts of Parliament that have been passed. Now I find, that in comparatively modern times an incessant war has been carried on, not against the Catholic religion alone, but against Christianity itself, by the Turks—that their fundamental principle is the destruction of Christianity—that theirs is an interminable war, and that they are never content but with universal empire, which was the principle of the great founder of their religion, Mahomet. Hence we find that all the princes of Christendom often confederated against them, lest they should subjugate Europe entirely; then the Pope does not exceed the limits of his spiritual authority in wishing to lend his influence in averting the arms of the Saracens from Europe, as their success would certainly be attended with the most disastrous consequences, not only by extinguishing our religion, but by destroying literature and morals, and every vestige of the Christian name. Besides the Saracens, he mentions heretics: I shall next apply myself to explain the meaning of that part. It happened, both in the Roman states and in other countries, that persons arose like John Huss, or like Wickliffe, who wished to overturn the established authorities. As far as the bull may relate to the Roman states, as the Pope is the temporal sovereign there, he has the like right to exercise that temporal sovereignty as every other temporal sovereign. As far as it extends to other countries, it only means that if any heretics should rise up against their lawful sovereigns, as the Calvinists did in France for example, he would excommunicate any catholics who would assist them in overturning the established authorities.

That is to say, in a case in which the movement was not only against the church, but also against the established authorities of the kingdom?—Against the established authorities of the kingdom; because I have laid down as a principle, that in no case could that bull extend beyond the principles of catholics. When the Pope issues a bull he understands the principles of the catholics, and he understands that if he issued a bull to this country to authorize the catholics to shake off the legitimate authority of the British Monarch, that bull would be flung back with disdain, if I might use the strong expression.

The question at present is, whether the authority attempted to be exercised in the section of the bull read to you, is in itself of a spiritual or temporal nature according to your view?—It is of a spiritual nature: for it will not appear inconsistent with the exercise of a spiritual authority that the Pope would excommunicate his own subjects, who would aid either Turks or heretics in invading his temporal dominions, or in subverting the religion of which he is the head. Would it appear to any person who imagines any danger in the exercise of this authority, that the late venerable Roman Catholic archbishop of Dublin, Dr. Troy, exceeded the limits of his just authority in excommunicating such Catholics as he apprehended would join the rebels in subverting the established government.

You will observe that the proposition laid down in this section of the bull is quite general, and it is this, that all those who assist heretics with horses, arms or instruments of war, “quibus Catholicos oppugnant” are excommunicated. Might not that sentence be applied by ignorant persons to the subjects of a king not in communion with the Roman church, who might be making war against a king who was in that communion?—When I answer here, I do not answer from the misapprehensions of ignorant people, but I answer from the principles of well-informed Catholics.

Then it is your conception, that the subjects of such a king ought to reject the application of that particular sentence to their own case?—It is my conviction, that if the construction that ignorant people would put upon it were to be adopted, we should consider all the Catholics of Ireland almost as excommunicated, for none have been more lavish of their blood in testifying their fidelity to the government; and I am sure no bishop or clergyman in Ireland would consider the people of Ireland as excommunicated, while those people were fighting for their sovereign.

Then have we here ascertained an instance in which the spiritual authority of the Pope is set at naught by the Catholics of Ireland?—Not the spiritual authority.

Have you not said that this was an exercise of spiritual authority?—It is an exercise of spiritual authority as far as it does not interfere with the superior obligations of civil allegiance, but as for the construction that all persons should be excommunicated who would ever furnish arms to heretical sovereigns, that is not the construction of it, and therefore in rejecting that construction, we do not reject the Pope's legitimate authority.

Would you consider that an English subject rejected the authority of the King, if he refused to obey the King when the King ordered him to do an unlawful act?—Surely not; the principle of my conduct in that case, a principle which may guide me also in the construction of that or any other bull, would be the principle of the apostles, when they were threatened not to preach in the name of Jesus, because they were thought to be subverting

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the established institutions of the country; and they said, "if it be just in the sight of God to hear you rather than God, judge ye." Whenever I find that my obedience to any person would trench upon my superior and paramount obligations to God, my obligation of subordinate obedience is dissolved.

The section of the bull goes on to excommunicate all those who give information to heretics to the prejudice of the Catholic religion, or any assistance, counsel or favour for that purpose?—Every other clause in the bull as to abetting, giving information, or aiding, is resolved on the very same principles I have already laid down, and which I trust have satisfied the Commissioners.

The fifteenth section excommunicates all those who bring ecclesiastical persons before lay tribunals; will you explain whether you think that has any, and what bearing upon the Roman Catholic subject of this country, who might be advised to bring an action in a civil court against his ecclesiastical superior for having subjected him to the consequences of a sentence of excommunication?—None at all, he is not affected by the excommunication; every layman in the country may bring an action, civil or criminal, against a clergyman, without the infliction or the fear of excommunication.

The question is this, suppose that a Roman Catholic clergyman has excommunicated a layman, and that thereby very grievous civil consequences have ensued to the layman; and suppose that layman, being a catholic, brings his action against his ecclesiastical superior to recover satisfaction for the injury sustained; does not such a case directly fall within the case that is here put by the bull, and made the subject matter of excommunication?—No, because on the principles I have already laid down, those bulls are not to be attended to, if they interfere with the obligations which we owe to another. Now it is a principle with us that the civil laws of every country bind in conscience; according to the constitution of this country every clergyman is certainly amenable for his conduct to the laws. If then the apparent meaning of any bull should be to annul that obligation of obedience, it is not to be attended to.

The question is, whether the plaintiff in such an action as is supposed, and an example of which has actually taken place, has incurred any spiritual censure upon the part of Rome; he has the civil right of bringing the action if he pleases, but the question is, whether in so doing, he incurs the spiritual censure?—No, he does not; the bull refers to the ancient jurisprudence prevailing in catholic countries through Europe generally, and I think it is the common law of England. The clergy were a privileged class; they had their own tribunals, and if any person should cite them before the lay tribunals, he was supposed to violate not only the obedience he owed to the Pope but the civil jurisprudence of the country. So far then from violating the obligations by which we are bound to the civil laws, in my mind that bull would confirm the authority of the legislature of any country.

You will observe that so late as the year 1741, there is a bull excommunicating all persons, without exception, or without any limitation of time or place, who bring Roman Catholic ecclesiastics before lay tribunals; can you explain how it is, that that does not apply to the case that is put?—With regard to bulls of this sort, they are never binding upon us, unless we receive and publish them; that bull was probably never published in this country, and therefore we have nothing to do with its contents.

Has not a Roman Catholic priest within a few days past prosecuted another Roman Catholic priest before the quarter sessions in the King's county for an invasion of his civil rights?—Yes, at Birr, without any excommunication.

Though no particular sentence of excommunication has ensued upon that act, the question remains whether this general excommunication, which has been read to you, does not apply itself to that particular case?—It does not in the sense of the bull. It does not on the principles of Catholics.

Is this an exercise of spiritual or temporal authority on the part of the Pope?—As far as his spiritual authority extends, it is a legitimate exercise of it—if it exceeds that, it is not.

Would you consider it an illegitimate exercise of his spiritual authority as applied to Ireland?—I would, and all the Bishops of Ireland would.

Pray state for the sake of illustration any case to which you conceive that excommunication would apply?—In a country where the clergy are still privileged as they were formerly, where they are to be tried by their own peers, if any person were to cite them before the lay tribunals of the country, in defiance of such law, he would incur the excommunication, provided the bull were previously published in the country.

You observe there is not the least question that the plaintiff has a civil right to bring such an action—the only question is, whether in the exercise of that civil right, he thereby incurs any spiritual censure under the terms of this bull?—I have answered, not.

In the nineteenth section of this bull there is an universal excommunication against all magistrates who interpose themselves in any capital or criminal cases against ecclesiastical persons; let us now suppose the case of a Roman Catholic justice of the peace in this country taking examinations against a Roman Catholic clergyman; does he not appear to you to come within the terms of this excommunication?—No.

Will you explain in what manner you conceive that he is exempt from it?—He does not come under it on the very same principles I have explained before. Every subsequent clause of that bull may be resolved by the very same principles. The reason that I do not mention them is, that I do not like to be tiring the patience of the Commissioners by unnecessary repetitions.

In the first section of this bull there is an universal excommunication of all Lutherans, Calvinists, Hugonots, and all and singular other heretics, by whatsoever name they are called;

is that excommunication confined to any particular country, or does it extend to those heretics wherever they are found?—It extends to those heretics wherever they are found, in the sense I have explained the bull; provided the bull is received and published in those countries where they think it necessary to receive and publish a bull, in order that it should have force. In Italy, for example, it is considered sufficient that it be published at Rome in order that it should have its effect; it is not so in other countries. But in the sense in which I have explained the bull, and in those countries in which the bull would be received and published, it would affect them, but in no other sense.

Although the bull might not have validity in a country in which it had not been published, is it not sufficient to show what is the doctrine and what are the principles of the court of Rome upon those points?—Not at all; the doctrine and principles of the court of Rome are not sufficient to establish the doctrine of the Catholic church. We distinguish between the court of Rome and the see of Rome; for the court of Rome may be a scene of much intrigue and cabal, without affecting at the same time the authority of the Holy See or decrees of the Catholic church.

By the court of Rome is meant the Pope?—The court is a political expression.

Is not that bull sufficient to show the principles of Benedict the Fourteenth upon those subjects?—His bull is sufficient to show his principles, because his bull I consider an expression of his mind.

Is there any definite time within which a bull must be received in any particular country, after it is issued?—I am not positive as to the number of days required.

Is there any thing to prevent this bull of 1741 being now received in Ireland, or at any future time, supposing it has not been received here already?—There is the collision that would be supposed to result from the reception of that bull with the established authorities of the country. This is an insurmountable objection.

The question is, would the lapse of time prevent its being received, it being now eighty-five years since this bull was issued?—I know not whether the lapse of time may not prevent its promulgation. Old bulls, never published, are seldom indeed revived; at least there is no danger of their being revived in a sense contrary to that which I have explained. I should wish to observe, that whatever principles a Pope's bull may contain, that we are not to receive them as doctrine, because they are contained in such a bull. No matter what the clauses may be, the superiors of the church, I mean the bishops, are to ascertain whether the things contained in it are reconcileable with the fixed, the universal, and the ancient doctrine of the church. That is the principle which guides catholics—the principle of Vincentius of Lérins; what has been delivered always, every where, and by all. “Quod semper, quod ubique, quod ab omnibus traditum est.”

Are the principles which have been stated to you from the bull of Benedict the Fourteenth, consonant with those principles that have always been received by the Catholic church, and to which you have alluded as being received, “semper, ubique et ab omnibus?”—It depends on the construction that is put upon the bull; under a proper construction, it is not at variance with those principles.

Then are we to understand that it is not to be considered repugnant to those principles, construing it as not meaning to interfere with civil or temporal rights, except where the laws of each country warrant the application of it to civil or temporal rights?—Yes; the bull, under this construction, that a pope's bull is never to encroach upon the civil rights of any country, is not inconsistent with those principles.

These excommunications are stated in the bull to be issued “Ex parte Dei Omnipotentis Patris, et Filii, et Spiritus Sancti, auctoritate quoque Beatorum Apostolorum Petri, et Pauli, ac nostra;” will you explain what you understand exactly by the expression “ex parte Dei?”—It is generally a form used on those occasions. As the Pope is Vicar of Christ, who is God, it is natural he should use the names of the Father, Son, and Holy Ghost; as also those of St. Peter and St. Paul, whose successor he is.

What is the form of publishing a bull in this country?—I have seldom known one to be published; I do not remember any, except the late one of the jubilee. The form of the publication of that was by promulgation from the altars; it was left to the discretion of the bishop to publish it at his convenience; so much so, that it was not published in the diocese of Killala at the same time that it was published in Dublin.

Have no papal bulls been received and published in this country, in the sense which you attach to those words?—I do not know any lately.

To what period does that apply?—It may extend to a remote period; I have said lately, that I might not include some ancient bulls of historical notoriety.

How would it be known by a Roman Catholic clergyman, in this country whether a particular bull of the Pope was, or was not, received in Ireland?—Either from his bishop, or the metropolitan.

Supposing it was thought desirable to know whether a particular bull had been published in this country or not, how could that be ascertained?—From the bishops.

Is there any official or other means by which it would be possible to ascertain what bulls have been received in Ireland during the last century?—I cannot say; I should think Dr. Murray, or Dr. Kelly, or those bishops who are old in the ministry, would be able to furnish information upon that subject; but as far as my information extends, none have been received.

Was it not a necessary part of your duty, as professor of dogmatic theology, to lecture the students upon the marks of the true church, as contradistinguished from erroneous or false churches?—Surely; it was a duty which I strove to perform.

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That formed a portion probably of every course of lectures you gave?—It returned in the course of every three years.

Every student in the college necessarily came under your instruction upon that important topic, in the course of his passing through Maynooth?—All who stopped to finish their studies did. The class, during my time, consisted generally of about one hundred and fifty persons.

The Established church necessarily formed more or less a topic of your lectures upon such occasions?—Not necessarily; scarcely was the established church, as such, introduced into our lectures.

Were not the marks distinguishing the superiority, which it must be supposed you very naturally attribute to the Roman Catholic church over the Established church, and by which that was known and proved in your view, necessarily referred to in the course of these discussions?—When I stated that it was not necessarily introduced, it was not from any apprehension lest the Commissioners should be surprised why we did not recognise in the Established church the marks of the true church; but the reason is, our lectures were positive. We explained the marks of the true church; we applied them to what we were convinced to be the true church, which is the Roman Catholic church; then, by way of a negative inference, we proved that all other societies, whatever they were, Established church, or any other not in communion with the see of Rome, did not belong to the true church. Hence it seldom happened that the Established church, as an Established church, formed any portion of the discussion; it came into discussion incidentally with the others, while we showed that all were divested of the features of the true church.

We beg to assure you, that we should be very far from considering it as any imputation upon the professor of dogmatic theology at Maynooth, or other than a fair discharge of his duty, to canvas, within certain bounds and limits, any point of difference between the Roman catholic church and the Established church; but we were merely inquiring as to the fact, whether that did not form a considerable portion of those lectures?—It did only in the sense I have explained; and I should consider myself unworthy of the situation I held, and unfaithful to the trust reposed in me, if I had shrunk from the responsibility of showing that the marks of the true church did not belong to the Established church. I conceive that the government of the country, in establishing the college of Maynooth, as a Catholic college, left us the free liberty of proving that the marks of the true church belonged to our own church, and of canvassing also the claims of every other. As it might appear that we were canvassing the merits of both, I must remark that we considered the two churches of Rome and England to be too dissimilar to be frequently compared in juxta position.

The Commissioners observe, that in point of fact the entire of the last fifty-eight pages of the class-book, intitled, "*Tractatus de Ecclesia*," which it was your duty to teach, are occupied with nothing else but controversy with the Established church?—Yes; but it was a part of the tract which I did not discuss, less from any apprehension of pressing on the students the conviction that the Established church did not belong to the true church, than from the apprehension of giving an obscure compiler an undue importance, by honouring him with any notice. Our object was to discuss principles generally, and not to notice the productions of individuals who were undeserving of academic attention; I scarcely ever, or rather never, in my lectures mentioned the name of the individual referred to there. That class-book was prepared before my time, and I omitted that part only for the reason I have stated, that I thought it beneath controversy.

During the time that you were professor of dogmatic theology, may the Commissioners ask whether you published in the newspapers, or in pamphlets, any letters or pamphlets upon the subject of the Established church?—I did.

Were those letters or pamphlets circulated at Maynooth among the students?—They were circulated like other such publications.

Is it a fact, within your knowledge, whether those pamphlets were in the hands of the students or not?—I know they were.

Do you know in what manner they came into the hands of the students?—I dare say they purchased them.

Will you have the goodness to state whether any particular pains were taken by yourself, or by any of your friends, to circulate them in the college?—I could not say that any particular pains were taken: I felt an interest, no doubt, in them, controlled however by a sense of delicacy. My anxiety was probably much less than is felt by other writers in the circulation of their productions.

Did you in any way, directly or indirectly, authorize any person to bring them into the college?—There was no positive prohibition against pamphlets; and I may have suggested to the bookseller the propriety of introducing some of them into the college.

Coyne was the bookseller who published it?—He was.

He is bookseller to the college of Maynooth?—He is.

Those letters bore the name of Hierophilos, did they not?—They did.

Was it not perfectly understood in the college, and a matter of notoriety that Hierophilos was the professor of dogmatic theology at the time?—Yes; at the time of the last publication addressed to Mr. Canning. In the commencement the writer was not known. He was influenced not by any apprehension of the consequences of his opinions, but because he preferred writing under an assumed signature.

Did not these publications contain, amongst other matters, a good deal of discussion as to the established church, as to tithes—as to the nature and character of the laws of this country—as to the feelings of the lower orders towards the upper classes in this country, and

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and as to the respect and regard which England is entitled to receive?—I would suggest that the letters would speak for themselves. Appendix, N° 37.

We beg to direct your attention to a passage connected with one of the latter topics, namely as affecting the feelings of the lower ranks towards the higher ones—at page 31 of the Letters on the Moral and Political State of Ireland, the Commissioners observe this Examination of Rev. Dr. Mac Hale. 4 November 1826.

“To convey to the English reader an idea of the humanity of some of our Irish gentry, it will be sufficient to observe, that there are individuals who associate their exertions in preserving the peace with their sportful amusements. It is a literal fact, that on the evenings of some of the most tragic days that disgrace our country, these individuals express their horror of shedding human blood by the savage facetiousness of ‘a fine day’s grousing.’ In the absence of men of rank, and influence and integrity, the preservation of the peace is necessarily intrusted to men who are unfit organs to convey the spirit of the laws, and who often trade on their violation.”

We beg you to state your own view of that passage, and in particular that you would mention any individuals whom you may know to have used such an expression?—Before I enter on the explanation of any solitary passage, by which it would be unfair to form a judgment of any work, I trust I shall be allowed to make a few observations on the general tendency of the letters, and the circumstances which had an influence on their publication. It is scarcely necessary to remark, that this country is peculiarly situated; it is distracted by religious dissensions, and it has been the constant practice of individuals belonging to the established church, to assail the Catholic religion with unsparing vituperation. Our country has been also the theatre of Biblical exhibitions which have tended much to distract its peace, under the mask of promoting the spiritual interests of the people. When the mischievous purpose of those societies was discovered, many of the Catholic priests were taxed with want of zeal in suffering their people to be made the dupes of these hypocritical fanatics. Whilst our religion is not only tolerated but protected by the State, whilst the legislature has condescended partially to relax in the penal laws that have been enacted against Catholics, and even to found a national institution for the purpose of educating our clergy, the Legislature has taken the Catholic religion under its own special protection. We consider that we have the natural right of repelling unjust aggression, and provided we do not transgress the limits which the law prescribes for defending our religion, we only exercise that natural right, and at the same time fulfil an imperative duty. At the time that these letters were written, such were the circumstances of the country; few had then appeared to defend the Catholic religion. I conceive that a professor of the college, provided he respects the laws of the country, is not divested of the natural right which all possess of defending their religion, and repelling unjust aggression; and if the laws were to annex a condition to the place of a professor, that his energies or his zeal should be bound up without the liberty of exercising them in the defence of his religion, I must declare that I should not have filled for a single moment the chair of dogmatic theology in Maynooth. I should wish to exercise that liberty which I have received from the Almighty, in protecting from insult the revealed record of his own will; and were this privilege incompatible with my situation, I should have resigned it without a sigh, nor would the resignation have been a sacrifice. If a law should be passed prohibiting the professors of all universities and colleges from mixing in this polemical strife, the professors of Maynooth would cheerfully acquiesce in such an enactment; and it might be no loss either to the literature or the good feeling of the country if many of those productions that are issuing from universities and colleges were suppressed altogether. But I conceive at the same time, that while members of Trinity College, and members of other Protestant universities, are incessantly pouring out their abuse on the Catholic church, denouncing its doctrines as idolatrous and superstitious, its ministers either as ignorant or hypocritical—its people savage, turbulent, and sunk to the lowest degree of demoralization, in consequence of the influence of the priesthood; I conceive that any person, who has either talent or a spark of zeal for the Catholic religion, is called upon to repel such unwarrantable attacks: it was under such a conviction I embarked first in these controversies; my object, and, I trust, my tone were of a pacific kind, and if I have used any language which might appear warm, it has been fully warranted by the nature of the provocation. I have in my hand a publication signed “Declan,” and I believe it is as well understood that the publication of Declan was written by a fellow of Trinity College, as the Letters of Hierophilos by a professor of the college of Maynooth. Should it be observed that Trinity College was not responsible for his productions, the very same apology will extend to the college of Maynooth, that it was not responsible for the productions of its professors. Should it again be remarked, that the established church did not connive at such an angry production—I believe that the author of Declan, far from being rebuked for an unwarrantable attack on the Catholic church, has been promoted to a living, I am told, worth 1,500*l.* a year, a promotion generally thought to have been the reward of his controversial talents. Without alluding to any more recent transactions, I shall content myself with observing, that a spirit of hostility to the college of Maynooth manifested itself in offensive publications from the university of Dublin at a period anterior to the appearance of the earliest of these letters. Taking then into consideration the hostility of the Bible societies to the Catholic religion, the continual abuse which its missionaries were heaping on the Catholic priesthood and the laity of Ireland, and the repeated provocations which we received from the dignitaries of the established church, who ought to have practised peace and conciliation, it may not be deemed surprising if they

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they should have called forth a spirit of reaction, and fully justify the letters of Hierophilos.

As a passage, or rather a note, has been quoted by the Commissioners, I should beg leave also to refer them to the views of the writer, as they are put forth in the second letter addressed to the English people, as follows:—

“Non equidem hoc dubites, amborum fœdere certo
Consentire dies, et ab uno sidere duci.”—*Persius*.

“Sure on both nations the same star has shone,
Joint are their fates, their destinies are one.”

“Whatever may be the visions of some romantic lovers of country, it is one of soundest and most incontestible maxims of political science, that there are some countries whose fortunes must ever be obedient to the destinies of others*. This principle, which experience has confirmed in the example of other countries, seems peculiarly applicable to the condition of Ireland. To the strength and abundance of her natural resources I feel proud in bearing ample testimony; but as these must be estimated in relation to the surrounding countries, it must be confessed that she seems to have been destined to be an appendage of the English nation. Though this reflection may be mortifying to our national vanity, we should still be consoled with the consciousness that we may securely repose under the protection of the British empire, instead of being placed in the doubtful position of Anactorium, which, if we are to credit the account of Thucydides, was disputed by the contending claims of Corinth and Corcyra.

“This obvious principle has taken deep root in the Irish mind. The people are too sensible of the advantage of British connexion to wish for a separation. They would consider as their worst enemies those who would entertain the chimerical project of divorcing that connexion, and the only object they sigh for is, to draw closer its relations, by a fuller participation of its benefits. We know that it is the dispensation of Providence, that one kingdom should be swayed by the wisdom, and subject to the authority of another. We know that our fate is connected with that of England, and that in ‘the peace thereof shall our peace be;’ and therefore, that he who would attempt to seduce the people from their allegiance, would be realizing the language which Jeremias held to the false prophet Hananias, ‘thou hast broken chains of wood, and thou hast made for them chains of iron.’

“The principle of dependence on the English Government, which nature seems to suggest, and a sense of self-interest must confirm, derives from the Catholic faith a still stronger influence. The attachment of the Catholic to the person of his Sovereign is derived from a nobler source than those yet alluded to, and the loyalty he must feel, in common with every other subject, is hallowed by the peculiar instructions of his religion. It is a well-known truth that the relative duties of sovereigns and of subjects have been discussed in the sister country with a bold, and perhaps dangerous freedom of opinion. We know that some of its most eminent political writers have ventured to fix the boundaries where obedience would cease to be an obligation, and resistance would become a duty. These are discussions which in the Catholic church are considered as questions of a delicate and dangerous tendency; nay, they have even startled the impiety of Hume†. Seldom are these extreme cases agitated by its professors, and never proposed to its followers as maxims of practical adoption. We hold with Mr. Burke, that the speculative line of demarcation, where obedience ought to end and resistance must begin, is faint, obscure, and not easily definable; and that, with or without a right, a revolution will be the very last resource of the thinking and the good. Far, therefore, from entertaining the dangerous theory that would fix the bounds of suffering, which would justify resistance, we are reproached with extending our doctrine of obedience beyond what human nature can endure. Through the vicissitudes of eighteen centuries, the doctrine of the Catholic has remained the same that was preached by St. Paul‡, and illustrated by the commentaries “ of

* “See Grotius, *Des différentes Sortes de Guerre, et de la Souveraineté*, l. i. c. 3, with the notes of his interpreter, Barbeyrac.”

† “Besides we must consider that as obedience is our duty, in the common course of things, it ought chiefly to be inculcated; nor can any thing be more preposterous than an anxious care and solicitude in stating all the cases in which resistance may be allowed. In like manner, though a philosopher reasonably acknowledges in the course of an argument, that the rules of justice may be dispensed with in cases of urgent necessity, what should we think of a preacher, or casuist, who should make it his chief study to find out such cases, and enforce them with all the vehemence of argument and eloquence? Would he not be better employed in inculcating the general doctrine, than in displaying the particular exceptions which we are, perhaps, but too much inclined of ourselves to embrace and to extend!”—*Hume, Essay 13th, on Passive Obedience*.

‡ “Let every soul be subject to higher powers; for there is no power but from God: and those that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. Wherefore be subject of necessity, not only for wrath, but also for conscience sake.”—*Romans*, c. 13.

“Christians are aware who has conferred their power on the Emperors;—they know it is God: after whom they are first in rank, and second to none other. From the same source which impart life, they also derive their power. We Christians invoke on all the Emperors the blessings of a long life, a prosperous reign, domestic security, a brave army, a devoted senate, and a moral people.”—*Tertullian Apologeticus adversus Gentes*, c. 30.”

“ of Tertullian ; and it will ever be the reproach or the glory of our religion, that it will
“ ever be inaccessible to the wisdom or the folly of modern maxims of allegiance. For the
“ loyalty of those which rests on so firm a basis there is little room for apprehension ; it is
“ not that fluctuating loyalty which may shift with times and circumstances, and which
“ is measured by the calculating standard of interest or convenience ; ours is a loyalty
“ depending on an eternal principle—the dispensation of a ruling Providence, and of which
“ the calls of a capricious self-interest can never annul the obligation.

“ To any who soberly reflect on the conduct of the Catholics, through the sad vicis-
“ situdes of our national history, it must be a matter of surprise how that conduct could
“ ever have furnished grounds for impeaching their loyalty. With a fidelity which no temp-
“ tation could shake, they clung to the fallen fortunes of one prince, until dire necessity had
“ severed every obligation ; and surely such heroic constancy, instead of justifying the foul
“ impeachment, ought to be considered a pledge of sincere fidelity to every future sove-
“ reign. The frequent and invidious reference is made to the insurrections which occasion-
“ ally disgraced our country ; they have never sprung from the influence of Catholic prin-
“ ciples. Thus, in the instance of the rebellion of ninety-eight, of which the memory is
“ industriously transmitted in every anti-Catholic publication, the leaders of the Irish Direc-
“ tory declared, on examination before the Irish Parliament, that instead of being actuated
“ by the desire of establishing the Catholic religion, they would have gladly exchanged
“ the cross for the crescent. On this subject much adverse learning has been expended ;
“ and notwithstanding the many able vindications of our conduct that have been occasionally
“ offered to the public, yet there are some drivelling writers who are ever pouring upon the
“ English ear the obsolete calumnies of men deservedly forgotten ; and who, in the dull
“ round of slander, exhibit all the dexterity of the Athenian charioteer, who could perpet-
“ ually revolve round the same course, without deviating from the former track or marking
“ a new impression.

“ Metaphysicians displayed much idle cavil in attempting to prove the impossibility of
“ civil allegiance, when spiritual obedience was exacted by the Roman pontiff. Our feelings
“ and our conduct refuted their subtle speculations. To put an end, however, to the inter-
“ minable contest, the King graciously became our advocate, and a single ray of royal
“ benevolence has dissolved the rusty prejudices, which have resisted the weight and vigour
“ of arguments an hundred times repeated. In spite of the calumnies of ages, and the mis-
“ givings of some individuals who distrusted or affected to distrust our allegiance, he resolves
“ to come among us ; the most distant parts of the kingdom pour in their thronging multi-
“ tudes to greet his approach. With unhesitating confidence he generously flung himself
“ on the fidelity of his Irish people ; and surely it was a glorious spectacle to have seen him
“ borne aloft on their buoyancy.

“ His parting address spoke in language that will long be remembered, and has made
“ an impression which will not easily be effaced. The interposition of a cold and opaque
“ body intercepted for some time the light and heat of the royal luminary. But he again
“ beams on our country through the medium of a viceroy, who, while he adequately sustains
“ the represented majesty of the throne, most faithfully reflects the kind feelings of our
“ benevolent monarch. We shall therefore be content that a host of noxious writers tax
“ us with disloyalty, while we are conscious that the Royal mind has received a different
“ impression. If, therefore, when the Government was known to the Catholics only through
“ the severities it inflicted, they cherished a strong and steady loyalty which no force could
“ pluck out of their breasts, they cannot be disaffected to a Government which cherishes
“ and protects them, unless we suppose their loyalty to be like the famous tree in Switzer-
“ and*, which thrives on the barren rock, exposed to the tempest, but withers and dies
“ under a kinder cultivation.”

I have just to remark that these extracts set forth the principles with which I commenced writing, and I have no doubt but those principles will be found such as to be consistent with the duty that every person owes to his sovereign, and also to the laws of his country. As I have mentioned in the letter, probably I was more liable to provoke the anger of Irishmen than that of the Protestants of England, in writing such a passage as that in which I have said that even nature seemed to have destined Ireland as an appendage of the British empire : at all events I have laid down principles of obedience which are the principles of the Catholic church, which are found in the inspired writings, and from which I trust, in the course of the subsequent letters, I have not departed. If I have freely expressed myself on the abuses of the country, I was only using the privileges of a British citizen. I trust, at the same time, that there is nothing in the letters which could be supposed to wound personal character, or to be unworthy of my station.

There cannot be the least question as to the right of the professor of dogmatic theology to

“ Such was the practical commentary of Tertullian on the words of St. Paul, when the Christians
“ suffered from the cruelty of Severus. I know that Paley applies a more accommodating interpreta-
“ tion to the doctrine of the Apostle. See *Moral Philosophy*, b. 6. c. 4.”

“ I must confess, however, that we are so incapable to keep pace with the progress of mind, as to
“ prefer the simple exposition of the African presbyter, to the adoption of the subtle ingenuity of
“ the English archdeacon, by which the force of the most rigid obligation would be soon refined
“ away.”

“ * Tanim.

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to publish his sentiments in print, except so far as the statutes of the college may interfere; and the course of examination at present pursued is intended merely to give you an opportunity of explaining what were your views when you held that situation. The last question that was proposed did not suppose you to have entertained views hostile to the connection of the British islands; it had reference merely to the passage relating to the conduct of the magistrates in the country, respecting whom it is there stated as "a literal fact, that on the evenings of some of the most tragic days that disgrace our country, these individuals express their horror of shedding human blood, by the savage facetiousness of 'a fine day's grouching';" the question was to ask you to name the instances you have there referred to?—The instances I must say have now escaped my memory, but I can say also that I had it from one or more of the newspapers of the day; but as I do not specify any individual, I could not injure personal character. As to the reflection on the magistracy, I shall appeal to a public fact: that shortly after the present viceroy came to this country, he instituted an examination into the conduct of the magistracy of the country, and many persons were removed from their situations. I should consider that the Marquis Wellesley would be incapable of removing any person from any official situation on account of any imputations which were not founded in truth; therefore the observation I have made is justified by reference to the conduct of the Lord Lieutenant.

Might he not very reasonably have been the cause of their removal from the magistracy, for instances of unfitness or delinquency, falling far short of that which you have attributed to them in the note; will you explain what you mean by the expression of "a fine day's grouching?"—I have not marked the degree of their delinquency. That some were corrupt is proved by the fact I have stated. I had seen the expression in one of the papers at the time; it is so long since that it cannot be wonderful that it should have escaped my memory; but it was mentioned in one of the newspapers that they had said, after killing some people, that it was "a fine day's grouching."

You have said that that was a literal fact; surely there are many things mentioned in the newspapers that are not literal facts?—Yes; but things are not to be rejected as literal facts, because they are mentioned in the newspapers.

Do not you think such a statement calculated to excite very unpleasant feelings towards the magistracy of the country?—I should wish to have the whole note read; for the truth of the statement I am not answerable, as I found it in the newspapers.—"While I express a just horror at the outrages of some of the peasantry, it is only justice to the public to state, that the odium might be divided with some who affect a zeal for the public interest. These outrages, cruel as they are, are much exaggerated. The English people may form a proper estimate of our Irish journals, when they learn that I have now before me a journal, which heads a paragraph by the appalling title of 'Dreadful Murder committed by the Insurgents;' and, strange to say, not a vestige of a murder is discoverable through the entire paragraph. This gazette is, by way of *lucus a non lucendo*, called *the Patriot*. That I may not be reproached with vague reference, the article to which I allude is found in the paper of the 31st of January. The artifice was not without its object. Conscious that few would enter into the *penetralia* of his composition, he wished to produce a powerful effect by a dreadful frontispiece. In looking for these murderers, you only discover the breaking down of a bridge, which, to the imagination of this gazetteer, was transformed into murder, as the windmills were metamorphosed into giants by the prince of chivalry.

"For a similar purpose, this same paper inserted a story about some persons being murdered for refusing to comply with a certain ceremony, which of course he was afterwards obliged to contradict. These insertions and retractations are not, however, without their end, as the editors well know that the first story will be circulated, and make a due impression, where the contradiction will never reach.

'Ex uno disce omnes.'

"To convey to the English reader an idea of the humanity of some of our Irish gentry, it will be sufficient to observe, that there are individuals who associate their exertions in preserving the peace with their sportful amusements. It is a literal fact, that on the evenings of some of the most tragic days that disgrace our country, these individuals express their horror of shedding human blood by the savage facetiousness of 'a fine day's grouching.' In the absence of men of rank, and influence, and integrity, the preservation of the peace is necessarily intrusted to men who are unfit organs to convey the spirit of the laws, and who often trade on their violation.

"The dispatches of our viceroy show that the people may be the dupes of systems, of which the origin is not ascertained. He mentions that illegal oaths are now administered in the county of Down, which proceed from a committee in Dublin. Would to God that all the illegal associations were traced to their source; it *would then* be discovered that the people are often actuated by an impulse of which they know not the cause, and that their acts, however irregular, might converge to one common centre."*

To show that I have spoken respectfully of the government and the gentry generally, I beg leave to call the attention of the Commissioners to some passages of the letter to which the note is appended:—

"When Cicero pleaded the cause of the injured Sicilians, and denounced the crimes of those

* It is but justice to the Patriot to remark, that that journal is quite improved since the period in which the letter was written.

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“ those who were the authors of their wrongs, he did not waste his time in idle declamation, nor in the vague description of injuries, which could convey no distinct idea of their extent or their magnitude; but, like a true master of eloquence, he flings away the subordinate draperies of fancy, and interests the sympathy of the Roman people for his clients, by exhibiting to their view the naked victims of that misrule on which he invoked the retribution of their justice.

“ And could not I exhibit to the indignant compassion of the English people evidence equally affecting of the miseries I describe? I do not, I cannot make any allusion to the government, whose wisdom and clemency I must, in common with every good man, applaud, and whose influence could not perhaps reach the source of those evils. For,

‘ Of all the varied ills which men endure,

‘ How few that kings can cause, or kings can cure !’

“ But could I not exhibit to the view of the English people many an unfeeling little ruler, through the periodical crowds of Irish labourers who cross the Irish Channel, stowed almost to suffocation, in order to procure subsistence by hard labour, and to restore that life which, for want of wholesome nutriment at home, had almost expired out of their emaciated frames? To uphold, in a foreign land, a style of living disproportioned to their incomes, some scruple not to sacrifice the comfort and enjoyment of thousands; and when these unfeeling men happen to meet these living spectres gliding through the streets of London, like Ulysses, on encountering the indignant shade of Ajax, they must sustain the reproachful glances of the wretched beings whose happiness they have murdered. The apology often pleaded by the absentees is, the danger of residing in a country where their persons and properties would be continually exposed. They ought, however, to consider that fear, like affection, is generally reflective; that perhaps they are the first to inspire the terror which they feel; and that within their miniature dominion they might apply to themselves the observation of the Roman sage,

‘ Qui sceptrā sāvus imperio regit,

‘ Timet timentes, metus in auctorem redit.’

“ This reflection is justified by the pleasing contrast of some noblemen, who have resisted the contagion of vanity and fashion, and reside in tranquil security on their estates, diffusing among their tenantry the blessings of their wealth and example. The traveller, in passing through the country, finds occasional relief amidst the contemplation of uniform wretchedness. On approaching the residence of those individuals, you immediately perceive the influence of intellect and benevolence that reigns within the happy circle; and your feelings, sickened by the surrounding scene, here find a grateful repose. From within the sphere of their beneficial sway discontent is banished; and should disaffection attempt to cross the forbidden boundary, it dies in the unpropitious atmosphere. Among those whom I could name on the present occasion, I shall content myself with adverting to one individual, who measures his superiority in rank by the superiority of his public virtue; diffusing his wealth over a contented and tranquil neighbourhood; enjoying the happiness which he communicates; and standing the foremost in his country, as much by the unostentatious display of a practical patriotism, as he does by the splendour of his title, and the thick honours of a long and illustrious ancestry.

“ While I expose the causes of the discontent of our peasantry, let it not be imagined that I am the advocate of that discontent, or the apologist of their crimes. Were I to address the people, instead of irritating their sense of suffering, I should endeavour to soothe them to patience in the meek and christian language of St. Peter, ‘ Be ye subject, therefore, to every human creature for God’s sake; whether it be to the king as excelling, or to governors as sent by him for the punishment of evil-doers, and for the praise of the good: For so is the will of God, that by doing well you may put to silence the ignorance of foolish men. . . . For this is thankworthy, if for conscience towards God a man endures sorrows, suffering wrongfully. For what glory is it, if committing sin, and buffeted *for it*, you endure? But if doing well you suffer patiently, this is thankworthy before God.’

“ However I may lament the extreme poverty of our people, I must confess that language would not sustain my efforts to convey my abhorrence of some atrocities that have been committed. No provocation could extenuate these outrages; they were inspired by a more malignant principle than the mere importunity of distress. Their authors, if you will, were monsters whom human nature indignantly disowns; but, for God’s sake, let not the misdeeds of these miscreants, by a constructive imputation, be visited on the whole people.”

It is to these passages the note is annexed; and I conceive that, in order to form a fair judgment of the one, it is necessary to have a correct knowledge of the other.

In page 35 of the letter to Mr. Canning by Hierophilos, published in 1824 by Richard Coyne, bookseller to the college of Maynooth, there is the following observation upon the character of England: “ England boasts of her morality. If her morality were to be measured by the number of her bibles, she would undoubtedly be the most moral nation upon earth! But alas! we have frightful instances of the unfeeling indifference of her children to any moral responsibility, not only in those moments when, in the phrenzy of passion, duty may be forgotten, but even in the moment of awful import, when the terror of approaching judgment ought to shake the most hardened insensibility. What avails, then, the profusion of bibles that are never read; or, if read, are turned into a subject of

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“ridicule or profanation?” Do you now feel that to be a just character of England, or do you consider that it was expedient that such a representation of her character should be made to the students of Maynooth?—That is a twofold question; with regard to the first part of it, I should have no objection to write the entire of it again, because I think it a just character. With regard to the second part of the question, whether it was expedient to make that representation to the students of Maynooth, I shall just say, that I never made the representation to the students of Maynooth. As a fellow of Trinity College, who would be giving lectures, might write perhaps in his pamphlet, or in his book, some things which he would not consider very expedient to deliver in his lectures in his class, though it might afterwards reach his pupils, I, in a similar manner, wrote this on my own responsibility, never intending, as a professor of Maynooth, to introduce it to the students.

Do you think it a just representation of the character of England?—I do; it was written after the execution of the famous Thistlewood, who rejected the proffered services of the ministers of religion. There were other instances of similar insensibility to which I alluded, and I dare say it will be found, on a comparison of the criminal calendars of England and Ireland, that in proportion to the population of the two countries, crime has multiplied to a much greater extent in England than in Ireland. I had also in view an observation of Dr. Milner, which he illustrates by particular references to the History of England, and to the calendar, that crime seems to have multiplied in proportion to the ascendancy of Bible societies.

Do you yourself believe that proposition to be true?—I have no doubt of it; it is a matter susceptible of all the clearness of mathematical calculation.

Which do you think it, a concomitant circumstance, or a consequence flowing from the institution of those societies?—It is a coincidence which is a curious one. I will not say it is a consequence flowing from it, though I believe that if Bible societies were to prevail in this country, and to supplant the ancient religion, that crime would multiply in the same extent.

Do you think it desirable that the students of Maynooth should be taught to entertain sentiments of affection and regard for England, or the contrary sentiments?—I think it is very well that they should be taught a regard for what is excellent in it, but not for its Bible societies. To teach political sentiments, either of regard or disregard to England, I do not think the duty of a professor in his chair, save the duties of allegiance to the Government. The professor has a twofold character; he is a professor in the college of Maynooth; he is also a priest and a citizen; as a professor he is to adapt his course of lectures to the line of duty which is marked out for him; as a priest he is at liberty to defend his religion, provided his defence does not violate the laws of decorum; and as a citizen he can maintain and publish his opinions as well as any other citizen, enjoying, while he lives under the British Constitution, the “*rara felicitas temporum*” which Tacitus applies to the period when he used the expression “*sentias quæ velis, et quæ sentias, dicere*.”

Do not you think that his opinions upon such subjects will circulate with a peculiar force amongst the persons attending him at the time as students in a course of lectures intimately connected with those same subjects?—They may; and I also think that the sentiments of the fellows in Trinity College, and the masters of Protestant schools in different parts of the country, will circulate among their pupils at least to the same extent.

Was there not this peculiarity in the constitution of Maynooth, that there was a regulation against the circulation of pamphlets amongst the students at the time?—The peculiar regulations with regard to pamphlets or newspapers I do not well recollect; there have been some regulations to that effect, but I could not be precise about them; they will be found in the resolutions of the trustees.

Is not a regulation to that effect to be found in the statutes of the college?—I do not know any with regard to such publications; there is, I think, with regard to periodical works.

What is there in the statutes upon the subject?—I do not think there is any thing in the statute applying to it. There is a statute to this effect: “*Si quis libros in Academiam Scriptave comportaverit, ad Religionem Catholicam Romanam maledictis violandam pertinentia, moresve labefactandos, seditionesve concitandas: etiamque si quis iis libris, quibus omni Domo à Praeside vel Decano interdictum sit, nihilominus utatur.*”

Pray look at page 44 of the statutes, where you will find the following passage: “*Si quis omnium libros scriptave evulgaverit, edentibusve conscius fuerit, Præsides et inscio et improbante, exigitur.*” Pray translate that passage?—“If any individual shall publish books or writings, or shall be conscious to their publication, without the knowledge of the president, or against his approbation, let him be removed from the college.”

In point of fact, was the president aware of the introduction of the writings of Hierophilos into the college?—The statute has no reference to introduction of books; it is to their publication.

What is the force of the word “*evulgaverit*,” surely it is not publishing, but making common?—I think publishing is the meaning of it, which is the same as making public.

What is the force of the word “*edentibus*,” which is put in opposition to “*evulgaverit*”?—It is not in opposition, since the first part refers to publishing, and the other to a consciousness of others having done so.

Was the president, in point of fact, aware of the publication of the letters of Hierophilos?—No, he had no official knowledge of it.

Does it not appear to you that the introduction or publication of those letters, under the circumstances you have stated, was at variance with that statute?—No; I look upon that

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as a statute to the penalty of which I voluntarily exposed myself, without any sort of moral infraction of the laws of the house. That statute shows the caution with which works must be published there. The works of the professors of the college would be supposed to be published in the name of the college itself; and therefore, to prevent any persons putting forward doctrines either seditious or dangerous, it is required that the president shall know and approve of those publications; but when I published without my name I incurred no responsibility whatever, nor did I expose the college to any responsibility. The work was anonymous, and it was discretionary with the author whether he should reveal his name.

You consider then that a person would be justified in publishing anonymous works under that law?—Yes.

You mean that if a person publishes anonymously, the onus probandi is then thrown upon the college; but supposing the fact should be established against him of publishing anonymously, is he or is he not in that case liable to be expelled?—He subjects himself to the penalty of expulsion, of which I was aware; but the fact that I was the author was one which I need not have disclosed.

You felt yourself at liberty to adopt a course that subjected you, in your own opinion, to the penalty of expulsion?—I had not the least apprehension of it.

Have you not said that it was matter of notoriety that you were the author of the books?—There are many things which are matters of notoriety, and yet could not be legally proved; and after all this conversation, it would be difficult to prove that I am the author of Hierophilos. Lest it should be imagined that it was from any consciousness of doing wrong that the author of Hierophilos did not wish to reveal his name to the public, he now openly declares that he has never written, nor shall he write, any thing which he should be ashamed to avow. Hence he considered there was no sort of moral infraction of statute in the publication of the letters. There are some recent publications which were anonymous, but which, on account of certain initials, are ascribed to an eminent individual. It would be very hard to prove that he is the author of them, though there has been as little doubt upon the subject as on the writings of Hierophilos.

The Commissioners beg now to point your attention in a particular manner to three resolutions, which were all passed by the trustees of Maynooth, on the 13th of December 1809, and which must be taken in connection with each other. One is,—“Resolved, That any member of the college convicted of writing anonymous letters on any subject whatever, whether printed or not, or circulating them in the college or elsewhere, shall be expelled.” Another of the resolutions is,—“Resolved, That the introduction of newspapers and other periodical publications amongst the students has alienated them from the necessary attention to their studies and other duties, and that the president be and is hereby required to prevent it.” Another is,—“Resolved, That any student convicted of reading newspapers, magazines, or similar periodical publications, in the prayer, study, or lecture halls, shall be expelled.” The question is, whether you do not think that the course you adopted was at variance with that pointed out in those three resolutions?—No, I do not think it was.

Pray explain your views upon that subject?—I do not imagine that what I did was at all at variance with those resolutions. I wrote those letters upon my own responsibility; at the same time the Commissioners will be pleased to look to the object of those resolutions, which was to prevent the introduction of publications of a dangerous or an inflammatory tendency. If the students who are expressly named read those letters, they knew they were not guilty of a violation of those rules.

The Commissioners will beg now to direct your attention to another statute, which will be found in page 38 of the printed volume:—“If any master or pupil wishes to publish any thing of his writings, let him do that with the consent of the president, on whom the trustees are to cast the responsibility, if any thing is improperly laid down in these lucubrations.”—[“Si quid scriptorum suorum magistratus, alumnusve edere voluerit, id facito, Praeside concedente, a quo Curatores jus repetituri sunt, quidquid improbè positum in istis lucubrationibus extiterit.”]—Did you consult the president in pursuance of that statute with respect to the publications in question?—I mentioned that I did not consult him.

Do not you think that the statute required that you should consult him?—If I were to publish any thing with my name, the statute required it.

You think that the circumstance of your publishing it without your name left you at liberty to avoid the requisition of the statute?—Just so.

Was not its influence likely to be at least as great if it was circulated amongst the students of the class, it being a matter of notoriety that the professor was the author of the work, as if his name were actually attached to it?—Yes; but that question would seem to suppose, what I cannot suppose, that there was any thing improper in the letters. I wrote them from a high sense of duty, with a conviction that they would be useful to religion, and that there was nothing in them subversive of established order, or injurious to the government; and if I did not give my name, it was from a delicacy of not appearing before the public.

Does it not appear to be the intention of the statute to throw the responsibility of judging as to any such publication upon the president?—The intention of that statute was to prevent the publication of any improper or dangerous works. There were some gross publications circulated at the time in Dublin, which I should not condescend to mention, and in which respectable characters were hardly dealt with. The resolutions of the board were passed in consequence of individual attacks upon personal character; and I am sure that

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the letters of Hierophilos were not of a class to come under the spirit which dictated those resolutions.

Was not the object which it was the intention of the statute to prohibit equally accomplished, if the publications took place without the knowledge of the president, and were circulated under a feigned name amongst the students, they perfectly knowing who was the real author?—The object of the statute was to prohibit the publication of any book or letter which would be injurious to the college, and therefore the end of the statute was not defeated.

Was it not the object of the statute to make, not the publisher, but the president the judge as to the nature of the contents of any publication?—If it were published with the author's name it was the immediate one; the remote object was as I have stated.

Do not you think that a professor who published a work, without laying it before the president, though he did so anonymously, would, in the event of the fact being established against him, render himself liable to expulsion?—I think he would, if it were discovered.

Do you think that a professor is at liberty to adopt any course that would subject him to expulsion if discovered, under the hope, or in the belief, that it will not be discovered?—Surely he is at liberty to do so under the conviction that it will not be discovered.

Must he not be conscious that he is guilty of the infraction of a rule?—I mentioned that I conceived he must not; I do not conceive there is any infraction.

Do you conceive that it violates neither the spirit nor the letter of the statute?—I do not conceive it violates the spirit of the statute.

Or the letter?—Or the letter of the statute; I do not know that it does.

Should you have been at liberty to have published those letters with your name, without having been considered guilty of an infraction of the statute?—Surely not.

Must it not follow of course, that to publish them anonymously is a substantial offence against the statute, and that the penalty is evaded only by the circumstance of your name not being attached to them?—No; I looked to the spirit of the statute more than to the letter of it; the spirit of the statute was, as I mentioned, to prevent the publication of any improper books by the professors or others, whose writings would be identified with the college. I conceived in publishing those letters, that I published letters which were intended to serve the Catholic religion, without at the same time saying any thing that would be disrespectful to his Majesty's Government.

Had you a full knowledge of that statute at the time you were publishing that pamphlet?—Perfectly; I was perfectly aware of all the statutes. It may be useful to remark here, that there are in every college, and the remark may extend to every society, some rules which, provided they do not prohibit a *malum in se*, are not deemed of much importance even by the legislators; such are suffered to go into disuse, and lie a dead letter on the statute-book.

If any young student in the college had been discovered writing a work with a feigned name, would he, in your judgment, have been liable to be expelled?—He would be liable to it; but the expediency of expelling such a man would be left to the discretion and the conscience of those persons that had the power of judging whether he deserved such a punishment. As an instance of statutes that were not enforced, I may refer to that regarding the election of professors; it was not until a late period that any *concursum* took place, though the statutes from the commencement expressed that the chairs should be disposed of by competition.

Would not the law require him to be expelled if it were executed?—It would not in my mind. Were the case to come before me, for I was one of the individuals who composed the council that was to decide on the application of the laws to doubtful cases, I should not require any judicial knowledge of his name, though it were a matter of notoriety; or if such knowledge came before me, and that the production was of the character of the letters under consideration, though the letter of the statute should be deemed to give us the right, I should think it "the most odious of all wrongs" to inflict the last punishment. Though at the same time every one feels a wide disparity between the cases of a student, whose time might thus be diverted from the necessary studies which he has not yet completed, and a professor, whose literary pursuits are regulated by his own taste and discretion.

We beg now to point your attention to another passage in the letter to Mr. Canning, at page 33—speaking of the established church of England, there is this passage:

"However, if the opinions of Paley, or some of the other most admired champions of the church, were fixed for an orthodox standard, the cumbrous creed of the establishment would be soon reduced to more than apostolical simplicity.

"You must therefore easily observe, that amongst the most distinguished Protestants there is little of conviction in the leading articles of their creed; and we know that where the principles of belief are loose, the rule of private or public virtue cannot be rigid. That approbation then of every error, which insensibly creates an indifference to religion and enervates the vigour of public morals, must be eventually injurious to society."

Pray explain what you mean by the "approbation of every error" by the church of England?—That indiscriminate approbation of the sectaries which seems to characterize the present state of the establishment.

Do you mean then to attribute to the church of England, that it approves of all the errors of all the sectaries?—There is scarcely an error of the sectaries that has not been approved of by some of the distinguished dignitaries of the church of England, even the fundamental errors of Socinianism; I mean that they consider it a matter of indifference to believe those things or not to believe them.

You

You consider that the dignitaries of the church of England consider Socinianism as a matter of indifference?—I consider that some do, and if necessary I shall state proofs.

What do you mean by “the cumbrous creed of the establishment?”—That the creed of the establishment seems too cumbrous to those reformers who would wish to “reform her again.”

What did you mean by “more than apostolical simplicity?”—That they would reduce the present creed to fewer articles than are contained in the apostles creed.

Did you mean to convey to the readers of the letters, that there is little of conviction of the truth of the leading articles of their creed among distinguished Protestants?—Among many distinguished Protestants, I did.

Do not you think that Protestants may be as sincerely attached to their opinions and to their religion as Roman Catholics?—In the extensive sense of the word Protestant, it is nothing more than a negative title. Provided one is not a Pagan, in the sense in which we understand the word Protestant, it is sufficient not to be a Catholic to be a Protestant. So that there is an immense interval between absolute infidelity and Catholicity, which is filled up by such a variety of opinions, all characterized under the name of Protestant, that I do not know any fixed creed that a Protestant has, except that he rejects the authority of the Catholic church, and believes the scriptures according to his own private interpretation. In this sense then, in opposing the Catholic church, and believing what he pleases, a Protestant may be sincere.

Does not this passage relate, not to Protestants in general, but to the established church in particular, and is so expressed?—I will show the Commissioners how I understand the word Protestant, by a reference to other parts of the letters of Hierophilos, where I give something like what I conceive to be a definition of it in two places. In page 50 there is this passage, which shows that I take the word Protestant in a larger sense than the establishment:

“For what is the Protestant religion but a negative system, fashioned to the genius of every clime, and bending to the caprice of every teacher; incorporating in its creed doctrines the most discordant, and concealing, by a community of name, sectaries the most irreconcilable: Episcopalian in England—rejecting Episcopacy, as Anti-Christian, in Scotland and Geneva—in the expositions of Drs. Marsh and Burnet, making the thirty-nine articles the standard of orthodoxy—in the moderation of Dr. Hoadly, enlarging the terms of communion,—but in the unbounded liberality of Dr. Watson, admitting the human race, by adopting the phrase of Tacitus as its maxim, *sentire quæ velis et quæ sentias, dicere*. No wonder that a system so loose and arbitrary would conduct its votaries to downright scepticism. It has been well remarked by Rousseau, that the philosopher who rejects revelation, and the Catholic who admits it without reserve, are both consistent; but the Protestant who attempts to steer a middle course, by adopting for his religion an unnatural mixture of faith and freedom, exposes himself to the just ridicule of either.

‘To take up half on trust, and half to try,
‘Call it not faith, but bungling bigotry.’”

Now I will refer to page 194, to show that I did not confine the word Protestant to the church of England:

“When I am told that the Bible is the religion of Protestants, the word *Protestant* presents an idea of such unbounded and intricate meaning, that I must confess it is difficult to comprehend its extent, or unravel its perplexity. The Protestant religion must be true, as the Bible is its sole rule of faith. A member of the church of England must therefore be right, because the Bible is his rule of faith, and he is a Protestant. The Presbyterian must be right, because the Bible is his rule of faith, and he is a Protestant. The Socinian, who shakes the pillars of revelation, must be right, because the Bible is his rule of faith, and he is a Protestant. The Antinomian, who piously absolves his followers from the obligation of the evangelical law, must of course be right, because the Bible is his rule of faith, and he is a Protestant. And thus, while infidelity and popery lie at the opposite extremes, inaccessible to her influence, truth, with the variety of aameleon and the velocity of lightning, beams on each chequered and deformed system that fills up the immense interval.”

It was in that sense that I generally used the word Protestant.

We beg to direct your attention to the passage that immediately follows the one you have been referring to, in which you sum up the argument thus, (page 36):—“I have thus discussed the religious complexion of the Protestant establishment at some length.”—Does it not follow from that phrase, that it is not Protestantism in the abstract, but the Protestant established church of these kingdoms that is the subject of discussion in the passage referred to in your books?—It may be. To give however a clear and satisfactory answer to this question, I beg leave to refer the Commissioners to the following passages, page 28, 29:

“In speaking of the Protestant establishment, it may be considered in the relation of a religious or political system. If we view it merely under the former complexion, there is no Christian who will think it deserving of his reverence, only in the same proportion as it reflects the revealed doctrines of Christianity. Under this point of view, its conformity with the doctrines of Christ becomes a subject of fair investigation; and should it appear that the doctrine of the establishment has departed widely from that which Christ has revealed, such a religion could not be deemed essential to society; unless we were to suppose that error is more favourable than truth to the happiness of mankind, or to adopt the

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“ paradox of Hobbes, as dangerous in its consequence as it is absurd in its principle; that truth and error entirely depend upon the caprice of legislators, and that the will of the Government is the sole standard of our faith, and the sole measure of our duties.
“ If, on the other hand, we view it as a political establishment, endowed with temporalities, deriving its origin entirely from the legislature, and thus proving by the admission that it can be dissolved by the authority by which it was created, then we are relieved from the embarrassment that is produced by confounding it with its religious pretensions. We may bring to the subject a mind unawed by the reverence which a belief in the true religion imposes, and judge of the utility or inutility of the Protestant establishment, by an impartial view of the benefits which it confers, or the evils of which it is productive.
“ Or, in fine, if we should consider the Protestant establishment as a religious and political system, united by the legislature, the question will resolve itself into the views already exhibited, since no state can derive support from religion but because it is supposed to be true; nor is it easily conceived, that any religion of mere state creation can lend to that state by which it was created, any other authority than that which it has received from the state to which it owes its creation.”

I refer to these passages because they show that the Protestant church is viewed under different relations. As far as the members of the established church form a political body, the word Protestant is understood in that exclusive political sense: as far as they are considered professors of a religious creed, we find them as unsettled in their system of belief as any other Protestants in Europe.

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The Right Rev. Dr. *Mac Hale*, Bishop of Maronia, was further Examined.
Monday, 6th November 1826.

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IS it your opinion that it is the tendency of the established religion to lead to that “ indifference about truth or error which extinguishes those moral obligations that mitigate the sway of government and ennoble the obedience of the subject?”—I have made some observations already to which I think it necessary to add a few others: if I were to be questioned on every particular passage in those letters, I think it would be almost an interminable discussion; it is also my opinion that it is at variance with the principles of interpretation of the works of any writer: I think it sufficient to avow the productions as mine, and then, if there be any thing in them that is at variance with the laws of the country, if I am correct in my views, I think they are the proper tribunal before which my opinions are to be discussed. If the writings of the most innocent author that ever wrote, were to be taken sentence by sentence, and passages forcibly linked together that have no natural connection, I think the worst construction might be put upon the purest writings, and I am safe in saying that the inspired volume itself has been, by means of the perverse ingenuity of interpreters, tortured into a variety of senses, of which it was not susceptible. To what can I attribute the different errors that have sprung up in the church but to the mischievous refinement of interpreters? If the scripture were rightly interpreted, those evils would not follow: I know that the meaning of scripture, if properly interpreted, is a meaning that will promote the glory of God, the interest of society, and the peace and morality of mankind; but unfortunately, by the perverse interpretation of expositors, it has been wrested into the worst meanings. According then to a fair rule of criticism, the meaning of Hierophilos is to be determined by the general bearing of his writings, and by the tone which pervades them. I think I shall be very safe in stating that the principles laid down here are principles of obedience to the established authorities, principles of acquiescence in the laws of Parliament, principles also of peace and reconciliation among the different classes of society; and if these are found to be the principles of the book, I think it would be very unfair to wrest any particular passage to a construction at variance with the whole. I shall also venture to say that the manner of writing of Hierophilos has not been intemperate, and though I should free the Commissioners from any improper motive, I should think it strange that letters which have been so long before the public, the printer of which was well known as the printer to the college of Maynooth, and which have been so long subject to the tribunals of the country, should now be subject to any thing like an inquisitorial examination.

The Commissioners are not suggesting any interpretation of any passage, but they are merely asking for your interpretation of some passages which appear to them to require it?—I must again say that with regard to them, as with regard to any other writings, the interpretation is the obvious interpretation that the sentences bear; I do not think it will be necessary to sound them for a deeper meaning than appears on the surface, or to be looking for any under-current of sense, such as is said to be found in many writings, which have both a primary and an allegorical construction. I wish to make this further observation—this book is either considered at present as it affects the character of the college of Maynooth, or as it affects mine. As far as it is connected with Maynooth, I must say that I feel a deeper interest for the establishment of Maynooth than any that can arise from mere personal considerations, and therefore I should be more delicate on the subject of this publication, so far as it is connected with the college of Maynooth, than I should be, so far as it would be connected with my own personal character. For my own personal character I have no apprehension—with respect to that, the writings are before the public, and its judgment has been fixed; but the reason

reason of my delicacy arises from my former connection with that institution; therefore I wish to disconnect the publication entirely with the college, by the avowal I have made at the commencement of my examination, that it had no responsibility whatever for the writings of Hierophilos; and the reason is, because according to the statutes that were mentioned, no professor should write without acquainting the president, and without subjecting his work also to the opinions of the council. I interpreted this statute as relating to avowed publications of the professors in the college—whether I was right or wrong will be determined by the trustees, whose right it is to interpret a doubtful statute, but those were my own sentiments; I looked upon the statute as relating to avowed publications, because such publications alone I considered to be identified with the character of the college. When I was writing under another signature, I thought I did not involve, in the most distant way, the character of the establishment, as the productions did not appear on the face of them to be the productions of the professor of theology—I considered therefore the president and members of the council and the trustees acquitted of any responsibility, because no publication came before them with the name of any professor, or in such a manner that it would, even in the most distant way, compromise the character of the college. Should it be observed that those letters were known to be mine, they were known to be mine merely from public notoriety—they were not known to be mine by the president in his judicial capacity, and therefore he could have no motive to make inquiries about the author of Hierophilos, except from a persuasion that his writings were dangerous to religion, or subversive of the government, which would come under another statute. But conscious there was nothing in these writings which could be stigmatized with that character, of course I had no apprehension. It may be said that I incurred danger in violating the statute—I beg to say that it was a statute which I looked upon as not contemplating the case. I looked at the statutes, and one of them was to check the circulation of irreligious or seditious or licentious productions: I looked at the other statute, which prohibited the publication of works of any kind, except with the sanction of the president. As my writings, so far from being of the character described, tended to protect the Catholic religion from wanton assault, and as, so far from being opposed to the established laws of the country, they inculcated in every way the greatest respect for those laws, I could not consider that any motive whatsoever could have prompted the president, or the trustees to institute an inquiry into the writings of Hierophilos, and therefore I apprehended no danger—in short the supposition of danger in such a case would appear absurd to any reasonable man. I observed in the commencement of my examination that had I known, or could I have suspected, that my situation as professor would be a check upon the well-regulated liberty of protecting my religion from wanton assault, or at the same time of expressing my opinions on political affairs, as far as they would not interfere with the respect due to the established government, I would not have held the situation of professor for an instant; I did not apprehend any danger, because, could I think that any inquiry would have been instituted into my writings—could I think that persons would offer such violence to public opinion, as that they would wish to rank among writers, who were intended by the spirit of the statute, a writer who did not at all come under it—It would have been very easy for me to resign my situation in an honorable way, which I would have done rather than be debarred a right of vindicating my religion.

Did you present a copy of the work to the president?—I think I did—at the same time I did not avow myself as the author, as well as I recollect.

But you presented it to him yourself?—Yes.

Did you present it also to any of the professors in the college?—I think I did, but very few. When I said it was not known to the president, I mean it was not known to him in his judicial capacity; I never told him that I was the author: supposing that the president had wished to institute an inquiry, it would have been very easy for me to say, which I could say to any one, except to such as I had avowed it to, “if any thing comes under my name I am liable to be brought to an account for it—this is not published under my name, you cannot prove that I am the author.”

Have you any reason to know or to believe whether the president approved or disapproved of the circulation of the works of Hierophilos in the college?—I do not know with regard to the circulation of the works of Hierophilos; but I think it due to my character to observe that from the nature of the writings of Hierophilos I would have thought it unwarrantable on the part of any president or superior to prohibit the introduction or the circulation of the writings of Hierophilos, considering especially the nature of the work to which it was a reply, and from which I shall shortly read some extracts.

Was the book submitted to the president before it was published, or did you mean that a copy of the work was sent to the president after it had been printed and published?—After it had been printed and published; I never submitted my writings to the president or any other individual.

In what manner did you present the work to the president?—I presented the work to him as a mark of respect for the president of the house.

Did you present it in person?—I think I presented it myself, that is the impression on my mind.

Did you present either of those works to any of the trustees of the institution?—I did present it to some of them. If I presented it to the president, I very cautiously abstained from ever noticing the author by putting “the author’s compliments,” or any thing that would lead him to know I was the author, that is to say officially.

Do not you think when you presented as marks of esteem several copies of this work to persons at Maynooth, that every person must have understood that you were the author of

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it?—I think I said before that it was generally understood, at the time I wrote the letter to Mr. Canning, to be mine—it was a matter of notoriety—but there was not that judicial knowledge of it that the statute required—it was as well ascertained nearly as if I had put my name to it. At that time, I held my situation in the college very loosely, I was determined to leave it—the process of my appointment to the situation I have the honour of now filling was in a state of forwardness, and I had not the least doubt of my appointment to the episcopacy; I had less restraint upon me than I would have had if I had remained in the college connected with the body—not that I would have written differently from what I did, but a person who is connected with an establishment must always have a delicacy on that account, which may control him, if not in the expression of his sentiments, at least in identifying them with a body, with which they ought not to be identified.

Were you teaching at the time?—Yes, but I think I never discussed the topic of tithes in the class. I would discuss as a writer topics that I should not introduce in the class.

Had not the letters of Hierophilos been in the course of appearing for two or three years in the newspapers prior to the appearance of the letter to Mr. Canning?—They were in the course of appearing from the year 1820.

Then through the course of four years at least the letters of Hierophilos had been before the public?—Yes.

At the time you published the letter to Mr. Canning are we to understand that you had been actually recommended for the appointment of bishop?—I had been recommended I dare say two years before. I had been recommended to Rome three or four years before my appointment. When I was understood to be the author of Hierophilos, I would not have been recommended if there was any thing in those letters that was thought of an improper tendency.

Will you endeavour to recollect whether the president ever intimated to you in any way that he either approved or disapproved of the letters of Hierophilos circulating at Maynooth?—I do not think he ever did. I never entered into conversation with him about it.

Was there any manner in which he could have suggested to you his disapprobation?—He would have thought it very probably officious, because he might have apprehended that I would have respectfully told him—I have not put my name to those writings, and you are not responsible. I was myself a member of the council which was to interpret the application of the statute to the particular case, and I must confess that though I should be the first to punish a person who would write either seditious or irreligious productions, yet if there was a person who was rumoured to be the author of letters that I looked upon merely as a defence against frequent and wanton assaults on the Catholic religion, I would not have cited such a person merely because he might have violated the statute by writing without the president's permission, and I conceive that others might have a similar feeling.

You have said that you presented a copy to the president, and a few to the professors, and some to the trustees; can you recollect whether you presented any to the students?—If all the letters are meant, the following is my answer: Of Mr. Canning's letter I do not recollect to have presented a copy to any student. Of the letters to the English people I presented a copy to one; and of other smaller editions of them, not containing however Mr. Canning's or those to the English people, I may have given copies to one or two others. I was the more delicate in circulating copies on account of being thought the author of them; in short their circulation required no effort of mine.

In addition to those copies that were introduced into Maynooth as presentation copies, there were some that were sold; can you form any estimate as to what number were sold?—I cannot answer as to the number; that is a question which probably the bookseller can answer.

Did not you give us to understand that the bookseller was directed to send some to the college for sale?—I do not think I contradict that now; I do not think however that I went so far as to say that he was directed; there might be a sort of understanding that he might sell some of them at Maynooth, because other productions of a similar nature were sold there. It will not be thought strange that Hierophilos should have been circulated at Maynooth, when the work to which Hierophilos was a reply was also circulated at Maynooth, the pamphlet of Declan, who was at that time as well known to be a fellow of Trinity college as the author of Hierophilos was known to be the professor of dogmatic theology in the college of Maynooth; and after mentioning that this work was bought up by the students without any thing like censure on the part of the superiors, and circulated in the college, it will not be deemed surprising that Hierophilos might have been bought up as an antidote, and naturally with greater avidity.

In point of fact was Declan circulated in the college by the consent of the president and the professors?—Just by the same sort of connivance: it was not prohibited.

Do you mean to state that if a person had come to the door of Maynooth college with a quantity of copies of Declan's letters, which were contained in the catalogue sent in to the professors, that that work would not have been struck out of the catalogue, but would have been allowed to be sold to the students?—I do not know that it would have been struck out.

Did you ever in fact know that that book was included in any list of books sent up by any itinerant seller of books, and not struck out by the president or the professors?—I do not know.

Can you state to the Commissioners whether, according to your belief, Declan was freely circulated and publicly sold at the college as well as Hierophilos?—It was freely circulated and

and bought by the students, not I am sure to the same extent, or with the same desire as Hierophilos.

Do you believe from your knowledge of the habits of the college, that if any student had been caught with that book in his possession, he would not have been subjected to censure for it?—I do not think he would.

Have not all the students of the class of divinity free access to the library?—They have.

Are there not in the library modern works of controversy against the Roman catholic church as well as works in favour of it?—There are, and they are read by the students.

Would not Declan's work have fallen under one of the descriptions in the paragraph about to be read: "Si quis libros in academiam scriptave comportaverit, ad religionem Catholicam Romanam maledictis violandam pertinentia, moresve labefactandos, seditioesve concitandas: etiamque si quis iis libris, quibus omni domo a præside vel decano interdictum sit, nihilominus utatur."?—Whether it would come under that statute I should be able to decide, if the matter was proposed to me in council. I do not know what opinion I should form upon it, but I believe at present that it was not considered to have come under that statute because Declan was circulated in the college.

You have read Declan, and are aware of the nature of the work; do you not consider Declan's book as one "ad religionem Catholicam Romanam maledictis violandam pertinentia"?—Certainly it is, but it is often hard to draw the line between such books and others of a merely polemical character.

Is it not the understanding of the college that works that may be considered of an argumentative nature against the Roman Catholic church, if written in fair and good language, may be freely circulated?—Certainly.

Is or is not this statute of the college considered as directed against publications of a scurrilous and immoral nature?—Against publications of an immoral and scurrilous tendency. With regard to the last question, I may state that the works of Paley and many other Protestant writers, which are certainly opposed to the Catholic church, have been bought and sold at public auctions in the college without censure.

Can you state whether Grier's answer to Milner's End of Religious Controversy was or not sold in the college?—I cannot say, but I think there would have been no objection to it.

Is it in the library to which the senior scholars have access?—I cannot say, but I believe it is. As some passages in the letter of Hierophilos may be better understood by considering the character of the work to which some parts of that letter are a reply, I will beg, with the permission of the Commissioners, to read a few passages from it. I will first read a passage which is contained in page 49 of the second edition which was published in 1824. "On the other hand, my Lord, many weighty purposes have been answered, by having the mass of our population, a population proverbially imaginative and impetuous, kept apart from the turbulent and disaffected spirits of the other portions of the empire. This important end, an end which could not have been attained by merely human foresight, has been the care of an over-ruling Providence; and its instrument, an exclusive and unsociable creed. That creed has secured the same equilibrium, the same sustaining antagonism between the great divisions of our people, which sages study to preserve between the estates of the realm, or the principal members of the European community. The result of this economy has frequently appeared—in 1641, in 1745, in 1798, and again within the last few years. It is in vain that some of our demagogues have made overtures of fraternal union with the radicals of England; that others publish softening vindications of their theological system; that they expatiate on their liberality, nay even on their liberalism. Spite of all their efforts, their religion is a repellent, and no coalition can ever be made. Thus, my Lord, if popery be continued here, it is not for its own sake, as I. K. L. has told you, but for the sake of Britain. Providence has placed a talisman in the hands of British statesmen; and the genius of popery, the slave of the talisman, is compelled to labour for the safety of British Protestants. And when the slave shall have done his work, and Britain shall no longer require his services, the talisman may be broken; the scales will drop away from the eyes of our people, false miracles and false prophecies will be remembered no more, or remembered only to be classed with the superstitions of the Druids." Now I beg to remark, that the impression made upon my mind from this passage was, that the author seemed to look upon the Protestant religion as being fostered by Providence itself in perpetuating the slavery of the Irish people; that it was a principle, a repellent principle, established by Providence itself to keep the different orders of this great empire in a state of hostility with each other; that so far from looking on the Protestant religion as a medium of conciliation or coalition between the different classes, he looks upon it as a providential instrument producing rebellion in 1641, in 1745, and in 1798, and that the obvious meaning of the passage seems to me to be, that however anxious the Catholics are for coalition with England, the genius of their religion is a repellent. He compares our religion to a talisman, which is as a slave to Britain, and when that slave shall have done his work, the talisman may be broken, and false miracles shall cease; and in a word, as the climax of his abuse, he classes the Catholic religion with the superstition of the Druids. I will now beg to read another passage from page 80 of the work of Declan, which will enable the Commissioners to understand other passages of my reply. "But thus far is certain, that the Irish peasantry are in, what ethical writers have called, a state of nature; that they are a law to themselves, and that they follow this law to the utter exclusion of all instituted jurisprudence. To give their last drink of milk to a stranger at midday, and at midnight to burn him in his bed, if he came to take the farm upon which they resided, are with them acts of the same nature, proceeding from the same

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"code of principles, and regarded in the same light by the judgment of their consciences. "In a similar manner, in spite of all that sovereigns or senates may decree, they are persuaded that they have a right to the land, and their clergy to the tithe; and when opportunity offers, they will act upon the persuasion." In my apprehension, that passage gives such a picture of the Catholic peasantry as to involve, in a great measure, in the same censure, the clergy by whom they are instructed.

We do not observe that either in the titlepage of your Letter to Mr. Canning, or in any passage in the book, except in two passages in pages 45 and 60, is there any allusion at all to the work of Declan?—It is enough if his name were mentioned but once. It is partly an answer to Declan's book, though the general topic is emancipation.

With reference to one of the last questions put to you on a preceding day, is there any thing you would wish to add?—With regard to what I mentioned about an indifference with respect to formularies of faith and creeds, I beg leave to cite the following passages from "Paley's Moral and Political Philosophy," from an edition printed at London in 1817, chap. 22, page 137.

"Subscription to articles of religion, though no more than a declaration of the subscriber's assent, may properly enough be considered in connection with the subject of oaths, because it is governed by the same rule of interpretation, which rule is the *animus imponentis*. The inquiry, therefore, concerning subscription will be, *quis imposuit, et quo animo?* The bishop who receives the subscription is not the imposer, any more than the crier of a court, who administers the oaths to the jury and witnesses, is the person that imposes it; nor, consequently, is the private opinion or interpretation of the bishop of any signification to the subscriber one way or other. The compilers of the thirty-nine articles are not to be considered as the imposers of subscription, any more than the framer or drawer up of a law is the person that enacts it. The legislature of the 13th Elizabeth is the imposer, whose intention the subscriber is bound to satisfy. They who contend that nothing less can justify subscription to the thirty-nine articles, than the actual belief of each and every separate proposition contained in them, must suppose that the legislature expected the consent of ten thousand men, and that, in perpetual succession, not to one controverted proposition, but to many hundreds. It is difficult to conceive how this could be expected by any who observed the incurable diversity of human opinion upon all subjects short of demonstration. If the authors of the law did not intend this, what did they intend? They intended to exclude from offices in the church, 1. All abettors of popery; 2. Anabaptists, who were at that time a powerful party on the Continent; 3. The Puritans, who were hostile to the Episcopal constitution; and in general the members of such leading sects, or foreign establishments, as threatened to overthrow our own. Whoever finds himself comprehended within those descriptions ought not to subscribe. During the present state of ecclesiastical patronage, in which private individuals are permitted to impose teachers upon parishes, with which they are often little or not at all connected, some limitation of the patron's choice may be necessary, to prevent unedifying contentions between neighbouring teachers, or between the teachers and their respective congregations. But this danger, if it exist, may be provided against with equal effect, by converting the articles of faith into articles of peace."

Now, I wish to read another passage from the same work, which has reference to this subject, which is contained in the chapter on religious establishments and toleration:—

"If it be deemed expedient to establish a national religion; that is to say, one sect in preference to all others; some test by which the teachers of that sect may be distinguished from the teachers of different sects, appears to be an indispensable consequence. The existence of such an establishment supposes it; the very notion of a national religion includes that of a test."

"But this necessity, which is real, hath, according to the fashion of human affairs, furnished to almost every church a pretence for extending, multiplying, and continuing such tests beyond what the occasion justified. For though some purposes of order and tranquillity may be answered by the establishment of creeds and confessions, yet they are all at times attended with serious inconveniences. They check inquiry, they violate liberty, they ensnare the consciences of the clergy, by holding out temptations to prevarication; however they may express the persuasion, or be accommodated to the controversies, or to the fears of the age in which they are composed, in process of time, and by reason of the changes which are wont to take place in the judgment of mankind upon religious subjects, they come at length to contradict the actual opinions of the church, whose doctrines they profess to contain, and they often perpetuate the proscription of sects and tenets from which any danger has long ceased to be apprehended."

"It may not follow from these objections that tests and subscriptions ought to be abolished; but it follows, that they ought to be made as simple and easy as possible, that they should be adapted from time to time to the varying sentiments and circumstances of the church in which they are received, and that they should at no time advance one step further than some subsisting necessity requires."

I think, after that, I am borne out in saying that if Paley's opinion was adopted, the cumbrous creed of the thirty-nine articles would be reduced to more than apostolical simplicity. With respect to the point that there is very great indifference to what may be considered the fundamental articles of Christianity among the dignitaries of the church, I beg to state, as a proof of my assertion, that Dr. Clayton, bishop of Clogher, in the

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preface of his Essay on Spirit, remarks on the articles, that scarcely any two thinking men ever agreed upon one point of them.

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We beg now to revert to the question with which this day's examination commenced, and to ask, as we did at first, whether it is your opinion that the tendency of the established religion is to lead "to that indifference about truth and error, which extinguishes those moral obligations, that mitigate the sway of the Government, and ennoble the obedience of the subject?"—Any religion where subscription to creeds is considered merely as a subscription to articles of peace, rather than articles of religion, has a tendency to relax those moral obligations which depend upon strictness of belief.

In pages 40 and 41 we observe you have occasion to speak of the Archbishop of Dublin and the Archbishop of Tuam, and that you denominate the first, Dr. Magee, and the second Dr. Trench, without giving to either of them the title of archbishop of their respective sees—will you state whether you consider them as *de jure* bishops of those sees?—I consider them Protestant bishops of those sees.

As bishops *de facto* or bishops *de jure*?—I consider them *de facto*, Protestant bishops of those sees, and *de jure* as far as the laws of the country have given them a title.

Was there any particular reason why you did not in that pamphlet give them the title which the laws of the country give them?—The title I would always give them would be that of Protestant bishop, or bishop of the church as by law established; I think I then satisfy the laws of the country.

Have you in any other part of your work given them the title which the law gives to them?—I have, in the preface to the third edition of the Letters of Hierophilos, where I have said, "And if the issue be found such as to excite the regret of the friends of the established religion, let them only recollect," (and I have not here qualified it with the epithet, which I certainly would in future) "that the Archbishop of Dublin has flung down his gauntlet, and therefore cheerfully courted the danger of discomfiture;" at the same time, I beg leave to remark, that the reason I annex the word Protestant as an epithet, is lest I should exclude the Catholic Archbishop of Dublin, whom I consider as the legitimate heir of the apostles.

When you mentioned Dr. Magee and Dr. Trench, had you any design at the time in omitting their legal titles?—I do not think I had; because we very frequently speak of the Catholic Archbishop of Dublin, simply as Dr. Murray; I will cheerfully give them any title which the laws give them.

Is there, upon the part of the Catholic bishops, any unwillingness to recognise the bishops of the established church, as established by law?—Certainly not, considering the title as a legal title derived from the law.

But you will observe that the title given to the prelate by law is not that of Protestant bishop but that of bishop?—I must confess that I do not look upon any of them as the Catholic bishop of the see. There is a Catholic bishop in each of the sees. I use the term Protestant as a distinctive epithet, to distinguish them from the Catholic bishops.

The title which the law gives to Dr. Magee being that of Archbishop of Dublin, do you consider him entitled to that appellation without coupling with it the adjunct of either Protestant archbishop, or Catholic archbishop?—If the title of Archbishop of Dublin means merely that he is considered as the bishop of the church established by law, I have no objection to take it in that sense. But if it would be understood that by calling him Archbishop of Dublin, I am to recognise him as the Catholic successor of the apostles, I shall refuse him that title.

Or as Archbishop of Dublin, exclusive of any other?—I shall not acknowledge him as Archbishop of Dublin, exclusive of the Catholic Archbishop of Dublin.

Do you recognise him to be that Archbishop of Dublin, who has a right to exercise all that species of power called ecclesiastical, which is conferred by law?—Yes.

And to enjoy all the revenues and jurisdiction which are derived from the authority of the state?—Yes, and temporalities; but I do not consider him that Archbishop of Dublin who inherits the ancient apostolical doctrine of the Catholic church.

Do you consider him as of right possessing any spiritual authority whatever?—All that spiritual authority which he can derive from the laws; in short, I give him all those privileges which the law gives him.

Do you conceive that the law of the land is competent to confer spiritual authority on him?—No; I do not think the law of the land is competent to confer spiritual authority; it is not the source of spiritual authority.

Do you think that he has any spiritual authority, even over Protestants in the established church?—Whether that be spiritual authority or not, I know not; they may consider it spiritual authority; I will not quarrel about whatever authority is exercised over Protestants, but I distinctly state that I do not consider that the temporal law can confer spiritual authority. It is no wonder that I should doubt whether they can exercise any spiritual authority, since I have doubts about its source. Valid ordination is the ordinary channel through which spiritual power is transmitted, and as I entertain serious and well-grounded doubts about the one, I entertain similar ones regarding the other.

We observe that in the original letters of Hierophilos to the English people, you apply to the Archbishop of Dublin the title to which he is entitled by law; but we observe, that in the letter to Mr. Canning, at pages 40 and 41, you do not attribute that title either to him or to the Archbishop of Tuam, but you call their Graces simply Dr. Magee and

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Dr. Trench; had you any particular reason in your mind, or motive for withholding their legal titles when you were writing those pages?—The Commissioners will see that I have not withheld the title, by a reference to other passages immediately following those referred to in the question:—“While Dr. Magee denounced from his cathedral the religion of Catholics, without condescending to assign a particle of argument for the sentence of proscription, the profound corporation of Dublin pronounced his Grace to be an oracle of theological wisdom. After the grave decision of so competent an authority, it would have been impiety to dispute his Grace’s pretensions.”—In using the term “his Grace,” I recognise him as the Protestant Archbishop of Dublin.

In those two places where “his Grace” occurs in the passage just quoted, was not the expression used in a tone approaching to contumely or ridicule?—With regard to contumely or ridicule, there is a tone of irony through the letters of Hierophilos which I do not disclaim, and in which I shall be borne out by reference to high authorities; but I must say that the irony is here directed to the corporation. In point of fact, I have given to the Protestant Archbishop of Dublin, and to the bishops of the church established by law, the titles which the law requires; this is evident from a reference to that passage, and also to other passages in the work.

In the letter addressed by you to his Grace, in answer to his charge, do not you address him directly as the Archbishop of Dublin?—I do. In pages 40 and 41 there is this passage: “Dublin, however, was not the only stage on which the Protestant ecclesiastics stimulated the expiring power of their followers. Doctor Trench, whose exertions in relieving the poor of the extensive diocese of Tuam are gratefully remembered, evinced, in the course of last summer, a more than ordinary zeal for the Protestant establishment. It is with reluctance that I associate Doctor Trench with the other individuals who have endeavoured to ferment their flocks with the leaven of religious bigotry. Had his Grace refrained from those invectives against his Catholic brethren and their religion which he discharged from the pulpit, he might have descended to the grave with the character of a meek and pacific prelate.” The whole of that passage I wrote from the fulness of my soul. I beg leave to refer to another passage with respect to the feeling of the people towards such a man: “On that occasion the solicitude of the bishop was unremitting.” That shows that I had no design but to speak the language of law and the language of respect for an individual filling his exalted station. “On that occasion the solicitude of the bishop was unremitting in applying the relief which had been obtained from Government and the English people to the wants of the distressed peasantry. This kindness was not lost upon the people; and the day on which his Grace witnessed his harvest cut down by the gratuitous labour of the neighbouring peasantry, proved that they are not the insensible wretches they are represented to be by the violent and venal defamers of their creed. Such acts demonstrate that they possess a generous susceptibility of kindness from whatever quarter it proceeds; nor do they confine to the professors of their own faith the retribution of their gratitude.” I think it quite necessary to refer to this passage, as it will be a refutation of the pamphlet to which I replied, and which represented the peasantry of Ireland as a people who were a law to themselves, and whose acts of violence and acts of benevolence proceeded from the same principles. I beg to observe too, that in the course of two pages the word “his Grace” is found applied to those two prelates five or six times. At the same time that I do not consider them as the heirs of the apostolical doctrine, I shall never withhold from any individual the titles which the law gives him, though I do not look upon the municipal law as the supreme standard of fixing one’s belief. Were the law to guide our creed we should adopt the doctrine of Hobbes, who teaches that religion may be modified according to the caprices of human governments. With regard to the preceding topic of discussion, the following passage from St. Augustine may be illustrative of that respect which the author of the letters is disposed to pay to every person according to his station in society; it is contained in page 19 of the Letters to the English People: “They still continue to be the preachers of that doctrine, whose salutary influence on the peace and happiness of society is conveyed in the feeling apostrophe of Saint Augustine to the Catholic church: ‘By you the young, the adult, and the old are taught the respective duties of their age and condition. By you the wife is connected with the husband in the bond of affection, chastened by virtue, and subjected to his person by a control mitigated by religion. Through you the father and the child exercise the reciprocal relations of filial obedience, exalted into piety, and paternal authority softened into love. Through you the ties of kindred and of blood are more closely knitted together by the hallowed influence of charity. Through you the servant forgets the hardships of his condition, and converts into a willing duty the servitude which necessity first imposed. Through you the master relaxes his dominion, while he is taught to conciliate by kindness those whom nature has subjected to his control. It is you that connect citizens in the bonds of concord, spreading the affections of consanguinity over the different families of the human race by the recollection of a common origin. Thou teachest kings to watch over the welfare of the people, and the people to bow to the majesty of kings. And through all the gradations in society, it is thou that teachest who are the objects of fear, of affection, of respect, of punishment, of consolation, of reproof and of correction; impressing on our minds that while these must be apportioned to different individuals, ALL are to be the objects of our charity, and NONE of our resentment.’” I do not think there is a finer passage in any writer.

In page 28 of the Letter to Mr. Canning we find the following passage: “In speaking of the Protestant establishment it may be considered in the relation of a religious or political system.”

“system. If we view it merely under the former complexion, there is no Christian who will think it deserving of his reverence, only in the same proportion as it reflects the revealed doctrines of Christianity. Under this point of view, its conformity with the doctrines of Christ becomes a subject of fair investigation; and should it appear that the doctrine of the establishment has departed widely from that which Christ has revealed, such a religion could not be deemed essential to society, unless we were to suppose that error is more favourable than truth to the happiness of mankind; or, to adopt the paradox of Hobbes, as dangerous in its consequence as it is absurd in its principle, that truth and error entirely depend upon the caprice of legislators, and that the will of the Government is the sole standard of our faith, and the sole measure of our duties.

“If, on the other hand, we view it as a political establishment, endowed with temporalities, deriving its origin entirely from the legislature, and thus proving by the admission that it can be dissolved by the authority by which it was created, then we are relieved from the embarrassment that is produced by confounding it with its religious pretensions. We may bring to the subject a mind unawed by the reverence which a belief of the true religion imposes, and judge of the utility or inutility of the Protestant establishment by an impartial view of the benefits which it confers, or the evils of which it is productive.

“Or, in fine, if we should consider the Protestant establishment as a religious and political system, united by the legislature, the question will resolve itself into the views already exhibited, since no state can derive support from religion but because it is supposed to be true; nor is it easily conceived that any religion of mere state creation can lend to that state by which it was created any other authority than that which it has received from the state to which it owes its creation.” Is the bearing of that whole passage that the present church establishment might well be dispensed with?—If it seemed wise to the legislature, to which it owed its birth. I beg to state that an answer to that question may be collected from a reference to two other passages; in page 59 there is the following passage: “While I thus combat the weakness of those arguments on which the advocates of the establishment would fain rest it, let me not be numbered among those rash theorists who, without regard to the urgency of the circumstances, would instantly subvert a long established system. With such theorists I have no concern, conscious that their immature conceptions would be often more dangerous in their execution than inveterate abuses. Instead of advancing any thing disrespectful to the Government or legislature of the country, my design has been to expose the presumption of those who would fain place any portion of society beyond the reach of legislative interference. In the enactments which the wisdom of Parliament will pass the Catholics will acquiesce, nor shall they refuse, while the state requires it, to contribute to the support of its public functionaries.” I fancy that a person who has written that, has no wish to subvert by violence the established church of the country; but if the King, Lords and Commons, in their wisdom, thought any modification necessary, we would acquiesce in such laws, because they are the supreme source of legislation.

The question did not mean to attribute any intention of subverting the established church by violence, but the object of it was to know whether it was the meaning of the whole passage that it was better that the church should be dispensed with?—If the King, Lords and Commons thought it better that it should be dispensed with, we should acquiesce in the wisdom and justice of their resolves. The church establishment of course I look upon as a work of human contrivance.

Was it not meant to suggest by the passage, that it would be wise in the legislature to take that course?—I do not think myself of sufficient importance to imagine that the legislature would adopt such a suggestion from me; but there is no doubt in the world, if the legislature adopted such a course, but we should consider it a very wise one, from the respect we have for the legislature.

Is it not the import of the passage that the continuance of the Protestant establishment in Ireland is inconsistent with the good of the country and the improvement of the people, and that it ought, as a corporation which has not answered its end, to be put an end to?—Without reference to Parliamentary enactments, I do not consider the church establishment in this country as an institution propitious to its welfare. But as I am bound to obey the laws, I shall acquiesce in the enactments of the legislature. If there were no laws to bind me, I should feel no respect for the establishment; but as it is upheld by the legislature of the country, I respect those enactments by which it is upheld.

In page 54 we find the following passage: “Whatever may be the natural tendency of the Protestant religion to a latitude of belief, ultimately fatal to the best interests of society, while those great principles on which it reposes are respected, its stability is upheld, and those by whom they are inculcated confer a political benefit. Hence the Protestant clergy have in England a natural and constitutional right to the tithes, since they are the real as well as the constitutional ministers of religious instruction. Here the case is different; the instruction of which the people stand in need is imparted by the Catholic clergy. With Protestant ministers they hold no communion; and hence, as no spiritual benefit is conferred on one hand, there is no obligation of paying tithes on the other, save what the civil law imposes. Since, then, there is no natural claim to tithes arising from the interchange of reciprocal duties and relations, beyond what the law has established, it follows that the law can annul an obligation which is founded on no higher principle.” Did you mean to suggest that the Protestant clergy in England have a sort of right to the tithes, which they do not possess in Ireland?—I think the passage is so clear that it scarcely wants interpretation. I think that in both countries they have a right, and that in England they have a higher right; they have in Ireland a right which arises from the enactments of the legislature, and

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I recognise no other, because, as is mentioned here, they confer no benefit in my mind on the great body of the people, and therefore, independently of the municipal law, there would be no natural obligation. In England they are the instructors of the people, and therefore I look upon them as having a natural as well as a legal right. In both countries they have a legal right. I dare say if to-morrow an Act of Parliament was passed depriving the ministers in the Protestant church of any right to tithes, it would not be considered by the warmest advocates of the establishment that they had any natural claim to them from Catholics. Such is my meaning. At the same time that I should not consider that the ministers of the Protestant church have any Divine right to tithes, I also consider the ministers of the Catholic church equally destitute of any similar claim; for nothing is further from me than to insinuate, either by word or writing, a right of resumption of the tithes on the part of the Catholic clergy, although they should be forfeited by the others; and the reason is, because tithes, as tithes, are not of Divine precept; the only thing that is of Divine precept is the necessity of paying the clergy.

In page 54 we observe this passage: "It is therefore an useless waste of time to prove that parsons have a legal title to their tithes; it is a position that is not controverted; but it is contended that they have only a legal claim. Little, therefore, will be effected by the advocates of the system, unless they demonstrate that these rights lie deeper than mere legal enactments, and that they cannot be overturned without digging up some of those foundations which legislators themselves are taught to revere, and on which all the superstructure of civil law is erected. But instead of finding a claim to tithes connected with those sacred principles, such a claim is at variance with them all. The Protestant clergy of Ireland may insist that tithes are a portion of their rights; but these are rights, to use the language of Mr. Burke, which are the most odious of all wrongs, and which, as soon as they degenerated into wrongs, the legislature may abolish. Whether the legal rights of the Irish Protestant clergy are among those wrongs, the wisdom of Parliament will eventually decide; for certain it is that they are held by virtue of no other authority." Is it not intended to state there, and very strongly, that the sooner tithes are got rid of the better?—If the Parliament wishes to do so, I have no objection; it is not meant to stimulate the Parliament to such a measure.

Is it meant to state that tithes "are the most odious of all wrongs?"—I beg to observe that in that passage there is a typographical error; as, instead of the words "but *these* are rights," it should be "but *there* are rights which are the most odious of all wrongs." If the legislature thinks that those rights may be numbered amongst them, who is it that will controvert the wisdom of Parliament? I do not think that a person can be accused of writing any thing disrespectfully to the Government; who seriously, and in almost every page, appeals to the wisdom of Parliament.

In page 55 there is the following passage: "But the establishment has now become conscious of its strength; and though in its infancy it acknowledged the competence of the power that erected, and the omnipotence of the hand that enriched it, it assumes a haughty tone and defies annihilation. The establishment of the church of England is a work of human contrivance, growing with the progress of mind, and gradually partaking of all the improvements of the times. Its artificers ought therefore to practise a lesson of respectful moderation, lest by aspiring to an independence of the power to which it owed its origin, they should give a proof of their folly, instead of an argument of their wisdom; and by despising, in an evil hour, the omnipotence of Parliament, they should provoke its vengeance to suspend their daring undertaking, and scatter the workmen in confusion over the earth." Will you explain what is meant by the phrase "scattering the workmen in confusion over the earth?"—It is an allusion to a passage in scripture.

To the tower of Babel?—Yes.

Who are the workmen intended here?—I consider that the meaning of the entire passage will be illustrated by a reference to the works of Paley, which I have already cited. He seemed to think that formularies of faith were to be adapted to the growing improvement of the times. But in making use of an allusion, I do not think an author was ever yet called upon to explain every single word of any figure or allusion; it is enough if it have a natural though general application.

The question is, whether it is not the plain import of the whole passage that the time is to come when the church of England is to be scattered over the face of the earth as the workmen of the tower of Babel were?—The omnipotence of Parliament may do it. I would not have it imagined that I mean any thing that is disrespectful or profane in using the term. I allude to an expression of Blackstone, in which he characterizes the Parliament as omnipotent; and I mean, that as the existence of the church establishment is owing completely to the power of Parliament, that very same Parliament, if it seems wise to it, may achieve its annihilation.

There is no question as to the power; the only question is, whether that passage does not express an anticipation that the power will be exercised?—Undoubtedly. I do not look upon the church establishment as an eternal institution; I think it is like all human institutions, subject to the vicissitudes of time and decay; but that is quite different from the anticipation of violence.

But you do look upon the church of Rome as an eternal institution?—As coeval with time.

And to continue as long as time shall exist?—And to continue as long as time shall exist; and I distinctly state so; it is that church of which Christ said "that the gates of hell shall not prevail against it;" and I think that in the uninterrupted continuance of that church

church to the present time, we may behold in some measure the fulfilment of the prophecy of the Redeemer. I beg leave to remark, that I should not think it would be disrespectful to the establishment to say that, in process of time, the very same Parliament could dissolve it, which created it two or three hundred years ago.

In page 58 we find the following passage: "And if it be to cement an union between England and Ireland, we are taught by the clearest reason that an union cannot be effected between extremes, by a medium which has not a sympathy with both. Now instead of the establishment being such a connecting medium between the countries, it is calculated to keep them asunder; and doubtless they should approach with stronger affinities by the removal of the intermediate body, with which one cannot associate. Happily, I have before removed any possible suspicion of being unfavourable to a connection between England and Ireland." Is not this passage intended to represent the church establishment as preventing, so long as it exists, an union of the two countries from being either strong or permanent?—From being stronger than it is, I dare say it is; to use what is called an *argumentum ad hominem*, I shall again refer to a passage of Declan, in page 49, where he says, "On the other hand, my Lord, many weighty purposes have been answered by having the mass of our population, a population proverbially imaginative and impetuous, kept apart from the turbulent and disaffected spirits of the other portions of the empire. This important end, an end which could not have been attained by merely human foresight, has been the care of an overruling Providence, and its instrument an exclusive and unsociable creed. That creed has secured the same equilibrium; the same sustaining antagonism between the great divisions of our people, which sages study to preserve between the states of the realm, or the principal members of the European community." From this passage it appears that if I have been wrong in my sentiments, I was only taking the very same view with a person who is generally supposed to be a distinguished Protestant minister.

If it be, as it is stated in the passage quoted from your work, the effect of the church establishment to prevent the union between England and Ireland being cemented, is not the passage intended as a strong argument for getting rid of that establishment, just in proportion as you set a value on the union?—I think that the manner in which a great number of the Protestant clergy demean themselves towards the population, by their angry zeal and their vituperative writings, interposes a great bar to a more effectual union in mind and spirit between the different classes, and that their conduct has prevented the population of this country from being so attached in affection to the English connection as they would have been. Fortunately I have obviated any objection to my letters on that ground; for I believe no writer has advocated more strongly the necessity of the union between the two countries.

In page 60 there is this sentence: "As the ministers of the established church are officers who are paid, because they are supposed to perform certain duties, to grant them annual pensions out of the exchequer would remove much discontent, and answer all the ends of distributive justice." We beg to know whether you would call the ministers of the Roman Catholic church by the appellation of officers?—No; but I speak there the sentiments of some of the first reformers. I have not the work by me now; but I dare say I should be able to show that Cranmer, and some of the first distinguished Protestants, considered themselves as functionaries or officers, who might be removed or appointed at the pleasure of the Crown. This may be the reason I call them officers.

Is it not meant by the expression to imply that they have no higher character than that of a mere officer?—No, it is not; however, it is very doubtful whether they have any higher character than mere ecclesiastical functionaries. If by character is meant the character of ordination, I have very strong and well grounded doubts about it. In another place I call them the ministers of the established church; the word officer implies nearly as much, since it comes from *officium*, and means a person who discharges a duty.

Do you state that the use of that term was not intended disrespectfully?—I do not think it was, unless it be meant disrespectful to express a doubt of the validity of the ordination of Protestant ministers.

Observe the next clause in the sentence, "because they are supposed to perform certain duties;" does not that phrase mean to imply that they do not really perform those duties?—They are supposed to perform certain duties; that is, to fulfil those duties towards the community, from the discharge of which duties the obligation of paying tithes, or any remuneration, would naturally arise. As they perform no duties to the great mass of the Catholic population, there is no natural obligation of paying tithes; I say natural, since they are still entitled to them by law. If the legislature thought wise to pay them out of the treasury, it might remove some discontent.

The question is, whether the expression used there is not meant to imply, that they do not really perform the duties they are supposed to perform?—They certainly do not perform towards the Catholic population those duties, the performance of which would naturally imply the obligation of paying tithes, or any ecclesiastical dues; at the same time I distinctly state, that while the law requires tithes to be paid to them, Catholics will acquiesce in its decisions.

Did you mean to insinuate by that passage, that the Protestant clergy do not discharge their duties towards their own flocks?—Not at all; but in some parts of the country they have scarcely any flocks, and therefore but few duties to perform. I could refer to a part of the country in which I live, where there are entire parishes in which there is scarcely any Protestant flock, and where, of course, the minister is not burdened with much duty.

In page 61 we find this passage:—"It is then unnecessary to dwell on the obvious reasons that,

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“that attach many individuals to the Establishment. While it possesses wealth and patronage to lavish on its adherents, it will not want the aid of those who may mistake the splendour of its honours for the splendour of its evidences. If the mind should hesitate between opposite motives of belief, the weight of the tithe-system may have some influence in deciding its fluctuation.” Is it meant to deny, in that passage, that there is a conscientious attachment on the part of Protestants to their religion?—It is meant that a great many of them are attached to it from motives of mere worldly interest. It is not said that none are attached to it from conviction; the passage is not susceptible of such a meaning; but it plainly states that a great many are attached to it, and are brought over to it from mercenary motives.

Is it meant that the majority of Protestants, for instance, are not conscientiously convinced of the truth of their religion?—I declare I do not think that if a person were putting a construction on my writings, and were to ask me, did they mean such and such a conclusion, which might be wrested from them, that I should be called upon to answer every such question. The passage is, “While it possesses wealth and patronage to lavish on its adherents, it will not want the aid of those who may mistake the splendour of its honours for the splendour of its evidences. If the mind should hesitate between opposite motives of belief, the weight of the tithe-system may have some influence in deciding its fluctuation. Instead of wondering then at the conduct of those who desert the religion of their birth to enlist themselves under its banners, it is a matter of surprise that greater numbers are not attracted to its service.” I think that passage is so clear that it requires scarcely any explanation.

In page 64 we find this passage:—“While therefore the benefits of the Protestant establishment are eulogised by those by whom they are exclusively possessed, we are ready to make large allowances for the exaggerations which gratitude inspires. That it should be commended by those who have been taught from their infancy to associate it with whatever is venerable in their religion, cannot excite our wonder; but that it should have subdued all the prejudices of early impressions, is a circumstance that may be viewed under different complexions.” Is the meaning of that passage, that no convert to the Protestant religion from the Roman Catholic church can be conscientious in his conformity?—I scarcely think any, or if he be conscientious, he must have a very erroneous conscience indeed. I think the greater number are swayed by motives of worldly policy and worldly interest.

In page 65 we find this passage:—“In the enormous fortunes that are amassed by those ecclesiastics,” meaning of the established church, “the reader may perceive the benefits that are derived to the humble tenantry. It has been often insinuated that the Catholic clergy look with an evil eye on the temporalities of the Protestants, and that their hostility proceeds from a hope of one day participating in the spoil. Those, perhaps, who saw themselves ejected from the temporalities which they long possessed, and which were transmitted by a title as sacred, at least, as that by which they are held by their present proprietors, might naturally enough have cast a longing eye after their possessions, and cherished some lingering hope of restoration. But that generation has long since passed away. Like the descendants of those who were stripped of their patrimonial estates, and who have long since acquiesced in the transfer of the law, the priesthood of Ireland have relinquished every claim to the possession of the church lands; they have, in retaining their doctrine, succeeded to the best and most valuable portion of the inheritance of their predecessors; nor should they ever covet the temporalities of the Establishment, lest they should share the fate of the unfortunate Giezi, and lest by succeeding to Naaman’s wealth, they should inherit Naaman’s leprosy.” We will beg you will explain what is meant by Naaman’s leprosy, as applied to the established church?—It is a passage in the 5th chapter of the 4th book of Kings; and it belongs to that class of allusions, or figures, regarding which, provided there is a general analogy, no master of the laws of language or of rhetoric will require a rigorous adaptation of every phrase. If it is happy, it will be a proof of good judgment; if not, it may betray a want of taste.

Still we apprehend there is some meaning in a figure of rhetoric. We are perfectly aware of the story of Naaman; the only question is, what is meant by Naaman’s leprosy as applicable to the established church?—The allusion has surely its appropriate meaning, which is, lest by inheriting the wealth of the established church, we should inherit its errors.

What kind of errors appear to you to flow from wealth?—Sloth and luxury; vices rather than errors. But it has religious errors too, which often follow in their train.

In page 88 we find this passage:—“Like ancient Rome, England glories in her piety, because she extends to every sectary the privilege of citizenship; and because, with the exception of the true faith, she excludes no form of error from her worship.” Do you really consider that a just character of the church of England?—I declare I do; in the language of Osee, “according to the multitude of her fruit, she hath multiplied altars;” and in the words of another prophet, “according to the number of her streets, she hath set up altars of confusion.” But as it is only a partial character which might be thought to exhibit its darkest side, it is only justice to that great nation, and my feelings towards her, to adduce another passage, which represents her portrait more fully and fairly to the reader. “Nay, when I contemplate the singular lot of that nation, poised in the happy mean between democracy and despotism; enriched with the treasures of every art, and ennobled by the conquest of every science; her chief city ‘the mart of the nations, and her traders the nobles of the earth;’ still more agitated by religious factions than the waves that are breaking

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breaking around her cliffs, I am obliged to characterize her in the language of one of the divinest of our own bards:—

“ ‘ A wand’ring bark, upon whose pathway shone

“ ‘ All stars of heav’n, except the guiding one.’ ”

[Hierophilos, page 138, London Ed.]

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In page 91 we find this passage: “ Having thus taken a patient review of the state of Ireland, and the condition of its inhabitants, I cannot dissemble my conviction that the great source of its misfortunes is the malignant character of its laws.” Will you explain the meaning of the epithet “ malignant,” as applied to the laws of this country?—I look upon those penal laws as malignant which proscribe the Catholics, and require of Protestants, as a condition to obtain office, to declare before God, that the religion of Catholics is damnable and idolatrous.

You will observe that the character that is here passed upon the laws of the country is quite general; there is nothing in the passage that appears to restrict it to the laws against the Catholics?—As the Commissioners wished to have my meaning, I chiefly referred there to those penal laws which have been passed in hatred of the Catholic religion.

Was it not meant also to include the laws which uphold the Protestant church establishment?—No, unless negatively; i. e. as far as the laws which proscribe Catholics are deemed essential to the safety of the Protestant church establishment. In that passage I chiefly regarded those laws which have persecuted the Catholic religion, and of which some of the venom still poisons the charities of life. I beg leave, in reference to that point, to read a passage regarding what I consider the influence of good or bad laws, in page 7 of the letter to Mr. Canning:—“ It is a profound remark of Montesquieu, that ‘ the customs of an enslaved people are a part of their servitude, and those of a free people a part of their liberty.’ Of the justness of this remark England is perhaps one of the happiest illustrations. Though soil and climate may have some influence in the formation of character, yet it is little, compared to laws and education, by which all the natural obstructions arising from climate have been subdued. To what are we to trace the vast difference between the inhabitants of the same country in different epochs of their history, if not to the difference of their moral and political institutions. Carthage, whose commerce once covered every sea, and whose resources enabled her to grapple with the Roman strength, now languishes under the despotic sway of the Dey of Algiers; its site almost a problem, and its inhabitants exhibiting the last symptoms of human degeneracy. Athens and Sparta still enjoy the same mild and temperate climate, which preserved their inhabitants equally free from the effeminacy of the eastern, or the ferocity of the northern nations, to which their sages ascribed their superior civilization. Yet, if we except some transient gleams of their ancient glory, which are occasionally seen to cross over the melancholy condition of Greece, in vain do you look among its inhabitants for those sublime models of the human character which were formed by the laws of Solon, and the lessons of Socrates. While those nations exemplified, in the salutary influence of their laws, whatever was elegant in the arts, or abstruse in the sciences, Britain was yet unknown or despised; yet when the corruption of the principles to which those states were indebted for their greatness gradually produced their dissolution, the vigorous seeds of jurisprudence that were first transplanted from the forests of Germany have thriven in the British soil, and spread into such majestic growth, that arts and science, and peace and freedom, securely repose under its protection.” From that passage it will appear what vast importance I attach to laws in improving or demoralizing a people; and from the concluding paragraph there, it will be seen how much I admire the British laws in general, as being productive of arts and science, and peace and freedom; and that, therefore, when I spoke of the malignant character of the laws of Ireland, I spoke of those laws which a hatred of the Catholic religion first suggested.

Do you think this a desirable sentiment to be brought before the young minds of the students at Maynooth?—I never contemplated bringing it before the minds of the students of Maynooth, more than the sentiments of Paley, or of any other writer on religion.

But surely Paley has not represented the laws of England as malignant?—No; but Dr. Johnson, another Protestant, has those strong words:—“ The Irish are in a most unnatural state, for there we see the minority prevailing over the majority. There is no instance, even in the ten persecutions, of such severity as that which has been exercised over the Catholics of Ireland.”—[See Hierophilos’ Letters to the English People, page 38.] After such an observation from him, I may look upon those laws which have proscribed the Catholic religion, which have put the same price upon the head of a priest and the head of a wolf, as of a most malignant, nay savage character; but I distinctly state that I did not introduce those topics before the students of Maynooth; it was unnecessary; the students of Maynooth cannot close their eyes on the history of their country.

At the bottom of page 68 you will see this passage: “ Thus it is evident what a clear connection exists between the emancipation of the Irish Catholics and the full attainment of those other political advantages of which we stand so much in need. At present, instead of any encouragement being held out to the working our mines, or establishing manufactures, these objects would be instantly checked, lest the trade of England should be injured. We have coal mines in abundance, and others still more valuable, but no capital to work them; or should the attempt be made, the jealousy of the merchants of the sister country would render it abortive by giving a premium for discontinuing the work;” can you now possibly retain the opinions expressed in that passage?—Probably there has

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been improvement since, but this arose from conversation with men more versed in those things than I have been; and I heard merchants and other people, in the little intercourse I had with them, express such opinions.

Has not there been abundance of proof, in the course of the last two or three years, that no sentiments, similar to those charged upon England in that paragraph, are really entertained?—I have just remarked that the letters were written previously to that period; and we are disposed to acknowledge there has been a great improvement, and a great spread of liberality since that period; in any future edition of those letters I should gladly acknowledge this improvement, and be happy to have further opportunities of expressing gratitude to England.

In page 85 we find this passage: "The Parliament is told that Ireland is in a peaceable state; let them not, however, mistake the peace of Ireland for the repose of happiness and order. It is not that state of tranquillity enjoyed under the reign of Solomon, and described by the inspired writer under the smiling image of 'each one dwelling without fear under his vine, and under his fig tree;' no, but the intervals of peace which she enjoys are the troubled and boding silence of Tacitus, which succeeds the violence of discontent after it has subsided into the sullenness of despair;" will you explain what is intended by the word "boding?"—The meaning of it is what it has in the English language; for example, in Johnson's Dictionary.

What does the silence there spoken of bode?—When those insurrections of the people are checked by military force, that unfortunately occur in spite of all the exertions of the clergy to preach peace and subordination, there is afterwards a sullen discontent which frequently is more boding of future disturbance than it is expressive of contentment.

In page 97 we find the following passage: "To illustrate more clearly the justice of our cause, let us reverse for a moment the relative condition of Catholics and Protestants; and suppose that the interests of six millions of Protestants were sacrificed to the pride and intolerance of half a million of Catholics: would not the empire ring with the loud and reiterated complaints of injustice? but no; the Protestants, instead of bending to unavailing complaint, would assert with their swords the common inheritance of freedom;" will you explain what is meant to be conveyed by the last sentence of that passage?—Nothing but what the words are obviously expressive of; there is no secondary meaning couched under the language.

Is it meant to imply that the mode of settling the question by the sword would be a proper or an improper one?—I think the answer to that question can be well collected from the general tone and tenour of the letters of Hierophilos, which inculcate allegiance in the strongest terms; and the person who could attribute such a meaning to it would mistake very much the pacific views of the writer; so far from that being the proper mode of settling the question, we should consider as rebels, violating the obligation of a law by which they are bound to the Almighty, such as would attempt to settle the question in that way; if the subsequent part of this page were read, it would be a sufficient answer to the last question: "Those who are conscious that their principles are the best stay of Government are excluded from its benefits; while those whose allegiance is only precarious and conditional, are loaded with its choicest favours. The obedience which Catholics render to the Government has its high origin in Heaven. But reflect, Sir, that they whose principle of obedience is so sublime, expect to see the Government reflecting, in the equal distribution of its laws, the wisdom and benevolence of the Divinity, from whom their obedience is derived. There are reciprocal relations that bind sovereigns and subjects to each other, and which are still subordinate to those which bind both to the Almighty; who, if he commands obedience on the one hand, commands justice, and wisdom, and benevolence on the other. Such, Sir, is the powerful influence of Christianity, which, by teaching princes their obligations to the people, has given stability to their thrones, and so mitigated the monarchies of Europe, as to form a striking contrast with Asiatic despotism; such is the doctrine which the ministers of the gospel conveyed to the ears of kings in every period of the church; such was the doctrine by which the bishop of Milan humbled the greatest prince that ever swayed the sceptre of the Roman empire into a public penitent, in the porch of the temple; and such were the lessons of clemency which Bossuet addressed to Louis XIV. amidst the very career of his conquests. In a Government deemed arbitrary, Massillon spoke to the court in language which might be deemed sufficiently bold for the meridian of England. 'C'est pour les peuples tout seuls que le trone lui meme est élevé. En un mot les princes ne sont pour ainsi dire que les hommes du peuple.' As we have not the powerful interposition of such holy and eloquent men to protect us, hence the necessity of the shield of the laws. The Protestants of this country are protected by equal laws; the Catholics of France were secure in the interposition of the church. Alas! we are deprived of the benefit of the one, without ever experiencing any thing but severity from the other. Yes, Sir, the observation of a celebrated historian, that 'seldom were the banners of the church displayed for the rights of the people,' may be justly applied to that of England; whereas, if extended to the Catholic church, it is amply refuted by the examples I have quoted. Whenever our complaints are conveyed to the Legislature, we are repulsed in no quarter with so little mercy as from the episcopal benches; and with one solitary exception, the venerable and illustrious Bishop of Norwich, those who ought to breathe the mild spirit of the gospel have been the most inexorable advocates of rigour and exclusion. As we cannot therefore turn to the church, we again implore the protection of equal laws. And in the name of that God whose image a wise Government ought to be, we solicit the restoration of our rights, in return for the strong, and steady, and uncompromising allegiance which the

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"terrors of persecution could not shake." That passage expresses my feelings and my sentiments about allegiance.

Whose allegiance is referred to in that passage as being conditional?—I might, for example, refer to the Orangemen, who often declare that they will not hold allegiance to the King but as long as he upholds their own monopoly.

In the 34th page of the letter of Hierophilos to Mr. Canning, this passage occurs, speaking of religious sects: "To share in the overflowing wealth of the country was devoutly wished for by many a needy adventurer who could not reach it by the ordinary channels of trade or commerce, or the learned professions. Hence a new and unheard of factory of Bibles was set up, to which all contributed who sought a character for sanctity; and which employed a vast number of hands in their printing and circulation. Such is the real origin of the Bible system, of which I may have occasion to speak again, affording evidence of England's wealth, but none of her piety;" will you explain what the author meant by "the Bible system?"—The system of Bible societies which have been set on foot under pretence of converting, but in our mind to pervert the Irish people.

Does the author mean that pecuniary gain was the object and motive of those who first established or promoted the establishment of those societies?—He meant it then, and it is still his conviction; there may be some honest and well minded persons, but his conviction is that the greater number of those persons, who are engaged in the Bible societies, are persons who have no other interest in view than that of promoting their own worldly purposes, or of subverting the established church.

And this is applied to those who originally promoted those societies?—I explained that there may be some well minded people who are exceptions; but that is the general character which applies to the persons engaged in those societies. With regard to Bible societies, I do not think any zealous believer in the Christian religion could look upon them with indifference. They were the very persons who first provoked the author of these writings. Before he ever addressed a line to Mr. Canning, or to any of the dignitaries of the church, he was provoked by the imposture of the Bible societies.

In page 243 of the class-book in which you lectured at Maynooth, we find these words: "Sacerdotalis potestas apud infideles non sit à Deo, sed à Diabolo." The question now put does not refer to your own private opinion; the object of it is to ask you to explain what is the sentiment that is intended to be expressed by that passage of the class-book; does it mean to assert that the sacerdotal power in heretical or Protestant churches proceeds from the devil?—It has no such possible meaning; it means the priesthood of the infidels and pagans.

In the very same page the word "infideles" is used twice in a manner that would seem necessarily to include Protestants, beyond all possibility of doubt?—No Catholic writer, however ignorant, would imagine that it means Christians of any denomination.

Then in your opinion the word "infideles" cannot include Christians of any denomination?—I am sure of it, in that sentence.

Will you examine whether it is not used twice in the same page, in such a manner that it must include all Christians not in communion with the church of Rome?—It does not mean it in any part of the page.

Observe these words: "4º Per institutionem Sacerdotii Legalis, non immutavit Deus rationem ac statum Regiæ ac supremæ potestatis, nihilque sacerdotali ordini juris attributum, ad ordinanda temporalia, sive apud fideles, sive apud infideles;" according to the construction you have put upon the word in the former sentence, it would appear that the words "fideles" and "infideles" do not mean to include the various classes of Christians there mentioned, but on the contrary, that that passage meant to assert something about Roman Catholics and Pagans, and meant to be wholly silent about Protestants, excluding them altogether from consideration?—My answer is, that in the former passage there is only a question of the word "infideles;" there was no opposition between the words "fideles" and "infideles."

In the passage last read to you, are Protestants included under one or other of the terms "fideles" or "infideles," or are they left out of consideration altogether?—My apprehension of that passage is, that the expression "fideles" and "infideles" means Christians in general and Pagans; it has no reference, by way of opposition, at all to Protestants and Catholics, but it has a general reference to the great classification of mankind into Christians and Pagans.

Then we are to understand that in the passage last read to you the term "fideles" includes Protestants?—It means Christians of all denominations.

Including Protestants?—It does not exclude them; it refers to the two great divisions of Christians and Pagans.

Could you point out any other passage in any Roman Catholic author that ever wrote, in which the term "fideles" is applied to heretics?—I think not; but it would not be necessary to illustrate my interpretation, because the very object of the writer shows in what sense it is to be taken. When he contrasts "infideles" with a few, it is clear he means Pagans; when it is contrasted with Christians, it has the same meaning; though the term "fideles" is never applied to heretics, still sound logic might teach one that they may be included in the denomination of "fideles" as contrasted with Pagans. Thus though the term "rational animal" should never be applied to a fool, still a fool would not, as contrasted with the brute species, be excluded from the general classification of "rational animals," in which all men are included.

Was the full extent of your opinions, upon the subject of the rights and the stability of the

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the established church, stated in the letters to which the Commissioners have referred in the preceding part of your examination?—It is a subject to which I gave very little attention, save what I gave expression to in those letters; as to its forming any part of my lectures, the temporal rights of the established church were not at all introduced; I might have discussed the Church of England as a part of the other portions of Christians, who are not in communion with the Roman Catholic church, and applied to them the very same general arguments; but as to discussing its temporal rights or possessions, it never formed part of my lectures in the class.

The question is, whether the letters of Hierophilos contain the whole extent of your views as to the prospect of permanence of the established church in this country?—That is a question that regards my interior sentiments; human tribunals only judge of external actions and opinions.

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The Right Rev. Dr. Mac Hale, Bishop of Maronia, was further Examined.
7th November 1826.

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Examination of
Rev. Dr. Mac Hale.
7 November 1826.

DURING the time you were at Maynooth as a professor, did you publish any other pamphlets than those two which have been named?—I did publish some other letters under other signatures. I make the declaration, not because I think myself obliged to answer concerning writings which might have been hitherto not known to be mine, but as a sincere proof of what I stated in the letters of Hierophilos, that I should never publish a line which I should not cheerfully avow.

Were they letters in the newspapers?—Letters in the newspapers; for example, in the Courier and Morning Chronicle and Dublin Evening Post—they were very few, and they were some time ago.

The question related to the time during which you were professor?—It was during that time.

Did you bring such publications under the observation of any of the students at Maynooth?—I do not think I did; I was not known to have written them.

Have you ever given or sent to any one at Maynooth, any publication of yours on the subject of the established church, or its dignitaries, other than those bearing the signature of Hierophilos?—Never—I am sure I have not given any other publications of mine, on the subject of the established church, since I never wrote any.

Did you ever give or send to any one at Maynooth any publication of yours upon those subjects, except those publications bearing the signature of Hierophilos?—I cannot say whether those few letters I alluded to did involve discussions upon the established church; the impression on my mind is that they did not.

Did you ever publish any series of letters, as a pamphlet, besides those of Hierophilos?—Never; the letters are very few indeed, probably only two or three, which appeared in the Evening Post and the Morning Chronicle, but never in the shape of a pamphlet.

Do you recollect to what they related generally?—One of them was a defence of the college of Maynooth, against the attack of the Courier, published in the Morning Chronicle.

What other papers did you send letters to?—None, save those already mentioned, viz. the Evening Post, the Morning Chronicle and the Courier; the letter in the Courier was under the name of Hierophilos—it was after the distress in Ireland—a letter of acknowledgment to the English people for their very generous contribution to the Irish in distress; besides those, I wrote another with the initial letter of Hierophilos in the usual journal, of which the object was, if the Bible societies were sincere in endeavouring to reclaim the Irish from the errors of popery, to recommend to them to furnish the peasantry first with roast beef and comfortable clothing, without which necessary preliminaries, they would labour in vain for their conversion. These letters, together with those which bear the signature of Hierophilos, and these alone, form the sum total of my published correspondence.

How many letters may you have sent to the Dublin Evening Post during the time you were in the college?—I cannot say, I think two, under different signatures from Hierophilos.

Upon what subject?—One of them contained pointed, but I thought salutary remarks on the spirit of polemical writing, which seemed to have seized many at the time.

Did you communicate or contribute to any magazine or periodical publication?—Never; the composition of a long and laborious work, which I intend soon to publish, may account for my little leisure, as well as my disinclination, to contribute to periodical publications. I think the other was an expression of just indignation at the assault made at the theatre upon his excellency the Lord Lieutenant, and it was in accordance with the tone of the others.

Is there any thing further that you wish to state to the Commissioners?—In order to be able more accurately to state my opinions to the Commissioners, I would wish to make a few observations upon some of those subjects on which I was examined with respect to the letters. I wish to state that the publication of the letters of Hierophilos was entirely my own act, and an act for which the college had no responsibility. However, in my anxiety to acquit the college of the responsibility of those letters, I should distinctly have it understood, that I did not mean any thing in the way of apology, or of retractation of those opinions,

opinions, and I think I owe it to my own character to state, that the opinions which I have given expression to, as a professor in the college of Maynooth, I should now express as a bishop of the Catholic church. With regard to our dispensations from oaths, there is one remark I should wish to make, which is, that I do think the uniform conduct of Catholics is in itself the best evidence of the respect they have for an oath, and how unwilling they are to look in any quarter for a dispensation. If they had more flexible consciences on that subject than they have, they would have attained honour from which they are excluded. My examination also turned partly on the authority of popes to depose kings, and I wish distinctly to state that on that subject, my conviction is, that the authority of kings, or whatever name the supreme civil magistrate may be called in my country, is supreme, and totally independent of any spiritual authority, so that subjects cannot be released by any power from their sworn duties of allegiance; I can therefore state that the ultra Montane opinions were not taught in the college of Maynooth. These opinions would be quite, in our conception, destructive of that allegiance which we owe to our gracious Sovereign; but at the same time that I state that the ultra Montane opinions were not taught in the college of Maynooth, I wish distinctly to declare, that we did not adopt what are generally called the opinions of the Gallican church, contained in the four propositions of 1682, which are connected with the Gallican liberties. The opinions of the ultra Montanes would seem to us to be destructive of the authority of kings, and the other opinions, if pressed to the consequences of which they seem to be susceptible, would appear also to be subversive of the due independence of the church. Between these dangerous extremes, as I think them, the ultra Montane and the Gallican doctrines, there is a very wide interval of sound theology, where the most scrupulous may rest, and where the most excursive mind can find ample scope for the exercise of its energies. It is no wonder that in the college of Maynooth, we should not have been addicted to any of those opinions that divided Catholic schools on the continent. We know very well that other theologians must have been influenced by the place of their education, and that the same motive which induced the French divines to abridge, might have induced the Italian theologians to extend the Pope's authority. There, he was a temporal sovereign as well as spiritual pontiff, and the theologians in the Italian schools might naturally enough have mixed up his temporal with his spiritual character. Here, we were quite remote from the operation of any of those causes that might have influenced the Italian or the Gallican schools, and therefore we were not bound to embrace any theological opinion, but so far as it seemed to incline towards the defined principles of theology.

Can you point out in what particular principles the Gallican church appears to you to go too far?—In saying that the opinions of the Gallican church appear to me to go too far, I refer principally to a proposition in which they say that they will defend the decree of the council of Constance, regarding the superiority of councils over popes. The discussion of the relative superiority of councils over popes, or of popes over councils, seems to me to be exceedingly inconvenient, nor does the council of Constance seem to me to be one of those cases from which a principle of ordinary operation ought to be deduced. The council of Constance was convened in very troublesome times, when the peace of the church was distracted by the contending claims of three rival pontiffs, and therefore it was necessary to restore peace to the church by an exertion of power beyond any former example; the fathers of the council of Constance resolved that they should depose those different claimants to the pontifical throne and establish another. That seems to me to be a case of exception, rather than a case of general rule or application; it may have an analogy with a case of extraordinary revolution in the state, and those who would deduce from it superiority in councils over pontiffs, would appear to reason as erroneously as those who familiarized the ears of the English people to what Burke calls the king cashiering doctrine from the case of the revolution; now the case that occurred in the council of Constance is solitary in the history of the church, and it seems to me to be the operation of that conservative principle, by which vigorous bodies always are enabled to throw off the disease by which they are oppressed, and recover their constitution. To extend the principle of that extraordinary case to ordinary occurrences in the church, seems to be a principle pregnant with danger, and the observation is justified by a reference to the council of Basil, which before the lapse of fifty years since the council of Constance, had, by an abuse of its decrees, attempted to depose the legitimate pontiff; however, in France the dangerous tendency of this decree was happily corrected by the piety of that church, and their strong attachment to the holy see: this justifies me in saying, that I would think it dangerous to embrace the Gallican liberties to their entire extent. I may further state as a fact, that in the full sense of the term, they never were taught in the college of Maynooth; nay, Dr. Delahogue himself, a native of France, showed one of those minds that are superior to prejudices of country, or of education, and content to follow the defined line of catholic doctrine, he did not obtrude particular opinions on the college. Having no motive to be attached either to one or the other opinion, we have neither taught the ultra Montane doctrine, nor the liberties of the Gallican church. I should also say, that the introduction of all the propositions of the Gallican church would seem to me to lessen the salutary influence of the Roman pontiff, which we consider necessary for the interests of religion. In those countries where his power has been extinguished, the spiritual has become in some measure the footstool of the civil authority; when I say so, I wish to be distinctly understood, that I do not mean the honours, or titles or emoluments of the ecclesiastical authority—these may be preserved with a considerable diminution of that spiritual influence, which is connected with the salvation of mankind, and which is never vigorous in promoting that lofty end, but when united with the holy see. In speaking of the established church, in my publications, the opinions I expressed were always expressed

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pressed in reference to any prospective enactments of the legislature. I conceive that all property, as well as church property, not only here, but in every kingdom is, subject to legislative interference—that the state has a supreme authority over it, and if the King, Lords, and Commons, which are the sources of legislation, were to make an arrangement with reference to the property of the established church, it would be presumption in me, or I think in any individual, to canvas the wisdom of their enactments.

Were you in the habit of inculcating those opinions, or any other opinions, with respect to the temporalities of the established church, during the time you were in the college of Maynooth, either by conversation or by lecture?—No, never. If I recollect rightly, it was the project of Mr. Pitt to dispose of the church property, and to lodge its amount in the treasury. However, as I mentioned, I expressed those opinions always with the greatest respect to the legislative authority, and as to the dignitaries of the church, we never shall refuse to acknowledge their titles, pre-eminence, civil jurisdiction, and temporalities—they are possessions and titles which we conceive the state can confer, and the state can take away; and following the counsel of St. Paul, we shall never refuse to give honour to whom honour is due, tribute to whom tribute, and fear to whom fear; but, at the same time, that we do not refuse them those titles, or desire those possessions, we do not look upon them as the heirs of the doctrine of Christ, or the legitimate successors of his apostles. With regard to the last question which was proposed, whether I was in the habit of inculcating these things in my lectures, I distinctly stated that I was not, and that answer may be useful in showing the Commissioners, and also in showing the country, that whatever opinions the students at Maynooth may entertain on this subject, they are not the result of academical education. The students of Maynooth cannot close their eyes on those legitimate struggles that are making by their Catholic countrymen to obtain constitutional freedom; these things are openly discussed: they see Catholics almost of every age and profession, they hear them express their opinions, and, consequently, whatever opinions are expressed in the country by clergymen, may be derived from other sources than their collegiate instruction. Bodies like individuals must participate in those opinions that circulate through every country; nor can it be imagined, while all the Catholics of Ireland feel and express their sentiments on emancipation, that the college of Maynooth should be like an insulated spot, over which the tide of public opinion should never roll. Wherever they are educated, the clergy of the country cannot be at all indifferent to emancipation; as long as they know the inconveniences to which they are subject from the denial of the just rights of every citizen, and the advantages which they would reap from their restoration to the constitution, they must of course be anxious to obtain all those privileges, at the same time, following a peaceful and constitutional course. In defending the supreme authority of the Pope, in spiritual matters, and the supreme and independent authority of the King in temporal matters, we conceive we are only giving a legitimate construction to the precept of Christ himself—to give to Cæsar the things that are Cæsar's, and to God the things that appertain to God.

Appendix, N° 40.

The Reverend *Thomas William Dixon*, sworn, and Examined.
25th October 1826.

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Examination of
Rev. T. W. Dixon.
25 October 1826.

YOU are now a clergyman of the established church?—I am.
Have you any cure of souls?—Not at present.
Where do you now reside?—In the county of Mayo.
When were you ordained?—It was, I think, in 1816.
By whom?—I was ordained deacon by Doctor Waldron, titular bishop of Killala, and I had priest's orders from the Roman Catholic archbishop of Tuam.
Of what part of Ireland are you a native?—Of the county of Mayo.
Have you no preferment whatever in the church?—None; I have been employed in the church at different periods; I have been for nearly five years a curate in the diocese of Killala; I have also had employment in the diocese of London as a curate.
Where were you employed in the diocese of Killala?—In the parish of Balliskerry.
As curate?—As curate.
For what length of time?—I think nearly five years; and I also, within the same period, discharged the duties of another cure in which I had been at one time priest.
What was the name of that parish?—The name of that was Ballycastle or Dunfeeny.
Are the Commissioners to understand that you discharged the duties of a Protestant clergyman in the same parish where you had formerly discharged the duties of a Roman Catholic priest?—Yes, for six months I discharged the duties of a parish as Protestant clergyman, where I before discharged the duties of a parish priest.
Did you hold a curacy in London?—I had not been regularly licensed, but the bishop of London privileged me; indeed he recommended me to the rector, to discharge the duties of the church.
In what parish?—In the parish of St. Mary, Somerset, Upper Thames-street.
For what length of time?—I believe I had been nearly a year discharging the duties of that parish.

When

When did that duty cease?—It ceased in April or May last.

Were you educated in the college of Maynooth?—I was.

From what diocese were you recommended?—From the diocese of Killala.

Who was the Roman Catholic bishop by whom you were recommended?—Doctor Bellew.

Where had you been previously educated?—I had been first educated at home for the first year, and afterwards I had been to a public school at Castlebar.

In what situation in life was your father?—He was in humble circumstances; he farmed some land.

In what way did you receive your education at home; were you a day scholar?—A person principally resided in the house with my father, who had some employment out occasionally, but he devoted the greater part of his time to my education.

In what year were you admitted into Maynooth?—In the year 1810, as nearly as I can recollect.

Into what class were you admitted?—I was admitted into the humanity class; it was then the first class of humanity.

Who was professor of that class at that time?—Mr. Lovelock.

Did you pass through the classes in the regular gradation?—I did not pass through the divinity class regularly; but I passed regularly through the humanity and logic classes.

In what class were you when you left Maynooth?—In the divinity class.

And you had been in it for two years?—It was in my second year in the divinity class that I left Maynooth.

Were you then altogether in the fifth year of your residence at Maynooth?—I had been obliged, from ill health, to absent myself part of the time: I should apprehend I was in my fourth year.

What part of your time had you necessarily been absent from ill health?—After the Christmas examinations of the first year, towards the close of the year, I was obliged to absent myself.

For what length of time?—I should suppose, as well as I recollect, about three months of the first year, and in the second year I totally withdrew. I was recommended to withdraw altogether, my health being then in a very precarious state.

Did you withdraw altogether?—I withdrew from Maynooth in the second year of my divinity course, and I have not returned afterwards.

Previously to your going into the divinity class, what theological instruction had you received?—I occasionally received catechetical instruction once a week.

Did that comprehend any thing but instruction in the catechism?—It was an historical analysis of the Old Testament; very short indeed.

Do you mean Reeve's History of the Bible?—Yes.

By whom were those catechetical lectures given?—The dean generally presided.

Who was the dean at that time?—In my time there were three who filled that office successively; Mr. Fitzpatrick was one, Rev. Mr. Crowley succeeded Mr. Fitzpatrick, and a Mr. Kenny I think succeeded Mr. Crowley.

Did the Old or the New Testament at that time form any part of your study?—Except the extracts used there, the Old or New Testament, considered as such, formed no part of the study then, or at any other period.

What extracts do you refer to?—Reeves's extracts, and afterwards extracts made by the scripture professor.

Do you mean to say that Reeves's book consists of extracts from the scripture?—It is a compilation, and I accordingly consider it as consisting of extracts chiefly; I do not know how to understand it, except that it is an arrangement of extracts from the scriptures.

Does it not contain a great deal of other matter?—Yes, observations by way of note upon the preceding arranged analysis of the Bible.

Were you in possession of a Bible at the time?—No.

Had you access to any Bible at the time?—No.

Had you access to the library during the time you were there?—In the latter years I had, from being acquainted with the librarian, as an accidental circumstance.

Were you in the habit of frequenting the library, and reading books in it?—I was occasionally.

Are the Commissioners to understand you as saying, that during the four years you were at Maynooth, you had not a copy of the scriptures in your possession as your own private property?—I had not that I can recollect, nor was it required of me that I should have such a book as a class book.

Was it not required of you, upon entering the college, that you should furnish yourself with one for your own private use?—Certainly not that I can recollect.

Was there not such a regulation generally adopted in the college?—It is certainly the first time I ever heard of it.

Do you mean that you never heard that such a regulation existed till the present moment?—That is what I mean to express.

Is it your distinct evidence, that at the time when you were in the college, it was not the habit of the young men to have each a copy of the scriptures in his own private apartment?

—Decidedly, as a general practice.

Do you mean to say that you knew of none who had it?—I was not required to have a copy of the scriptures in my possession, nor to have recourse to them; nor did I know of its being the case that many other persons had.

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Rev. T. W. Dixon.
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What was required is one thing, and the matter of fact, whether they had them or not, is another thing: the question now put to you points to what was the matter of fact?—I certainly state to the Commissioners what is the impression strongest on my mind at this lapse of time. I do not recollect that I was enjoined, on my entrance, by any regulation of the college, to possess myself of a copy of the scriptures as a class book.

How many students, under the rank of the divinity class, do you think were in the college when you were there?—I understood that the whole number was about three hundred at the time I was there. I cannot, with exact numerical precision, answer that question.

Was the majority of them under the rank of the divinity class, or in that class?—Rather a minority I should think.

Speaking of that minority, whatever the number may have been, what proportion of them do you conceive, as a matter of fact, had the scriptures in their private possession in their rooms?—I really did not know of any.

Not of one?—Not of one.

Could they have had them, as a general regulation, without your knowing it?—Certainly not; some might have had them, but I am decided that it was a voluntary affair for any person to have them; it was not required that a person should have a copy of the scriptures as a class book.

The question refers more to the matter of fact, than as to whether it was required or not?—I am not aware that it has been so; some might have had them, but I do not recollect at this lapse of time to have seen a copy of the scriptures in the possession of any of the students of the minor classes.

According to the best of your recollection, if you had possessed yourself at that time, before you went into the divinity class, of a Bible, have you any reason to think that it would have been objected to?—I have no reason to think so.

Supposing the divinity class to have contained rather more than a majority of the total number of the students, in what proportion do you suppose the individuals who composed it were supplied with copies of the scriptures?—I do not think that many of the divinity students were possessed of copies of the scriptures.

Were they not obliged to attend scripture lectures twice a week?—They were.

In what manner did they prepare themselves for those lectures if they were not furnished with copies of the scriptures?—The divinity professor compiles in the course of the week a lecture, which he commits to writing; on the assemblage of the class, he dictates those lectures for the course of half an hour, and then each of the attending students takes down this dictate in writing.

Do you mean verbatim?—Verbatim. Then when he has dictated as much as he thinks necessary, he lectures and explains the part that he has dictated; it is not regularly reading out of the scriptures, but his own observations upon certain passages. He employs a part of his time then in explanation, and another part of it in requiring from the students an account of their proficiency, to ascertain the attention they paid since the preceding or last lecture.

Do you know a book called Menochius's Commentary on the Scriptures?—I do.

Was it not required as a regulation that every student in the college should supply himself, during the first year of his course, with Menochius's Commentary?—I certainly was not aware that it was, because I am satisfied that it would be impossible for them to attend to many commentaries on the scriptures, or on any other subject, and to get through the task prescribed to them in their different classes, from the difficulty of studying the course of education in theology, it being in Latin.

The question is not as to the reasonableness of the regulation, but as to the matter of fact; do you mean to say that there was no such regulation, making it necessary for each student to have a copy of Menochius's Commentary in his possession?—No imperative regulation that I recollect.

Had the majority of that portion of the students who were under the divinity class, Menochius's Commentary in their possession?—No.

Had any and what proportion of them?—I cannot answer that question, because the cause of their possessing such books was merely accidental; they might or might not have them, it was a matter of free will. I have not known any imperative obligation upon the subject.

The question is as to the matter of fact, not as to whether it was a matter of necessity?—I have seen the book in the hands of some, but certainly they were the fewer number.

Of the students in the rank of the divinity class, can you say whether there was a majority who were in possession of Menochius's Commentary?—I conceive there was not a majority who were in possession of that Commentary.

At any period of the course in Maynooth, was it a matter that you have ever heard objected to, that a student should possess a copy of the scriptures for his own unrestrained perusal?—The Douay Testament I never heard objected to.

On any occasion did you ever hear any objection made to any other version of the Testament?—I know that there were none allowed except the authorized version, which is generally considered the Douay Testament, with the notes accompanying.

Do you mean distinctly to state that the majority of the students attending the scripture lectures did not refer to the original scriptures, in order to prepare themselves, but rested satisfied with the notes you describe?—I am perfectly satisfied it was so.

Was that the course you took yourself?—Certainly.

Was

Was it the course that those took with whom you were personally acquainted?—It was, and I studied in the same hall with the rest. We had one public hall. We were not obliged to study in our private apartments. There are public hours devoted to study, and the students all study in the public halls, and by occasionally moving through the hall, I could then have an opportunity of ascertaining what books they were generally possessed of, and resorted to at the hours of study.

While they are preparing in the public halls for the scripture lectures, what number of copies of the Bible may you have seen upon the tables?—I may have occasionally seen perhaps a few copies of the Douay Testament lying on the desks, but I have not known them to have been laid before a person for regular study; because in the dogmatical or controversial course of theology, Dr. Delahogue's book comprises the principal course; and in moral theology, they had a book called Antoine's Moral Theology, and they considered themselves perfectly well prepared, if they were enabled to answer those questions and commentaries, and observations, that were set down in that book of Dr. Delahogue's, and also in Antoine, without looking at any other extraneous matter.

You observe that the present questions have distinct relation to the scripture lectures, and to none other; the question is, when the students were in the common halls preparing themselves for answering the scripture questions, what number of copies of the scriptures you may have seen before any number of students, either the Douay version or the Latin vulgate?—Certainly; I give the same answer that I gave before, that I may have seen a few odd volumes strewed about the hall, but I have seen each person with his manuscript in his hand studiously conning it over, committing it to memory, in order to be able to please the professor, who was generally more gratified at having his own commentary repeated to him again, than any observation the student was able to make in consequence of referring to any other source of information. A few curious characters perhaps might be anxious to see how far the observations of the professor corresponded with the original text, but certainly it was only a few that I believe would have given themselves (or confining myself to the matter of fact) did absolutely give themselves the trouble of referring to the original text.

You have spoken of there being a few Douay Testaments, did you mean by that expression to negative that there was any copy of the whole Bible?—I recollect I think seeing a few copies of the whole Bible.

Where?—They were exposed for sale I think by a hawking bookseller in the hall, and some of the students bought a few copies.

When you spoke of there being a few Douay Testaments, did you mean to exclude the fact of there being copies of the Latin vulgate lying about the common hall on those occasions?—A few copies; not in any proportion to the other books, and not in the proportion of one for each student.

About how many students in the time you speak of used to prepare themselves for the scripture lectures?—I suppose more than half the number, perhaps about one hundred and sixty or thereabouts.

Can you state no general impression about how many copies of the scriptures, including the Latin vulgate and the Douay Testament, and the Bible at large, may ordinarily, upon a fair average, have been upon the tables at which the one hundred and sixty students were ordinarily sitting and preparing for their scripture lecture?—Perhaps from half a dozen to a dozen.

Were those the property of individuals?—The private property of individuals I suppose.

Were they read by those individuals, or by the students at large?—By the individual that chose to read them.

Whether it was his own book or his friend's book?—That depended upon the friend giving him permission.

Were they ordinarily handed about from one to another, or were they not?—Not handed about, but if I chose to ask for one, if the student who was possessed of such a book, and that he chose to lend it to me, I then used it.

Supposing you individually happened not to have a copy of the Bible in either language, and wished to refer to it, were there not at all times books upon the table to which you could refer, by asking the person to whom the book belonged?—It was entirely a matter of courtesy; if he chose to concede that privilege to one, he might.

Have you ever known that privilege asked by any individual in the class and refused by the person to whom the book belonged?—I cannot tax my memory with the fact.

Were you ever refused upon application to look at your friend's book?—I certainly have been refused by some who were not very kind or gracious in their manner; I have been often refused those little civilities.

Have you ever been refused permission by any of your fellow students to refer to their Testament or Bible?—It is a matter I cannot charge my mind with; I know I have been refused permission to look at books, and perhaps the scriptures among the rest.

Had you a copy of the Testament yourself while you were at the college?—Never.

What would be about the price of a copy of the Testament at that time?—I cannot say.

When you were in the divinity class, did you never think of purchasing a Testament?—No.

Were you ever discouraged in any way from possessing yourself of a Testament?—I was not; I spent no thought about it; because I thought it sufficient to answer the questions that were contained in the school-book. I never knew questions from the scriptures to be put; it was not necessary; the course of education did not comprise that mode.

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Had you ever, at any time, occasion to think that any other individual in the class at the same time with you was discouraged from possessing himself of a Testament?—No, I certainly was not aware of any.

Then you mean to say that there was neither encouragement on the one hand, nor discouragement on the other, to the students possessing themselves of Testaments?—Just so.

But you have known them brought into the public hall for sale, in the presence of the professor and others?—I saw them brought into the hall at the time of recreation.

Could they have come there without the knowledge of the professors?—The professors did not exclude people from bringing things in for sale.

Did the professors permit books to be brought indiscriminately for sale into the common hall of the college?—I have not known such an exclusion; I know the students are not allowed periodicals, such as common newspapers.

Is it usual or customary for persons to bring books for sale into the common hall of the college, without the knowledge or approbation of the superiors?—They are not allowed without some approbation. Those who come there generally come recommended with their books; without some recommendation people certainly were not allowed to come there indiscriminately with books to sell; in the one instance that I allude to of a Bible being brought there for sale, it was a copy of the Bible that had been published at Cork, I think, and the person who brought it there for sale had a recommendation.

Is not the Testament exposed publicly for sale by the bookseller to the college of Maynooth?—In his shop, I suppose, but he does not send them to Maynooth for sale.

Does not the bookseller of the college of Maynooth openly sell Testaments to any person who chooses to buy them?—I suppose so; I never bought one from the bookseller to the college of Maynooth; the only books that the students were obliged to buy are Dr. Delahogue's Treatises upon Controversial Theology, and also a small treatise that the professor of mathematics published; the students were obliged to possess themselves of these books, and I have not known them to be obliged to purchase any other books.

When you had access to the library, can you state whether there were any copies of the Bible in English or in Latin upon the shelves, to which every person who was permitted to enter the library had free access?—There were copies upon the shelves, but the students had not free access to the library.

Were those students, who had free access to the library, in any manner restrained from referring to the Bibles upon the shelves of the library?—I am not aware that they were.

Had not all the students in the divinity class free access to the library?—I am not aware that they had; the library was only open at occasional times.

When did you leave the college?—I think I left it in 1814.

Was Dr. Crotty president before you left it?—He was, and Dr. Everard was when I first entered.

What were the periods of admission to the library for the divinity class at the time you were a student?—I do not recollect that exactly.

Was there not some period on every day in the week during which they were admitted?—I am not very clear upon that subject; but I think it was only on one day in the week.

Were you in the habit of frequenting the library?—I was, very much.

Were you ever prevented from frequenting it?—I was admitted beyond the regular routine, as matter of favour, by the librarian; I used sometimes to assist him, and in consequence of this he admitted me into the library.

Was there at that time upon the shelves of the library any collection of Bibles for sale to the students?—Certainly not, that I recollect.

Had the other students, not in the divinity class, access to the library?—Occasionally, as a matter of favour, it might have been conceded by the librarian.

What was the nature of the illness you had; in what degree did it incapacitate you for your studies?—I undertook too much; I obtained premiums the first year after my admission into Maynooth, and being desirous to continue that sort of school-boy ambition, in the prosecution of that object, by too close an application to study, I became affected in my chest; I was recommended to leave the college and go home.

At what time after your leaving the college did you conform to the established church?—I think, in about three years, or nearly four.

How long were you acting as a Roman Catholic priest before you conformed?—Nearly two years.

Did the doubts as to the truth of the Roman Catholic doctrine, which must have arisen in your mind previous to your taking that step, any of them suggest themselves to you before you quitted Maynooth, or in consequence of any thing that happened at Maynooth?—I must confess that in studying the controversial theology, doubts often suggested themselves to me, but I had been always able to combat them, as I thought at the time, by the explanation given by Dr. Delahogue; for I entered the Roman Catholic church in the full persuasion that she was the mother and mistress of all churches, and that all other churches, particularly Protestant heresies, being excluded from her pale, were subjected to eternal damnation.

What amount of income did you lose by abandoning the Roman Catholic church?—About 300 l. a year.

What prospect had you of obtaining any, and what income, in lieu of it in the Protestant establishment?—None.

Had you no sort of expectation of preferment in the Protestant Church?—None whatever.

Did

Did you become entitled to any annuity, under any law, in consequence of conforming to the established church?—No.

What is the greatest amount of emolument you have ever had in the Protestant church, since you conformed to it?—£. 75 a year, sometimes 80 *l.*; when I was doing the duties in England it was more than that.

And you voluntarily gave up 300 *l.* per annum in the Roman Catholic church?—I did.

You must have had some conflict with yourself before you came to that decision?—I certainly had; for it is a very hard thing not only to sacrifice personal emolument, but to sacrifice the good-will and friendship of a person's own family and acquaintance, and to alienate one's self from one's family and one's father's house.

Did you become discountenanced by your family in consequence of taking that step?—In a great measure.

Where did you go to live immediately after you conformed?—Soon after my conformity, though I had no expectation of it at the time I conformed, I obtained a curacy.

From whom?—From the Archdeacon of Achonry, Archdeacon Verschoyle.

Were you acquainted with Archdeacon Verschoyle before you conformed?—No.

Where was that curacy situated?—Within a mile and a half of Killala.

Was it near to the scene of your former duties as parish priest?—It was within six or eight miles of the place where I commenced to officiate as Roman Catholic priest.

How came you afterwards to officiate as a Protestant clergyman in the same parish in which you had been a Roman Catholic clergyman?—While I held the curacy of Balliskerry, the rector of the parish, part of which I possessed as my parish when a priest, being deprived of the assistance of his curate, in consequence of his going to Cambridge to obtain his degree, applied to the Bishop of Killala for an assistant; the Bishop of Killala told him I could undertake the duties of that parish for some months, and that he would procure assistance for me in the discharge of my own, on those days in which I was obliged to attend his duty, as it was only alternate duty once a fortnight, and it was by these means that I performed the duties of a Protestant clergyman in the parish where I had formerly been parish priest.

Was it not particularly disagreeable to you to be posted in the same parish in which you had before that performed other duties?—It was not very pleasant; but at the same time I considered that I had committed nothing that was criminal in changing my religious opinions from motives of conviction.

Must it not occasionally have brought you into unpleasant relations with respect to those persons who had formerly known you as a Roman Catholic priest?—I generally avoided them, except those that I had some idea were liberal.

While you remained at Maynooth did you state any of those doubts which you occasionally began to entertain, to the professors or teachers?—Not at Maynooth; but while I was a priest. I had often had disputations on those subjects in the house of the bishop.

Are you married?—I am.

How long was it after you conformed that you married?—About six years; I conformed in 1818, and I was not married till 1824.

Had you it in contemplation to marry the particular person that is now your wife before you conformed?—I never saw her till long after that.

When did you first see her?—I saw her, I believe, for the first time, about six weeks before I was married to her.

Was any sentence passed against you by the authorities of the Roman Catholic church in consequence of your conduct, immediately at, or about the time of your conforming?—I recollect that the Protestant Bishop of Killala handed me a letter addressed to his care, after I became curate in his diocese, and on breaking the seal, I observed a suspension directed to me from the titular Bishop of Killala; which I immediately handed to his lordship, and explained to him that I believed the reason of transmitting it to his lordship, was that I might have been presented with this letter before I was admitted into the church, in order that they, the popish party, might insist upon my having been a suspended or a degraded character before I was admitted into the church; however, the Bishop of Killala made strict inquiry into my character before he admitted me, and I brought such respectable testimonials as would have induced him to receive me, though I had been maliciously served with this formula of suspension.

The Protestant Bishop of Killala was ready to receive you notwithstanding the suspension?—He said that he set no value upon the suspension, in consequence of his having been satisfied as to my high character.

That if he had received the suspension before you were admitted to conform, he would, notwithstanding that, have received you into the church?—He would have received me under the impression that I did not deserve to be suspended; that it was only a manœuvre or trick that was resorted to, in order that they might say that I was disgraced.

This conversation occurred of course after you had received the suspension?—Yes, and after I was received into the church.

Upon what grounds did that form of suspension issue?—As well as I can recollect, the form of the suspension was in Latin, and it was “*propter disobedientiam*,” and “*propter salutem animæ*.”

What could that refer to?—The private judgment that bishops in the Romish church consider themselves privileged to exercise without accounting for it.

Have you any idea what that expression “*disobedientia*” referred to?—I did not attend the

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the conference, and instead of attending the conference, I went to the Bishop of Killala to beg he would admit me into the church.

Was it known that you had offered yourself to the Bishop of Killala before that suspension issued?—I believe they had some surmise, for some time previous, that I would not continue in the church of Rome, because I expressed publicly my doubts of it to several of the priests for nearly a year prior to leaving the church of Rome. I had spoken of the differences between the Protestant and the Romish churches in the presence of the bishop, and he uniformly silenced me, after some disputation on the subject, by the interposition of his authority, and frequently threatened me with suspension, if I continued to speak upon such subjects; and I do believe it was fully known that I was admitted into the church before the suspension alluded to was issued.

While you were at Maynooth, did you observe that there was any doubt in the minds of any of your fellow students as to the truth of the Roman Catholic religion?—When I had been there about three years, I had intercourse with some of the more advanced students; I often heard them express what I was shocked at, what I thought was very irreligious and improper. I have heard them express doubts upon the nature of Popery, not perhaps altogether coming to a public declaration, but there are various ways of communicating our doubts.

Doubts of what nature?—Of the truth of the superiority and supremacy of the Romish church.

Did they go so far as to doubt the truth of the Christian religion?—Not that I recollect.

You did not observe any tendency to Deism?—I did not; but I heard some doubts as to the paramount authority of the Roman Catholic church.

How were those doubts in general received by those that they were communicated to; did they excite indignation or discussion?—Generally indignation; but the persons that expressed those doubts to me were acquainted with me, and thought they could rely upon my honour that I would not complain of them.

Have you heard such doubts expressed openly, for instance in the classes?—No.

Was it one person or more that expressed those doubts to you?—I heard perhaps at different times half a dozen people express their opinions in this way, some of whom left the college without taking orders.

Are you acquainted personally with any others who have been educated at Maynooth, and who have since conformed?—I am.

Will you mention their names?—There is a young man of the name of Brennan who has conformed, who studied at Maynooth in my time.

Did he ever express any doubts to you upon the subject?—I was very little acquainted with him then.

Can you name any others?—There were several, some who are still priests, who applied to me when I was in the diocese of Killala, after I became a Protestant clergyman, to try whether I could have them admitted into the Protestant church. I laid those communications before the Bishop of Killala, and he told me that there being no grand jury presentment allowable for the support of such people as formerly, and his diocese being supplied with clergymen, he had no means of making a provision for their maintenance, and that he would think it an act of cruelty, on his part, to admit those men into the Protestant church, depriving themselves of the means of support, and that he could not receive them, and recommended me very warmly to beg of them to reconsider the matter more seriously, and if they were not actually influenced by a sense of conviction, and an inward feeling of religion, not to attempt to conform to the established church with any hope of being provided for in consequence of such conformity.

Do those individuals still continue in the Roman Catholic communion?—Some of them left the country, but I have known some still to continue in it.

Can you state how many?—One left the country, and one died, two I have not made any inquiry about, but I happened to come in contact with four of them since.

Did the one who left the country leave it in the character of a clergyman?—He did.

To go upon a foreign mission?—Yes.

As a Roman Catholic priest?—As a Roman Catholic priest.

Did the gentleman who died, die as a Roman Catholic priest?—He did, I believe.

In the profession of the Roman Catholic faith?—He did: he died suddenly: he died, I believe, of apoplexy.

When you spoke to the bishop, were you persuaded that those persons were sincerely convinced that they were in a state of error in the Roman Catholic church?—I certainly was afraid that the views of some of them were of a temporal nature, because some of them were men whose characters I did not approve of myself. I mentioned to the bishop that there were some among those that made application to me, whose characters were not strictly good, and that it would be very desirable to investigate the motives of all before such people should be admitted, but there were some to whose characters there could be no objection made.

Did you attend Dr. Delahogue's lectures when you were in the college?—I did.

Are you acquainted with the contents of his tract?—I studied it then. I must confess that I could not subject myself now to an examination upon it, but I studied it then. I was obliged to study it, and I prepared myself as well for the examination as I could, but since that time, now several years, I have certainly applied my mind to various other studies.

When you were at Maynooth, were the students required to take the oath of allegiance?—Yes, I recollect they were.

Did

Did you take the oath of allegiance?—I did.

Did you consider yourself bound by that oath?—I considered myself bound by that oath certainly; but at the same time I considered that I could obtain absolution from the oath, if the interests of the church should require it.

The oath itself contains a declaration that you do not hold any such belief; did you make that declaration, believing it at the time, that is, did you make a false declaration?—I was very young at the time. I took the oath, and I was very incompetent to the exercise of judgment. There were several at quarter sessions who came to take that oath: the oath and the declaration were read, and we were required to hold the book and kiss it, and after this ordeal, to make our bow to the chairman and withdraw. I was very young at the time, and I devoted more of my time and my thoughts to my Latin and Greek than to any political consideration.

How old were you at the time?—I am now thirty-three years of age, and I entered the college in the year 1810, so that I was about seventeen years of age at that time.

Did you ever take the oath of allegiance upon any other occasion?—I took oaths on being admitted to the Protestant church.

Did you ever take the oath of allegiance as a Roman Catholic, except upon the occasion of your taking it as a student upon admission to the college?—I do not recollect that I did.

Did you consider the oath when you took it, or during the period during which you afterwards remained in the Roman Catholic church, a lawful oath?—I considered it a lawful oath under the conditions above stated.

Do you recollect having presented a petition to the House of Lords?—I do.

Do you recollect stating in that petition “that your Lordships petitioner can repose little confidence in any oath of allegiance, however qualified, sworn by Papists to a Protestant king, as they consider such an oath unlawful”?—Yes, I do.

Will you have the goodness to explain to the Commissioners how you reconcile the statement in that petition to your former answer, in which you stated, that you considered that oath lawful, being a Roman Catholic at the time?—Being directed by my superiors at Maynooth to take this oath, I considered it lawful for me to take this oath, in consequence of their order—but then I considered that they could absolve me from the obligation of that oath the next hour, if they chose to do it.

What reason had you to suppose that?—That was the general impression on my mind, and I am confident that it was an impression that prevailed generally on the minds of those who accompanied me.

Is any such principle inculcated in Doctor Delahogue’s book on Dogmatic Theology?—I do not recollect that there is.

What is the principle inculcated in that book with respect to allegiance to a Protestant sovereign?—Doctor Delahogue, as well as I recollect, endeavours to reconcile with his general condemnation of Protestants, the necessity of being faithful to them; in class he does that, but there are certainly a variety of ways of communicating hints upon such a subject, and also to save appearances under the circumstances in which he is placed: it is my private opinion, that though Doctor Delahogue sets forth that in his book, and in his class, he is of a different opinion.

What reason have you for supposing that Doctor Delahogue is of a different opinion?—Because at the time that this had been taught in class, I am fully of opinion that the generality of those, who were in the class, believed that they could be absolved from that oath of allegiance, if the church required it; and I consider that such a feeling, coming in direct opposition to the lecture publicly taught, must have arisen from the conviction that it was policy to teach such doctrines.

Have you ever heard any professor of the college of Maynooth at any time, under any circumstances, teach or express an opinion that the oath of allegiance taken to His Majesty was an unlawful oath?—I do not recollect that I have, because my intercourse with them was very limited—it was confined to the class hours; but I can state that the general impression upon the minds of the students is, that it is an oath elicited by circumstances, forced by circumstances, and that a priest, or a bishop, or the Pope can absolve them from the obligations of that oath.

You were a priest in the Roman Catholic church, and had a cure of souls?—I had.

You had charge of a parish?—I had.

Did you inculcate upon your parishioners that it would be lawful for them to break that oath?—I do not think I am bound to answer that question.—[*The witness was informed that he would be required by the Commissioners to answer the question.*]—I certainly did not inculcate such principles. I never told the people that they were at liberty to violate their oaths, but I know that they were fully of opinion, that I could absolve them from the obligations of that oath.

The question is, whether you taught your parishioners that the oath of allegiance taken to His Majesty by Roman Catholics, and which you yourself took, was an unlawful oath?—I certainly did not teach them such a thing.

Would you consider it your duty, as a Roman Catholic clergyman, to inculcate that principle?—I would consider it my duty, as a Roman Catholic clergyman, to inculcate that principle, if I got such instructions from the bishop, or the Pope, or any superior authority.

The question is, what you felt it your duty to teach your parishioners?—While I was in strict obedience, and in perfect amity with the doctrines and principles of the church of Rome, I considered the Pope’s authority superior to any temporal one, and I considered that disobedience to him was the greatest crime that I could, generally speaking, be guilty of;

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of; and I certainly considered that he could absolve me from the obligations of that oath, and that if he required that I should preach to my people that it was necessary for any given reason to violate the obligations of that oath, I should consider it my duty to obey him.

That was your sincere opinion?—That was my opinion then.

Was that your opinion when you were in the charge of a parish?—At the period of time when I was admitted to priest's orders, and at the period of my professional duty, it was.

Your opinion was, that though you had solemnly sworn allegiance to His Majesty, and though you had sworn that the Pope had no right to interfere, directly or indirectly, in matters of a civil or temporal nature—though you had sworn that it was no article of your faith that the Pope was infallible—though you solemnly declared before God, that you did not think that you could be absolved from that oath by the authority of any pope, or any bishop, or any authority of the see of Rome, although they should declare that it was null and void from the beginning—notwithstanding all that, you held the reverse of what you so expressed and swore to?—I held that the Pope could absolve me from the obligations of the oath of allegiance.

Although you swore to the contrary?—Yes; such was the impression I brought with me in consequence of my education, that the Pope could absolve me from all this, if it had any tendency to promote the interests of the church.

Does Doctor Delahogue in his book make any reference to the oath of allegiance taken by Roman Catholics?—I have not looked into that book prior to coming here; it is some years since I have looked into that book, and I beg leave to decline answering those questions that merely regard reading, because I am not particularly aware of what is contained in the book, without having the book before me.

Do you believe it to be a principle held by all Roman Catholics, that the Pope may absolve them from their oaths of allegiance to their Sovereign?—I believe all Roman Catholics hold, that the Pope may absolve them from their oaths of allegiance.

Do you suppose that a Roman Catholic gentleman, who takes the oath of allegiance, believes that the Pope can absolve him from it?—A Roman Catholic, who fully holds the opinions of his church, I do verily believe must consider that the Pope has authority to absolve him from the obligations of that oath; but I do verily believe that there are many Roman Catholic gentlemen who do not go that length of bigotry, and also, satisfied with yielding an external obedience to the doctrines of their church, and not entering perhaps into the very full extent of its bigotry, may not hold those opinions; but when I speak of every Roman Catholic believing it, I mean every Roman Catholic who is bigotedly attached to the most objectionable doctrines of the Romish church.

The question is, not with regard to the objectionable doctrines of the Romish church, but with regard to doctrines of faith; do you mean to say that every sincere Roman Catholic holds, that it is lawful for him to break the oath of allegiance which he takes to his King?—I do believe, if he be a papist, that he must.

The question is, not as to being a papist, but the question is, as to a Roman Catholic who takes the oath of allegiance appointed by the law of this country?—There are some Roman Catholics who are liberal men, and there are others who are extremely illiberal and bigotted; there are some that I believe are men of honour, who would not violate their oaths, because I do not consider them bigotted papists; but bigotted papists, who subscribe fully to all the doctrines that I consider objectionable, and who consider the Pope as paramount to every other law, even to the apostolic ordinances, and to the gospel of Christ, I consider that those men would be weak enough to be influenced by the terrors that the Pope or their confessor would hold over them; and consider it a meritorious act to violate their allegiance, in order to promote, as far as they could, any object that would have for its tendency the abolition of heresy, and the re-establishment of popery again in this realm, as it was prior to the Reformation. Such is the opinion I entertained at the time I presented that petition, and such is the impression I have now on my mind. In making this statement I do not mean to give offence to any person's private opinion; but a bigotted papist, (which is the acceptation in which I take the word Roman Catholic,) I am perfectly persuaded must consider himself at liberty to lay aside the obligations of his oath, and to act in direct opposition to it.

You understand a bigotted papist and a Roman Catholic as synonymous terms?—So far as I have explained, and as the times generally go; but I consider there are some exceptions.

Are you acquainted with any persons in the rank of gentlemen in the Roman Catholic church?—Many of those with whom I have been, and am acquainted, would feel much offended if I did not give them that title.

Have you been in the habit of associating with persons whom you considered Roman Catholic gentlemen?—Yes.

Do you believe that those persons whom you considered as Roman Catholic gentlemen would all be wilful perjurers, so far as the oath of allegiance is concerned?—Many of them I believe would not, because I considered that the absurdities of their religion sat very easy on them; but those who yield implicit obedience to the doctrines of the Romish church, and are afraid of the censures that are held over them, I believe would.

You think that those whose religion sat easiest upon them would be the first men to keep their oath?—I consider that they would be the first men to keep the oath; in explanation, I mean such as are not bigotted. I consider that the feelings of honour of such men would induce them to keep the oath; but I consider a completely priest-ridden papist to be under the

the influence of his priest, and that when he believes the doctrine that the priest can forgive his sins, he does not know how far he may go.

Do you consider the keeping an oath a matter of honour, or a matter of conscience?—It is a matter of conscience to a Protestant—to a man that believes there is no power on earth that can supersede the obligation of his oath; but it is a very different matter to a man who subscribes fully to the opinion, that there is a power on earth that can absolve him from his oath, and forgive him any crime that he may have been guilty of.

Do you conceive that all Roman Catholics, who hold the faith of the Roman Catholic church, so as to be sincerely in communion with the see of Rome, hold the doctrine which you have stated; that is, that the Pope may absolve them from their allegiance to their Sovereign?—I do believe that every person that holds with the doctrine promulgated or confirmed by the council of Trent, subscribing fully to Pope Pius the Fourth's creed, must have such an opinion.

Are you acquainted with the memorable declaration of the Gallican clergy in the days of Bossuet?—I have a general knowledge of it.

Are you aware that in that declaration the principle you have stated, as a principle necessarily held by all Roman Catholics, is distinctly rejected?—I am aware that the Gallican church has rejected that principle; but I am also aware that the example of the Gallican church has no weight in comparison with the state of belief in Ireland.

Do you think that Bossuet was a sincere member of the Roman Catholic church?—I must, before I go any further, draw a line; I consider that the Roman Catholic church of Ireland at the present day is very different from the church of France, generally taken.

The question put to you is, do you believe that Bossuet was a sincere Roman Catholic?—I am satisfied that he believed generally in the principles of the Roman Catholic church, but how far he went as to his private opinions I do not know; I suppose he did not go as far as Bellarmine.

Did he not expressly oppose and refute Bellarmine?—I know that they were opposed, but what weight has that? it is only an individual opinion.

Are you aware that the principles inculcated in that declaration were strictly taught in the Sorbonne?—Yes, I am aware that they were.

Was not Doctor Delahogue a doctor of the Sorbonne?—He was.

Do you believe that Doctor Delahogue, at Maynooth, whilst he was publicly teaching the principle of the Sorbonne, was privately undermining it?—I do not mean strictly to charge any person with such conduct, nor I believe can it be inferred from what I said before; though Doctor Delahogue came from the Sorbonne, he started upon new ground in Ireland; for in France they uniformly resisted the encroachments of the Pope, while he is considered God Almighty in Ireland, and the circumstances materially alter every case.

Do you mean to say that the Pope has been styled, "Our Lord God the Pope," by any writer in the Roman Catholic church?—Certainly.

Will you mention the name of any such writer?—I am sure I can produce the authority at my leisure.

[The witness was desired to do so.]

Are you acquainted with Doctor Murray?—I cannot say that I am acquainted with him; I know who he is.

You are acquainted with his character?—Certainly.

Was he not president at Maynooth while you were there?—He was, at the time I was there, for a period.

Do you know that Doctor Murray, and the other Roman Catholic prelates of Ireland, have in the course of the last year subscribed a declaration, in which the principle you are now imputing to all Roman Catholics is most expressly rejected and condemned?—I heard that they have; but I am also aware that they are too closely identified with the Jesuits in Ireland, and though I must allow every man credit for his motives, I am afraid that Doctor Murray, and the rest of the bishops who have subscribed that declaration, are too intimately connected with the Jesuits in Ireland not to go as far as those Jesuits have gone in former days; because, at the time I was at Maynooth, the head of the Clongowes establishment, Doctor Kenney was vice-president, and this induces me to think that there is a close connection between the Jesuits and the Roman Catholic clergy in Ireland.

Was Doctor Kenney vice-president at Maynooth?—He was at that time.

Was he living in the college?—He was acting officially as vice-president there; I was firmly persuaded, when I was there, that that was his office. I understood that he was the head of the Clongowes establishment at the time that he was vice-president at Maynooth.

Is the principle, that it is lawful to break the oaths of allegiance taken by Roman Catholics to the King, taught in any of the catechisms of the Roman Catholic church?—I do not recollect that it is.

Is not the contrary doctrine, that they are bound faithfully to observe their oath without any such qualification, taught?—I am aware that many of the printed documents are perhaps unexceptionable on this score, such as catechisms and matters of that nature, that are publicly avowed by the Roman Catholic church; they set forth those things there; but I am also persuaded that they do consider themselves bound and privileged to counteract that public profession by their private influence, and explain away the inconsistency of it to the people.

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Did you ever hear them do so?—At the time that I got a parish first, I was informed by one of my most respectable parishioners, in confidence, that the system of disaffection that prevailed was caused by the priest that preceded me; and by coupling those things together, I came to the conclusion that a man can privately counteract his public instructions.

Did any person, with yourself, ever endeavour to counteract his public instructions at Maynooth?—I know that the expressions of illiberality were very violent; but though I was not particularly appealed to upon such occasions, I made one of the party or aggregate number, walking along, who took a part in the conversations.

The question is, whether any clergyman of the Roman Catholic church at Maynooth, or any professor in that house, ever taught you that it was lawful for you to break the oath of allegiance which you took to the King?—Not officially.

Did he teach it to you in any way, whether officially or otherwise?—I do not know how to account for it, whether it came from them or not, but I certainly heard it and learned it there; not in class, I admit.

The question is, not what was taught in class, but whether such a principle as you have stated, that it is lawful to break the oath of allegiance to the King, was taught to you at any time?—Not by the professors.

By any clergyman of the house?—Not by any clergyman of the house, because there are no clergymen, except the students who are lately ordained, allowed to remain there, but the professors of the house; but as I remarked at an earlier stage of my examination, there are various ways whereby information may be communicated without being directly official.

You were a priest of the Roman Catholic church?—I was.

But you cannot state, although you were a priest of the Roman Catholic church, that you ever heard a dignitary of the Roman Catholic church, or a professor of the college in which you were educated, or any priest, inculcate the doctrine that it was lawful to break the oath of allegiance to the King?—I cannot; and it is now upon recollection that I consider the system was so extremely deep, because I had the impression upon my mind that I could not exactly trace it up to the dignitaries or the officials who were exactly communicating instruction to me, but I had that impression on my mind; I received it when myself and my companions were together; it was early instilled into our minds; and further, you must know that at Maynooth we are not altogether left to the instruction and guidance of the professors; they are not the only people we are subject to; there are some of the students, monitors, who particularly have it in charge to look after the younger students who are sent there, and who take care to give them very good doses of illiberality and hatred to Protestants before they advance much in the course of education. I am at a loss to account for the principle that strengthened with my strength, and grew with my years. I certainly thought, at the time I left Maynooth, that any means whereby I could weaken those heretics who had so unjustly possessed themselves of the church establishment of the country, and reduced to a degraded state that church, which I firmly believed to be the mother and mistress of all churches, and out of whose pale there was no salvation, were legitimate. I considered, if there were any possible means whereby I could effect this, it would be meritorious in the eyes of God; and with regard to the obligations of the oath of allegiance, I considered that the Pope's authority was sufficient, or that the authority of a general council, if conveyed to me, could set aside the obligation of an oath; and I considered that if the Pope conveyed to me, through any authority, an intimation that I might violate that oath, I could do it with impunity; and I do believe that the ignorant Roman Catholics of Ireland go further than that, and believe that, without any delegation, the priest has the power of absolving them from any oath.

Did any of the monitors ever teach you that it was lawful for you to break the oath you had taken of allegiance to His Majesty?—I cannot exactly come to any defined point; but I know that the impression was not confined to myself, but that when we congregated in the hours of recreation in the fields, I found this opinion to be very general; to be almost universal.

The doctrine that it is lawful to break the oath of allegiance taken to the King being distinctly rejected and condemned by Doctor Delahogue; being distinctly rejected and condemned by the Roman Catholic bishops, speaking in public in Ireland; being distinctly rejected and condemned in the oath of allegiance itself, and being palpably contrary to good morals, to common truth, and to common honesty, did it never occur to you, receiving that doctrine or that impression, to speak upon the subject to any Roman Catholic prelate, or to any Roman Catholic authority?—I was aware that those opinions were sanctioned by higher authority than any of those now alluded to; and according to the exercise of my reason, I thought that the example of the bishops, or the authority of an individual, was not to be put in competition with the authority of those councils that declared there was no faith to be kept with heretics; and I considered that as a paramount obligation, and of paramount authority.

Though you were a clergyman of the Roman Catholic church, you never asked any prelate of that church to reconcile to you the extraordinary difference between what you expressly swore, and what it appeared to you the church taught?—I was aware that I was obliged to believe the councils, which enjoined that there was no faith to be kept with heretics, as true and canonical councils, and then of course there is an end of the matter. I was obliged implicitly to submit to the decision of those councils, without having it in my power to withdraw my mind from that influence.

Is it taught at Maynooth that those councils inculcate the principle that faith is not to be kept with heretics, and that it is lawful to break oaths; or is it taught at Maynooth that those councils do no such thing, and that those who attempt to take such a view of them are utterly mistaken?—I considered that that was only a private *exposé* of what was of superior authority to the opinion of Doctor Delahogue, or even a declaration of the bench of Irish bishops.

Then so far as regards the principle taught at Maynooth, that principle is, that it is not lawful to break an oath, and that it is not lawful to break faith with heretics?—Officially it is so taught, but the reverse is taught, perhaps, in a more effectual way.

You say the reverse is taught, perhaps; do you mean to assert that it is taught?—I mean certainly to assert that I imbibed it there.

You mean to say that you imbibed a notion the very reverse of that which is found in the class-book?—Yes.

Then you set the class-book at nought?—I could account for it being set down in the class-book, in order to propitiate the public opinion, or to conciliate the good opinion of the Protestant Government under which we were deriving our support; and that it was very advisable and very political in Doctor Delahogue to strain every nerve to preserve, in the first instance, the respectability of the councils, and again to reconcile that with the allegiance and submission that was due to the Protestant Government under which we were deriving such support as we were.

Was it ever taught at Maynooth, that according to any council of the church, it was lawful to break faith with heretics?—We were taught that the council of Constance was a true and canonical council, I believe.

You were taught to believe that?—Yes.

Were you acquainted with the decrees of that council?—Yes.

Is it from the council of Constance you collected the notion that it was lawful to break the oath of allegiance that you took?—I know that the council of Constance confirmed the council of Basil, and I know that the council of Trent confirmed both.

The question put to you is, whether you understood that the council of Constance taught that it was lawful to break faith with heretics?—I know that it confirmed the decrees of the other council, and that there was such a connection and chain, that I considered the council of Trent to have certainly confirmed that doctrine; and coupling with it the treatment that John Huss received, and the practical illustration of it in the persecutions of the Romish church, I was firmly persuaded of it.

Were you a parish priest in the Roman Catholic church?—I was.

Were you the absolute priest of the parish?—The absolute priest of the parish.

You conformed before the Bishop of Killala?—I conformed not before the bishop, but I conformed before one of the clergy in his diocese; and then, after it had been notified to him, he took the ordinary steps to admit me to the discharge of the duties of a clergyman.

Did you make any profession of your faith upon the occasion of your conformity?—I read the canons, and subscribed to them, and I disavowed the supremacy of the Pope and those other matters that are objected to: I signed, in a word, the declarations required on the occasion.

Did you read them before you signed them?—I of course did.

Do you recollect the principles they expressed?—That I did not believe that the Pope had any authority in these realms; in a word, the oaths of abjuration and supremacy.

Did you subscribe a paper to this effect, “Whereas I, A. B. of the parish of C. in the diocese of D. have been from a child bred up, and till of late lived in the communion of the Roman church, by which means I long had an inveterate prejudice against the doctrine and worship of the Protestants, notwithstanding that I was grossly ignorant thereof, and in a great measure of the very common Christianity into which I was not suffered, nor had advantages freely to inquire, being kept from the reading of the holy scriptures at large, and used to the service of the church in an unknown tongue; and further possessed with many false and scandalous imputations of several doctrines as held by the Protestants, which I now understand they hold not, and of several practices of theirs, which I perceive they abhor; therefore being now by the grace of God, who hath pleased to open mine eyes, made sensible of the great danger I was in by reason of my ignorance, superstition, false worship, uncharitableness, enmity to the truth, and other evils abounding and cherished in me while in obedience to those false guides of Rome, I am come hither publicly to confess all this my guilt, and as I acknowledge and adore God’s infinite grace and goodness to me, in bringing me out of popish darkness and errors, and the very snares and depths of Satan, so I desire to take unto myself the shame of my own sloth, through which I was not so diligent to inform myself touching the truth as I might have been, and together of my evil and deceitful heart, by which I was unwilling a long time to be better instructed and reformed?”—I do not recollect that that identical form was administered to me—as well as I can recollect, it was merely the oath of abjuration and supremacy; I do not think that that formula now recited formed a part of the forms that were prescribed to me; I certainly disavowed what is contained in it in substance, but not that formula, as well as I can recollect.

Did you state in any way upon the occasion of your being admitted to be a member of the church of England, that you were not “suffered, nor had advantages freely to inquire, being kept from reading the holy scriptures?”—I do not think that was required at the time.

If it were required, would you have felt yourself at liberty to declare it?—Not as a priest; consider that their authorized versions, with the notes accompanying or appended to them,

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I was at liberty to read, but I considered that without the authority of the church being appended, I could not read the scriptures.

Do you mean that you would have considered yourself not at liberty to read the Latin vulgate?—The Latin vulgate is the authorized version that they recommend.

Would you consider yourself not at liberty to read that?—I would consider myself at liberty to read the Latin vulgate, but that is the translation, and it is from that translation that the Douay version has been made, but I consider the translation not to be a good one; so far from it, that it certainly endeavours to establish for them the points of difference between them and Protestants; and I am decidedly of opinion, that the Latin vulgate is not the Bible, because it is not correctly translated.

Do you happen to know the opinion of Grotius as to the vulgate, which you say is an incorrect translation?—I do not recollect his opinion.

Will you describe the nature of the discipline that was maintained over the students at the time that you lived at Maynooth?—For the first year the freshmen, as they were called, are not allowed to hold any intercourse with the senior students, except by express permission, and during that time they are subject to the control of the monitor.

Whom do you mean by the senior students?—Those who have been more than a year in the house: during the first year, the monitor is obliged to teach them that they must go to confession every week, and that they are not to speak in hours of silence, and that the infraction of the discipline of the house constitutes such a crime that it is necessary to go to confession to get absolution for it; for that year matters go on very well.

Did you observe whether they found it difficult to conform at first to those regulations about silence?—It is a difficult thing, but the idea of expulsion, and all its concomitant horrors, causes people to keep a vigilant eye over their actions.

Was it at all a subject of complaint among the students, that they were subjected to so strict a discipline in that respect?—Certainly, they disliked it very much, when they were not confined to the public halls. I have known several of them to think that it was very desirable that such a strict discipline should be observed during the course of study, but in addition to that, when they are in their rooms they must be silent, and at certain hours when they meet on the corridor, they are not allowed to speak to one another in passing, without being marked for it, and being brought up for examination and reprimanded.

What are those hours in which silence is enjoined in the corridor?—During what they call the retreat, at the commencement of the year, and at the close of it; they are obliged to devote I think a week to preparation for going to confession, and during that time they are not allowed to speak a word, or to hold any intercourse, and in the hours of study and class, they are not allowed to speak to one another.

Are they allowed to speak at night?—No; from the time that they are dismissed from the hall for the night, they are obliged to go to their rooms in perfect silence.

How many slept in a room when you knew the college?—Sometimes two, sometimes three, and in some instances four; but when they advance in their studies, the last two years, each has a room to himself.

Where two, three or four slept in a room, were they obliged to observe silence?—Strict silence, or else make it a matter of conscience to confess it to the priest.

What would be the consequence of confessing it to the priest?—That he would forgive the sin of it, and enjoin him not to do it again.

Would he forgive it upon any terms?—He would impose a penance.

What kind of penance?—A certain number of prayers, or something to that effect.

Did you ever know of any other penances than prayers being imposed upon confession, when you confessed?—I did not, except a number of prayers and fasting.

Were there any additional fasts prescribed in the shape of penance?—Yes, to fast or abstain from meat, or use but one meal in a day.

Was there any thing remarkable in the time at which these prayers were to be repeated, which were enjoined in the shape of penance?—Generally in the evening or morning, or in the play-hours.

Was there any thing particular in the feelings of the students, with respect to the government of the country, at the time that you resided at Maynooth?—I recollect that there was; the administration of the Duke of Richmond gave particular umbrage to the students at that time.

How did they know any thing about his administration?—It got into the house; the periodicals were prevented from coming in, but still we knew that the Duke of Richmond was very unfavourable to the Roman Catholic claims, and that he was a person who deserved our hatred.

What was the state of feeling in the mind of the students with respect to England and the connection of the British Islands with each other?—Certainly, that if the connection could be dissolved, it would be very desirable, to make Ireland independent.

Are the Commissioners to understand that that was considered to be possible or impossible? Possible, certainly.

Are you certain that that was ever the subject of a distinct conversation at which you were present?—Certainly, when we all went out to walk together, we have talked about that; and it was natural that such conversation should arise, in consequence of several of the students having been actually engaged in the late rebellion, and expelled from Maynooth in consequence of it, so that it was not a novel thing for feelings of this nature to exist, and to gain considerable strength among the students at Maynooth.

Do you mean that those persons who spoke to you in this manner had themselves been engaged in rebellion?—I do not mean that they really had; but I really at the time felt that it would be a noble cause to engage in rebellion, and to rid my country of the chains of a foreign government unjustly imposed.

Although you had taken the oath of allegiance?—Although I had taken the oath of allegiance; such was the impression on my mind, that it was my duty to break the yoke of England.

Was it contemplated that such a rebellion as you describe could by possibility be successful—was that question considered?—Certainly.

Did you ever hear any means discussed by which it could be carried into execution?—By well arranged simultaneous movements, and depriving the troops of their arms—that they could get possession immediately by such means as those.

Did it not occur to them to apprehend that the great power of England would afterwards necessarily recover the country through scenes of great carnage and desolation?—Yes; but it has been sometimes thought that there was a possibility that there could be some auxiliary force obtained that might have a depôt on the other side of the island, where the bays and the harbours are very fine, and that would enable them in the course of time to resist an invasion from England.

On the occasion of the discussions, such as you describe them, were not the two sides of the question maintained; were there not some who were for maintaining the connection?—I cannot say; there were very few among the students that used to take that side.

What part did you take in the discussions?—I certainly was very much disposed to be a hero at the time—my youthful feelings being very strong, I thought it was a praiseworthy thing to engage in such measures, from the impulse I had.

Did you carry that feeling with you during the whole time you were in the house?—During the whole time I was in the house, I did.

Did you ever consider what was to become of the Protestants during the unfortunate scenes that must necessarily ensue from any attempt to dissolve the connection?—Pike them.

Did you ever hear the expression used that you have mentioned?—Not strictly speaking the expression perhaps, but in effect, tantamount to it.

State what were the feelings towards the established church among the students?—That the members of it were heretics, cut off from the possibility of salvation in a future life, unless they repented and became reconciled to the church of Rome.

The question has a reference to the clergy rather than to the laity, to the constituted authorities of the church?—We had more animosity against the protestant clergy; the orangemen, and general run of protestant laymen, we certainly considered as people that fully deserved our animosity and hatred, but the persons in particular who had robbed us of our possessions, we considered ought to be more peculiarly the objects of our indignation.

What do you mean by robbing you of your possessions?—By possessing the church property, which devolved to them subsequently to the Reformation.

Did you ever hear the question discussed as to the right they have to the churches they now occupy?—Yes, that formed a part of our subject betimes. We thought that they were intruders, and had no right whatever, except by the strong arm of power; we did not consider that they had any spiritual character—that they were neither bishops nor priests; we considered them mere laymen; but that at the same time they were in the possession of our properties.

What do you mean by your properties?—The present church property of Ireland, we considered to be the property of the Roman Catholic church.

Did you ever discuss at all what was to become of that property, in the event of the separation you have spoken of?—Of course the church was to be reinstated in the possession of it.

How far did you imbibe all those notions, that you describe yourself as possessing, before you came into the college?—It is possible that I might have imbibed the general disposition to them before I came to the college; but when I came to the college, those arrangements used more fully to be canvassed among the students; and I learned more as to their right to the church possessions after I came there, and that the Protestants were heretics, and already condemned to eternal torments.

Did nobody ever suggest, upon the occasion of those discussions, that those notions were a little at variance with the oaths of allegiance, which all the persons present must have taken?—Possibly; but we thought that those oaths were required of us, in order to save appearances.

Was the dispensing power in the Pope ever discussed upon those occasions?—Certainly, it was fully established that the Pope could dispense with the obligations of the oath; nor were we ignorant that he had actually carried into effect that power, by absolving Queen Elizabeth's subjects in Ireland, and depriving Henry the Eighth of his crown.

At what time were those discussions in the habit of being carried on?—When we went out into the fields for recreation, we generally congregated together into groups, and discussed those matters.

Did none among you take the part of the Protestants, and of the established order of things, upon the occasion of any of those discussions?—Certainly not, except for argument sake.

Do you mean that not a single individual among you seriously took that side?—Certainly not.

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Or denied the dispensing power?—The dispensing power we all firmly believed.

Although the professor taught the reverse?—Although the professor taught the reverse; because how could the Pope have attempted to have done it, if it was not a matter that was lawful?

Did the history that informed you that the Pope attempted to do it, not also inform you that the Roman Catholic clergy and laity resisted him?—We certainly knew that he was not restrained by the council of Trent.

The question is, whether, when the Pope deposed Queen Elizabeth, the Roman Catholic clergy and laity of England did not sign a declaration rejecting that deposition, and whether, in Callan's History of Irish Remonstrances, he does not give an account of the steps taken by the Roman Catholic clergy and gentry of Ireland to resist it?—We were not disposed to take that view.

Was the frequency of those discussions, and the character of them, known to your superiors?—I do not know.

Must they not necessarily have been known to them, if they had taken place as publicly, as frequently, and as undisguisedly as you state?—I should think so.

Did they not habitually take place in the presence of the monitors?—Yes.

Was it the duty of the monitors to interfere upon those occasions?—I do not know whether they considered it their duty.

Did they, in your hearing, ever interfere in such matters?—No.

Were the monitors in the habit of communicating to the professors what took place upon those occasions?—So I understood.

Did you infer that this discussion took place with the tacit approbation of the heads of the college?—I did not then come to that conclusion, but I do now.

Can you state the names of any of the professors to whom, of necessity, the existence of those discussions must have been known, or of any of the monitors to whom they must have been known?—The dean is the person who is in more immediate collision with the students.

Do you entertain any doubt whatever that the frequency of discussions of that character was known to the dean?—I think, if he chose to attend, he might have known of them.

Does not the dean go out walking with the young men?—He goes with them when they leave the precincts of the college.

Were not those discussions frequently held when you were without the precincts of the college?—The dean walks on one side, or at the head, or the rear of the party.

Could those discussions have taken place in the manner you describe, without their being known to the dean, who was present at the time?—I do not say he was present.

Was not he always present with the young men when they were walking?—When they were walking into the country; but I wish to be understood that these conversations generally took place within the precincts of the college, because they are obliged to walk two by two when they go out of the precincts.

Did you ever know them to take place when you were without the walls of the college?—The man that walked with me, and I, of course, conversed together; the circumstances did not admit of more than two conversing together at those times.

Are the Commissioners to understand that those discussions were between yourself and some other individual?—When walking out into the country, when circumstances did not admit of more than two holding conversation together; but I wish to be understood that those discussions more generally prevailed, when we were walking in groups within the precincts of the college.

At what period of the day?—After breakfast and dinner.

Were the students at that time under the observation or control of any individual, either the dean or the monitors?—Not at that time; they are not immediately under the control of any authority at those hours; but the monitors, being students, used to blend with us, and they could not but know that those discussions took place.

Did the monitors ever take part in such conversation?—I think I have seen them standing by, and sometimes taking a part; they might have considered themselves not bound to report on those circumstances.

Do the Commissioners understand you to go so far as to say, that the frequency of such discussions, and the promulgation of such opinions among the students, was tacitly connived at, if not countenanced by the superiors of the house?—I do not exactly go that length; I say that when, at a more advanced period of my life, I couple all these circumstances together, I may be induced to form that opinion in my own mind, though I should be sorry directly to charge them with such an infraction of duty; I do not mean to be understood as expressing more than my own private opinion, formed from the comparison of ideas, and pronouncing such judgment from my own private conviction.

This is an opinion which you have formed more strongly in latter years than at an earlier period?—Yes; I have, since I left the college, reflected on these matters.

Had you at any time reason to think that any of the professors of Maynooth entertained the opinions you have described, as being prevalent throughout the college, with respect to a separation from England, the destruction of the Protestant church, and the piking of the Protestant laity?—As I stated before, my intercourse with the professors was confined to our class hours.

The Commissioners infer from that, that you have no reason whatever to believe that any one of them did maintain such opinions?—I have no reason from actual knowledge; I merely repeat the subjects of conversation that generally prevailed among us, when we went out a walking;

walking; but when I now consider those circumstances, and consider that those monitors reported to them a single whisper, as we stole silently along the corridor at night to our bedrooms, I come to the conclusion, that if they chose, they might have reported those other more serious matters; and now I think that if they gave directions to the monitors to keep a strict look out, and to inform them of any such topics of discourse, they must necessarily have known it.

You say that those conversations were necessarily known to the monitors?—They were necessarily known to the monitors.

Are the Commissioners to understand you to say, that the monitors were in the habit of communicating with the professors upon the transactions which took place during the private hours of recreation among the students?—Provided they had a reference to the regulations of the house.

Was there any regulation of the house whatever with regard to seditious or treasonable discourse?—I do not recollect that there was, or if there was, we never thought about it.

Was the circumstance never adverted to in discussion, that Maynooth was founded and maintained as the voluntary act of the Protestant government?—We admitted that; but we thought it was to keep the Roman Catholics quiet.

Did you associate very generally with the students at Maynooth, or had you any select friends?—I had no very select friends, and unless I had a particular engagement, I perhaps walked with the first I met, whose society I had no particular aversion to; but we generally had those discussions adjourned from time to time, and we went to renew them.

Can you mention any monitor who was ever present at any of those conversations?—I do not think it expedient to mention names.

Are any persons now in office in the college, who were monitors in your time?—I do not recollect any now in the college whom I was acquainted with as monitors.

Are there any persons who were monitors in your time, who are at present in the Roman Catholic church in Ireland?—I really think that I cannot say exactly; it is so long since, and here are so many of the same name, that I do not think I could exactly give such information as would be of any moment on the subject, as to particularizing individuals; I do not know that there is any person now in Maynooth, who filled the office of monitor at that time.

Can you state where any of the persons, who were monitors at the time you are speaking of, could now be found?—I certainly cannot; I have been for some years in England, and I am not locally acquainted with the situation of those people, and I could not exactly say where they may be found; since I returned to Ireland, I lived in a very retired manner.

From what class are the monitors taken?—The monitors have been some time in the house; more than one year; they are taken from different classes.

Are they taken from the Dunboyne class generally?—That was not in being in my time.

Are they permanent, or do they change frequently?—They are generally permanent; sometimes some of them used to consider it laborious and troublesome, and did not choose to be troubled with it; and besides, there is something disagreeable attached to it, and the idea of being a spy causes some of the students to dislike it.

Was Mr. Montague dean in your time?—He was bursar in my time.

Was Mr. Dowley a dean in your time?—No.

Was Dr. Mac Hale, the present Roman Catholic coadjutor bishop in the diocese of Killala, at the college in your time?—He was.

Was he a monitor?—I do not think he was; I am not quite sure.

Who appoints the monitors?—The dean.

How many are there of them at one time?—I do not know; I recollect that a Mr. Fitzpatrick and Mr. Kenny were deans, and there was a Mr. Kenney a vice-president.

Can you mention any persons who were in the college in your time, who could give the Commissioners any information with respect to the matters upon which you have been speaking?—Any body that chooses to give the information may; any body that lived there at the time.

Will you mention the names of any persons who were engaged in the conversations you have spoken of?—That would be a task that I am not prepared for; at this distance of time I am not prepared for particularizing individuals; I have had very little or no intercourse with those people since I left Maynooth; the greater portion of them I would not know if I met them in the streets.

Can you state to the Commissioners any individual, amongst the several with whom you were in the habit of entering into conversation, whom it would be right for the Commissioners to send to upon the subject?—No, I cannot state any person.

Can you mention to the Commissioners the names of any persons with whom you ever held those conversations, or who was present at them?—I really cannot now exactly recollect the particular individuals; it was such a general thing that I did not think it necessary to keep an exact register of the names of the people in my mind, but I merely mention the fact; the Commissioners can ascertain who were there at the time.

Are there any clergymen now in the Roman Catholic ministry, in the county of Mayo, who were at Maynooth at the time that you were there, and with whom you were in the habit of associating?—I was occasionally in the habit of associating with Dr. Mac Hale, and I was in the habit of associating with Mr. Hannan from that diocese.

Can you mention any others?—I think principally those two.

Do you recollect any other clergyman, now in any part of Ireland, with whom you were

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in the habit of associating?—I was in the habit of associating with a good many, but their names I cannot now exactly bring to my recollection.

Did you ever hear either of the gentlemen you have mentioned hold such language as you have spoken of?—I cannot exactly say that I have, but I know that they must have been by, and must have heard those discussions; it was a matter of public notoriety that those discussions used to take place amongst the students.

Can you mention any ten men that were in the college at the time you were, and in the same class with yourself, to whom reference could be made on the subject?—I do not know that it is expedient; and besides I do not recollect them.

You are not now desired to mention the names of any individuals who have talked with you upon the subject, but the names of gentlemen who were fellow students and class fellows with you at that time, without alluding to any opinions they may have entertained or expressed?—There was a Mr. Hurly a class-fellow of mine, and there was a Mr. Sheehan a class-fellow of mine, and a Mr. Macnamara a class-fellow of mine, and a Mr. O'Shee a class-fellow of mine, and several others whose names I cannot now call to mind.

Did not Mr. Hurly conform to the established church?—Yes, I recollect he did.

Did Mr. Sheehan?—No, none of the rest that I am aware of.

Where is Mr. Hurly now to be heard of?—I do not know where he is in particular.

Were those conversations so public and so notorious that they must necessarily have been known to the individuals you have mentioned?—I do not know as to that; I recollect those to have been class-fellows of mine, and they might have taken a part probably; indeed I think they must have taken a part in those conversations.

Were they so notorious that they must have been known to them?—I think every body who studied there must have known them.

Did you occupy a room by yourself, or were there others in the apartment?—At one time I occupied a room by myself; at other times there were other people living in the room.

Was it generally supposed at Maynooth that Mr. Kenney, whom you have mentioned as the vice-president, was a professed Jesuit?—Certainly we believed him to be a Jesuit, and that he was at the head of that establishment at Clongowes, which was then in active preparation.

Did he wear the Jesuits dress at that time?—No.

In point of fact, did the Jesuit order exist at that time?—We called him a Jesuit.

At the period to which you refer, had the Jesuit order been restored by a bull of the late Pope?—The late Pope, I believe, restored the Jesuits after his return from captivity; I am not confident about dates, but this I am persuaded of, that we called him a Jesuit.

Did you like him the better or the worse for being a Jesuit?—We thought a Jesuit was a very fine thing; a most holy character; and we considered him a very talented, clever man, and had much respect for him as such.

May not the Jesuits have had a physical existence at a time when they had not a papal recognition?—Certainly.

Are the Jesuits generally approved of by the Roman Catholic bishops?—In Ireland they seem to be.

In England are they?—I do not know much about the feelings of the English popish bishops.

From what circumstance do you judge of their being favourites with the Roman Catholic clergy in Ireland?—The circumstance of Mr. Kenney's being vice-president of Maynooth is a proof of it.

Is not the commentary on the scriptures that is selected for the college, Menochius, the production of one of the society?—It is; and one of the premiums that were given to me was the work of a Jesuit.

What was it?—It was the work of a Spaniard, Rodriguez, on Christian Perfection, so that I know that they are held in very great respect and veneration at Maynooth.

How many curacies in the established church have you held since you conformed to it?—I never had a regular one but one; that was the curacy of Balliskerry, in the diocese of Killala.

Who appointed you to that?—Archdeacon Verschoyle.

How came you to give it up?—My life had been so often attempted in that parish that I was obliged to give it up.

Was that the only consideration that induced you to give up that curacy?—Certainly.

Where were you employed afterwards?—I went then to London.

Through whose patronage or acquaintance did you obtain the employment of which you have spoken of there?—The Bishop of London became acquainted with me in the course of time, and he approved of my conduct and character; I brought a very high character, or satisfactory testimonials with me from Ireland.

From whom?—From the Bishop of Killala; he thought that I could obtain a foreign mission at the time, and being so persecuted, I thought if I could obtain a foreign mission, it would be most to my interest; and I went to London with that view, and after remaining there for some time I returned again to Ireland.

How came you to give up your curacy in London?—It was not a regular one; it was only given to me for a time; the rector made other arrangements, and I withdrew.

What is the nearest town to your residence at Belmullet?—Belmullet is now a post town; it is a small post town.

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Are there no gentry resident at Belmullet?—There is only the commanding officer of the water guard.
 —What is the nearest town to you in the vicinity of which there are any resident gentry?
 —Crossmalina.
 Do you know the Protestant clergyman of Crossmalina?—I do.
 Who is the Protestant clergyman at Crossmalina?—The Rev. Edwin Stock.
 Who is the Protestant curate?—The Rev. Andrew Jackson.
 Do you know Mr. Annesley Knox, who lives near Crossmalina?—I do.
 Do you know Mr. Knox of Castlereagh, who lives near Crossmalina?—I do.

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Examination of
 Rev. T. W. Dixon.
 25 October 1826.

Appendix, N° 41.

The Reverend *Thomas William Dixon*, sworn, and Examined.
 Thursday, November 23, 1826.

WHEN you were last before the Commissioners you stated that you were priest of the parish of Kilmore Erris?—That was the second parish I had; I had first the parish of Dunfeeny given to me, in the diocese of Killala.

To which parish were you first appointed?—To the parish of Dunfeeny.

Have the goodness to state what appointment you received?—The Roman Catholic bishop of the diocese of Killala gave me that parish exclusively to myself; the issues and profits of the parish to be mine, and also the whole control of it, subject to the bishop, as every other parish priest.

What was the date of that appointment?—I should think it was some time in August 1816.

How long did you hold it?—I held it until the April or May ensuing.

Were you the parish priest?—I was exclusively.

Was there any instrument signed by the bishop collating you to that parish?—No, there was not; he sent me there, and in process of time I suppose I should have signed an instrument if I chose to remain in that parish; but when I had spent nearly a year there, I thought it was advisable to go to another parish, where he wished to superannuate an old clergyman that had the parish, with an understanding that I should have it on his death, if I survived him.

Were you so appointed to the first parish as that the bishop could not have removed you from it at his will and pleasure?—He could, because I had no collation of the parish; but I understood that at any time that I chose to pay the regular fees for taking out the collation, I might have it, and I was to consider myself to all intents and purposes the parish priest of the parish.

Had you any curate or coadjutor to assist you in Dunfeeny?—No, I was equal to the duties myself.

Is your evidence positive and express, that you performed all the duties of a parish priest in Dunfeeny from August 1816 to May 1817?—Decidedly; to either April or May 1817.

Can you state what your annual emoluments were in that parish?—The annual emoluments in Dunfeeny at that time were considerably beyond 200*l.* a year.

Did you retain any connection with Dunfeeny when you were performing the duties in Kilmore Erris?—No, I did not.

You held the parish of Dunfeeny for nearly a year?—I had all the emoluments of a year.

But you performed the duties only for ten months?—No more; the emolumentary duties of the church of Rome occur twice a year principally.

The Commissioners understand you to say that during the ten months you held that parish, you actually received full 200*l.*—Beyond 200*l.* considerably.

What is the size of the parish?—I cannot exactly describe the extent of it; it is very thickly inhabited in one end, and it is extremely extensive.

Is there any large town in it?—No, there are a number of villages.

Can you tell the number of Roman Catholic families in the parish?—I do not exactly know, but I could go very close to the number in my second parish.

What was the number of families in Kilmore Erris?—Something beyond eight hundred.

When you were last before the Commissioners you were asked this question, "Were you a parish priest in the Roman Catholic church?" to which you answered, "I was;" you were then asked, "Were you absolute priest of the parish?" to which you answered, "I was;" to what parish did you then allude?—I alluded to Dunfeeny.

Did you remove direct from Dunfeeny to Kilmore Erris?—I did.

What were the particular circumstances that led to your removal?—I expressed a wish to get Kilmore Erris, having understood that it was intended by the bishop to superannuate the clergyman to whom the parish belonged, and thinking that more advantages were likely to accrue to me from that parish than from the other, I believe I asked to be placed in that situation.

Who was the priest of the parish of Kilmore Erris at that time?—He was a Mr. Everard.

What situation did you hold in that parish?—I discharged all the duties of the parish. I was obliged to give him a certain sum, he taking no share in the duties.

Have the goodness to specify what that sum was?—I really forget whether it was 25*l.* or 30*l.*

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Was it a written agreement, or only a verbal instruction on his part?—It was a verbal instruction.

Was there any difficulty or misunderstanding as to the nature of that agreement?—Certainly not, that I recollect.

Never at any time?—The only misunderstanding was that the old priest undertook to do some of the duties, celebrated some marriages, and retained some money, which he had no right to withhold from me, and I charged him in my account with it accordingly.

Were you to pay the old parish priest a certain sum, or were you to pay him a certain proportion of the income of the parish?—A certain sum out of the income of the parish, not a proportion, but a certain sum.

Was that sum fixed by the bishop?—It was not; we talked over the matter in the presence of the bishop, and it was agreed, in his presence, that he should get that sum; I cannot exactly charge my mind now whether that sum was 25*l.* or 30*l.*

At the time it was agreed that you should pay him that sum, was there any reference made in conversation or otherwise to the general annual income of the parish priest?—I do not recollect that there was.

Was it at that time considered that the income of the parish priest exceeded 100*l.* a year?—The parish priest was a very irregular man, and I do not know that he could exactly account for what the exact value of the parish was.

Was it at the time understood that the parish was worth more than 100*l.* a year?—I certainly considered it much better than the parish I had before, which was worth more than 200*l.* to me.

The question is, what was the understanding between you and the priest, who was going to give up to you the profits of the parish?—That I should undertake to do all the duties, paying him that sum.

What did he mention the parish as being then worth?—I do not recollect that he mentioned its value.

What do you believe it to have been considered by him, or by the bishop, that the parish was worth?—I cannot state, but I know what it was worth to me, and that I can very clearly show.

Have you any mode by which you could show what the parish was worth to you at the time that you held it?—I have no document upon the subject, but I dare say the general impression of the country is, that it is worth more than that to the gentleman that holds it now.

What parish are you speaking of?—Kilmore Erris.

Is the whole of the parish of Kilmore Erris now held by one person?—It is.

Who is that person?—A Mr. Lyons, I believe.

When you were the assistant of the old parish priest, to whom you have referred, had that parish priest the whole district of the parish which is now held by Mr. Lyons?—No, he had not.

Had he more than one half of it?—I think he had about two-thirds.

Do you mean to say that two-thirds, or whatever proportion of it he had, was worth 300*l.* a year?—Yes, I do mean to state that.

Who was the parish priest that had the remaining part of the parish?—A Mr. Jordan.

Who succeeded you in the management of the parish?—I do not exactly recollect.

Are you quite sure that the portion of the parish, that was under the charge of Mr. Everard, was larger than that which was under the charge of Mr. Jordan?—I was always of that opinion.

Which is the more populous part?—That was more extensive, and also more populous.

Can you describe what may be the outlines or boundaries of that division of the parish that was under the charge of Mr. Everard and yourself?—The parish of Kilmore Erris is a peninsula, and the lower part of the peninsula near Broadhaven, which is considerably wider, was the part under my charge, extending beyond a small village called Bingham's Town, and that was the division of the parish that I had.

Was not the portion of the parish that was under the charge of Mr. Everard the northern portion?—Yes.

Which was the most populous part of the parish, that which you had or the other part?—I thought that the part that I had was the most populous.

What do you consider to be the whole length of the parish from north to south?—I should suppose about twelve Irish miles.

Do you mean that twelve miles is the length of that peninsula?—Yes.

What do you believe to be the breadth of it?—It varies; in some parts it is about two miles, and in other parts considerably more than four.

Do you happen to know whether the division of the parish under the Protestant church is the same as that you were priest of?—No; the division under the Protestant church, called the parish of Kilmore, separated from Kilcommon, comprises both those parishes.

Does it comprise any portion of the land that is not within the peninsula?—I believe it comprises about three acres of the isthmus.

In the Protestant division, does the parish of Kilmore Erris come to the eastward of the isthmus, upon what may be called the terra firma of Ireland?—The Protestant union is Kilmore and Kilcommon, and they belong to one clergyman. Kilcommon joins the parish of Dunfeeny, which I once held.

What is the nearest post town to Dunfeeny parish?—Killala, I should think.

Who

Who is the principal proprietor in the parish of Dunfeeny?—Mr. Knox of Castlereagh, I think, is the principal proprietor.

Does Dunfeeny lie westward of Killala?—It does.

At what distance is it from Killala?—I think it is generally termed six or eight miles.

Does the parish of Dunfeeny principally consist of bog or tillage land?—It has both; there is a great part of it bog, but there is a considerable part of it tillage land.

Will you describe the general state, with respect to cultivation, of the parish of Kilmore Erris—what is its principal produce?—Potatoes and corn.

What species of corn?—Mostly barley.

The barley is used generally for distillation, is it not?—It is.

Have you any means of knowing the usual acreable rent in the parish of Kilmore Erris?—I should think the average of it is about 30 s. an acre; from 1 l. 5 s. to 30 s. an Irish acre; I have paid myself 30 s. an acre.

Major Bingham is the principal proprietor, is he not?—Mr. Carter has the larger estate, but the estate was originally Bingham and Carter.

With regard to the value of the parish or district to which you were assistant, are we to understand that you became the assistant of the then parish priest, upon the understanding that you were to receive the whole emoluments of the parish, paying to him 25 l. or 30 l. a year out of them?—I understood, myself exclusively, so far as the privileges and authority of the parish went, to be the principal priest; that I was to receive no instruction from any person but from the bishop immediately; that the old priest had nothing to do with the administration of the duties of the parish, but that I was to give him this sum for his maintenance, and that he was not to interfere with me; and when he did interfere with me, and took some of the emoluments of the parish, then I made a complaint, and charged that as a set-off against him in his account.

Was there any understanding that he should perform any duties in the parish?—None, but that he should have permission to say mass privately, but not to interfere with me in the public duties of the parish.

Were you called curate, or coadjutor, or priest?—I was always called the priest of the parish, because in fact the other gentleman had no right to interfere with any of the duties, unless I thought proper to permit him.

Did the priest you are speaking of resign his parish to the bishop?—I do not know, but he submitted to this arrangement.

Could the bishop take from him his right, as parish priest, without his assent, or without a canonical cause?—I rather think what that bishop did—*ab actu et posse valet constitutio*, is an old maxim; he did deprive a parish priest of his parish, to which he had been collated, and in the discharge of the duties of which he had been for some time engaged, in order to give it to another, and a long and troublesome tissue of differences arose between them in consequence of it.

Are we to understand that you undertook the duties of that parish in consequence of the parish priest not being able, through ill health, or age, to perform them?—I think he was not equal to the duties of the parish, and the bishop told me that that man was not equal to the duties of the parish, and that on my giving him a certain stipulated sum, such as had been agreed upon, I should have the full jurisdiction and emoluments of the parish, and that in the event of my surviving him, I should then be put into the full possession of it, according to the technical mode of proceeding.

Has not the priest of a parish, supposing him to be prevented by age or infirmity from performing the duties of his parish himself, a right to appoint a curate?—I do not know; it is probable that that may be the mode in some places, but it is not the mode pursued amongst those I knew; the bishop invariably interferes; and I know in the case I have before alluded to, the bishop suspended the priest for alleged disobedience, because he would not resign his parish to him when he demanded it; he wished to give that parish to Dr. Mac Hale, who is now the assistant bishop in that diocese.

Did you understand that the old priest (Mr. Everard) consented to the arrangement that was made?—Certainly.

Is it not customary for a portion of the income of the priest to be appropriated to the support of the bishop?—Yes, a part of the fees on marriages, and some other monies.

Was that contribution regularly made by you during the time you were coadjutor priest of Kilmore Erris?—I did settle my account with the bishop when we met, but a short time had elapsed, immediately before my conforming to the established church, during which we did not meet, and the man that undertook the duties of the parish after me received the monies that were due to me, so that I never closed my account; the parish owed me a good deal of money at the time I became a Protestant clergyman.

What portion of the income was it your duty, according to the custom of the church, to contribute to the bishop?—I think it was two guineas as parish priest, as well as I recollect, and I recollect there was something to be allowed for a sack of oats for the feeding of the bishop's horse; there was also for the visitation dinner a contribution of a guinea or something to that effect; and for every marriage there was half a guinea, and according to the degrees of consanguinity or affinity that it was necessary should be dispensed with, there was always a settled sum which the bishop himself charged.

Do you mean that half a guinea was contributed to the bishop for each marriage?—Yes.

What might be the amount of the marriage fee?—Under some circumstances, a guinea; under others, a guinea and a half; sometimes a guinea and a crown.

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What might be the lowest marriage fee that was taken?—A guinea.

What was the highest sum you ever received upon the occasion of a marriage?—A guinea and a crown, I think, but I have known others to charge a guinea and a half.

What length of time were you at Kilmore Erris?—A year; it might be a few days more or less.

Have the goodness to state, as accurately as you can, what was the sum total paid by you to the bishop during the year you were there?—I could not state that exactly now.

Have the goodness to state it as nearly as you can?—I think I might have paid him about 16*l.* as well as I can recollect.

Is it likely to be more or less, if there is error on either side?—I think there is very little error on either side.

Do you feel pretty confident that it was about 16*l.*?—I think it was about that sum; and besides, I think I paid something more than 8*l.* for an entertainment that was given.

In what way does that connect itself with the sum of money that was due as a matter of custom for the fees of the parish?—It does not connect itself with that, but as parish priest, and as receiving the emoluments of the parish, it was my duty when he came into the parish to entertain him; he did not come to my house, but he stopped at a public house on the isthmus, and the expenses, I think, were about 8*l.*

Is it customary for the priest of the parish to entertain the bishop when he comes into the parish?—It is.

You did not bring forward that 8*l.* as a matter of account with him, to quit yourself of a portion of the money due on account of the fees you received?—Certainly not.

Did the bishop make any claim upon you for any further sum of money than that which you paid him?—I do not recollect that he did.

Was it ever suggested to you, on the part of the bishop, that there might still be money due to him over and above that sum?—Certainly it was not.

Do you yourself believe that if the portion which the bishop was by custom entitled to had fully been rendered, it would have come to a larger sum than 16*l.*?—I do believe that the portion that was due from me, he received from me; but I before stated that the other priest was in the habit of picking up all the marriages he could get, and there was something due to the bishop from that priest, in consequence of his interfering with me; I complained of his conduct on several occasions, and I got no redress; but I dare say there was due from the parish to the bishop some few guineas more than I paid him, but not from me. I believe that I paid him all that was due from myself, but with respect to those other marriages, that the other priest had performed, I do not know whether the bishop was paid for them.

You say that you paid the bishop when you happened to meet him; is it usual for the bishop to receive his money in that way?—When we were in the habit of going to his house, we then arranged our accounts with him. I think it was in his house that I paid the last sum that I paid him.

Are you positive that the arrangement between you and the bishop and the priest was not that the priest should have a third part of the income of the parish?—As well as I can recollect, it was as I have stated.

Are you positive as to that fact?—I think I am positive on the fact.

That there was no understanding that the priest was to receive any particular portion of the profits of the parish?—Only that stated sum.

And that stated sum was from 25*l.* to 30*l.*?—I think it was; I am not sure.

Was it, or was it not, understood that that was a third part of the income of the parish?—Certainly not; he might have so represented it to the bishop on former occasions, because I understood that he was a bad manager, and was always in debt to the bishop; but I knew the parish, and I knew that it was more valuable than that, and that was the consideration that induced me to leave my former parish, and come to it.

Do you believe, that if the priest thought that the parish was worth 300*l.* a year, or if the bishop thought that the parish was worth 300*l.* a year, that the whole income of the parish should have been given up to you, reserving to the original priest of the parish only 25*l.* or 30*l.* a year?—I do not know how the bishop should act under those circumstances.

The question is as to your belief upon the subject?—The duty of the parish was very severe, and I managed it with advantage to myself; I do not know what it was worth to another; I can state what it was worth to myself; I had no expensive habits.

The question is, not what your habits were; but the question is, whether you believe that if your predecessor understood, and the bishop understood, that the parish was worth 300*l.* a year, the bishop and he would have made an arrangement with you by which you were to receive the whole emoluments of the parish, the actual priest of the parish receiving only 25*l.* or 30*l.* a year?—It is very likely that it was not worth so much to him, and it is very likely he did not conceive it was worth so much. I am firmly of opinion that it never was worth to him near so large a sum, because he was a very extravagant and irregular man in his mode of proceeding; and he generally had the emoluments of the parish collected in such a slovenly way that the expenditure sometimes outstripped the income; but I was more regular in my mode of proceeding, and I made the parish more valuable to me than my predecessor did.

What were your receipts during the year that you were in Kilmore Erris?—They were in or about 300*l.*

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Are the Commissioners to understand that the whole of your receipts were about 300*l*.? —Yes.

Out of that 300*l*. were you to pay to the priest whatever he was to receive, and also to account to the bishop for what he was entitled to in respect of marriages?—I took no account of the bishop's charge. I consider that an extra thing. I set down in the account the bishop's charge as it came in, charging myself with it. I considered 300*l*. a year as the clear amount.

Do you mean to say that you had 300*l*. a year over and above what you had to pay to the bishop, and over and above what you had to pay to the priest?—No; I include what I had to pay to the priest in the value of the parish; but I do not include what the bishop had to get.

Is there any register of marriages kept in the parish?—No.

What were the general heads of emolument that you had in the parish?—I got at Christmas 1*s*. 3*d*. I think, and at Easter 1*s*. 3*d*. from each head of a family; I got from the young people for their confessions on those occasions, more or less; from the females I got a hank of yarn, and from the young men five pence, I think.

What was the value of the hank of yarn?—I suppose, about four pence.

How many confessions do you suppose you heard in the year?—I contrived to hear the confessions of the whole parish, with some trifling exceptions.

What was the amount of the population of the parish that attended confession?—Perhaps seven hundred and fifty in the course of the year.

Did that number of seven hundred and fifty come to you twice, or only once in a year?—Twice.

Do you mean that seven hundred and fifty individuals, or that seven hundred and fifty families came to confession?—Seven hundred and fifty families.

How many young people do you suppose there might be in each of those families?—That is a matter that varies; sometimes there were three or four.

Can you mention any other heads of emolument that you had?—A guinea or 1*l*. 5*s*. for marriages.

How many marriages do you think you had within that year?—I think I had about thirty-three.

What did you get for each baptism?—3*s*. 4*d*.

Did any portion of that go to the bishop?—None.

How many baptisms had you in that year?—I cannot exactly ascertain that, for I had no register; but I think it may be readily calculated in the parish.

How many should you suppose there were?—I should suppose that I had at least more than one third of the numerical ratio of families; that out of the eight hundred families, perhaps every third house furnished a baptism.

Do you mean that you had in the year upwards of two hundred baptisms?—I am sure I had about two hundred and fifty.

How much did you receive for each marriage?—£.1 5*s*.

Was that your own portion of the fee?—There was half a guinea deducted for the bishop.

Had you any other sources of income than those you have enumerated?—Yes, for anointing the people there is a charge of a shilling; it was thirteen pence then.

How many cases of extreme unction may you have had in the year?—They are very frequent, because on any sickness occurring, the priest is called. I dare say I have been called five hundred times to discharge that duty within the year.

That is nearly once to every family in the parish? Sometimes five times to a family; they are subject to fever along that coast; the fever raged tremendously that year in that parish, and I have been frequently in the habit of attending and anointing five people in the same family.

Is it the habit of the Roman Catholic clergy in general to take a fee for anointing from poor people?—Invariably in that part of the country.

Did all the persons whom you attended to anoint pay you 1*s*. 1*d*.?—If they were not wretchedly poor.

Are there any of those seven hundred and fifty families you have spoken of that you would consider as wretchedly poor?—Not of the seven hundred and fifty, but of the eight hundred I consider there are.

Is there any other head of emolument?—Funerals; masses for the dead.

Do you mean to say that the Roman Catholic clergyman is paid for attending a funeral?—He is paid for saying mass; he is paid for every person who dies a legacy of half a guinea, in order to pray him out of purgatory; he charges half a guinea for every person that dies, the surviving relations of whom must pay it.

Are the Commissioners to understand that for every Roman Catholic who dies in the parish, whether he is young or old, the priest receives half a guinea?—With the exception of infants; for all those who attain those years when actual sin may be imputed to them, the priest charges the surviving relatives half a guinea.

Whether they make any call upon him to say mass or not?—Certainly.

From both rich and poor?—The charge is equal; but sometimes the poor cannot pay, and in that case the priest gets as much as he can.

Have you ever received more than half a guinea for saying mass?—I often received a guinea; the charge of half a guinea is not for saying mass, but it is a legacy chargeable upon

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upon the surviving relatives, in order that the priest might use his private influence to have the soul of the dead person taken out of purgatory.

Are we to understand that it is a practice, and an established principle in the diocese of Killala, that the surviving relatives of a deceased person must pay the priest half a guinea for using his private influence to get the soul of the deceased out of purgatory?—Yes.

Will you define what you mean by private influence?—When he is saying masses, that he would give the intention of his mass to be applied to that purpose, as works of supererogation are supposed to be applied in the Romish church.

What do you mean by the intention of his mass?—The priest offers up his mass with a particular intention, and in those cases the priest may say mass for the benefit of the soul of this person who it is supposed is detained in purgatory; and such is the merit of the mass, that it would have the effect of releasing the soul of that person from purgatory, as priests teach.

Is he always supposed to have that intention?—It is supposed that the priest always applies the mass to some particular intention, when he does not do it for a public intention, or when he is not particularly engaged to say mass.

Will you describe what you mean by public intention and private intention?—The priest says mass on Sunday publicly for the benefit of the people assembled; he offers up that propitiatory sacrifice, as it is called, for the purpose of releasing the souls of those persons from the bondage of sin; and on ordinary days, on week days, he says mass privately, when he has not this public obligation, and then he applies the merits of the mass on those days to this particular or individual obligation.

Is the mass considered effectual, if the intention of the priest does not accompany the act?—No.

If the priest should go through the ceremony of the mass without having any intention, private or public, what is the consequence?—The consequence is, that the people have been committing idolatry, and adoring a bit of bread, instead of Almighty God.

Do you mean that it is the doctrine of the Catholic church, that if the priest goes through the ceremony of the mass without having any intention, it is no mass?—If he goes through it without having the intention of consecrating the wafer, it is no mass.

How many of those masses, for which you were entitled to charge half a guinea, did you say in that year?—They are not masses; but on every death, the surviving relatives of the deceased person are obliged to pay for that person half a guinea.

How many persons died within the year, in consequence of whose death you received that half guinea?—I cannot exactly say; there were some died that I never was paid for.

How many half guineas do you suppose you received within the year on that account?—I dare say I received fifty.

Is that the most probable number you can mention?—I should think so; because several died that I never got any thing from; some strangers, and the relatives of others so wretchedly poor that they could not pay any thing.

Was not the year 1817 a year of fever?—It was a year of fever.

Were there any contributions of corn or of other valuable matters in kind made to you?—Yes; I got from some, ten sheaves, from others, twenty sheaves of barley.

Was that in lieu of pecuniary contribution, or in addition to it?—In addition.

Was there any particular name by which those contributions were known?—Nothing but collection; it is a usual thing; every priest gets it.

On what occasion are those offerings of corn given?—In the harvest; before the harvest is taken in, or about that time, the priest generally gets twenty sheaves from every family; sometimes they take ten and sometimes twenty.

Is there any name by which that contribution is known?—It is called the collection of corn.

What might be the value of the corn you received in the year in which you were at Kilmore Erris?—I am sure I had that year 50*l.* worth; when I say 50*l.* worth, I am sure that is under it.

The Commissioners understand you to say, that there was some disagreement between Mr. Everard and yourself as to the money payments that passed between you?—Yes.

And that that objection arose on your part from the circumstance of his having taken marriage fees to which he was not entitled?—Marriage and baptismal fees; in short, all the money he could get, he took possession of, and would not account to me for it.

You do not therefore include that in the 300*l.*?—No; but then I charged him with this set off against his demand for his salary, and so far I included it in the 300*l.*

How did you ascertain what fees he had received?—By my activity; I made inquiry, and discovered it.

What deduction did you make from the salary you were to pay to him on that account?—I deducted from him the full amount of the sums he had received; 3*s.* 4*d.* for baptisms, and the remaining sum after the bishop's half guinea of the marriage money.

State, as nearly as you can, what you think the amount of the deductions you made in your payment to him might have been?—I am sure he had received, in this kind of way, very nearly 15*l.*

Was that chiefly for baptismal fees?—Both baptismal and matrimonial.

Can you tell how many marriages he had received for? I cannot exactly tell; but I dare say he had received for about ten marriages.

In

In addition to those which you received?—In addition to those which I had; there happened to be a good many marriages in that year.

You stated that you received during that year for about thirty marriages?—About thirty or thirty-three.

Do you recollect whether there was any memorandum in writing, or any statement in writing, of the terms upon which you were to be admitted to the receipt of the income of that parish?—I do not recollect that there was any; and I do not think there was any memorandum of that nature.

Was there any paper in writing given by Dr. Waldron, setting forth what the conditions were upon which you were to be admitted to receive the emoluments of the parish?—I cannot recollect any.

Can you take upon yourself to say that there was not any?—Such is the impression upon my mind at present, that I would.

Will you take upon yourself distinctly to state, that the conditions which Dr. Waldron gave to you in writing, upon his authorizing you to undertake the duties of this parish, were not, that you should have one third of the emoluments for your own use?—Decidedly not; I can take upon myself to say that such an arrangement as that never passed.

And that Mr. Everard should have one third for his use, and that one third should be placed at the disposal of the bishop, to be applied by him as he thought proper?—I do not recollect that.

Will you take upon yourself to say that there was no such paper?—As well as I can charge my memory, I believe there was no such paper; but now I recollect that in the original talking about the arrangement of this parish, there was something said about that to which I would not agree.

Was that before or after you came to the parish?—Before I came to the parish.

Was it distinctly agreed between yourself, Dr. Waldron, and the priest, that you should pay a fixed sum of 25*l.* or 30*l.* a year to the priest, before you got the power of the parish?—I was sent in by the bishop in the first instance, and he asked me if I would consent to pay a sum to that amount, and I consented to it; and when I arranged the matter with the priest in the country, he said that of course he should do whatever the bishop required, though I believe that it was partly against the will of the priest that there was any person sent into the parish.

Did you pay Dr. Waldron the fees he was entitled to receive from you?—Those he was entitled to receive from me I certainly think I did.

Do you think it possible that you could forget the circumstance, supposing you did not pay them?—Perhaps there might be 1*l.* or something of that sort, on the balancing of an account between us.

Did you pay him any fees?—I did.

What is the usual time of the year for paying the fees to the bishop?—At Easter principally; but at other periods, when a priest has any business which leads him to the neighbourhood of the bishop's house, or to see the bishop; if he owes him any thing, he then pays him; I saw him some time before I left the communion of the church of Rome, and I paid him some money that I owed him.

Were any complaints made of you to the Roman Catholic bishop of the diocese while you were a clergymen in the church of Rome?—I am sure I do not know; lately there might have been perhaps.

Did he ever communicate to you that any complaint had been made to him respecting you?—Yes, he communicated to me that a Roman Catholic gentleman, who dined at my table on a fast-day, mentioned to him that I ate meat on a fast-day.

Did he communicate to you any other complaint?—Nothing, except about eating meat on a fast-day.

Was any complaint made by the priest of the parish against you for not having paid him any thing that he was entitled to?—None, that I am aware of; but it is likely that he might have complained, because there was a difference of opinion between us about the payment of the money.

Did you ever ask Dr. Waldron, the Roman Catholic bishop, to fix a day when any charges that had been preferred against you might be investigated?—I do not recollect that I did; but I desired him to fix a day when I could bring my account before him. I recollect that the old gentleman was more in my debt than I was in his.

Were there any complaints made to the bishop against you, which were communicated to you by the bishop, in consequence of which you desired that a day might be fixed for having them investigated?—I recollect that he told me that this gentleman was much scandalised at my eating meat at my own table on a fast-day; I said I certainly did eat meat, that I could get nothing else; besides, I was rather in a delicate state of health at the time, after recovering from a severe fever; but that I was aware of the correctness and propriety of my life and habits; and I was sure that any charge that could be made against me I should be able to refute.

Did he communicate to you any other complaint that had been made against you?—Certainly, not any thing, except eating meat on fast-days.

Did any inquiry take place?—No; I acknowledged the circumstance to him in his own house.

Then you never requested him to appoint a day for having an inquiry into your conduct?—Except upon that occasion; I was rather warm, and I said that I was conscious of having supported a very high character, and if he thought eating meat was a very great crime,

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crime, I acknowledged that I had been guilty of it; but I was sure that he could hear nothing else to my disadvantage, either as to my moral character, or as to my general deportment as a gentleman and a clergyman.

Were there any suits or proceedings instituted against you of any kind while you were a Roman Catholic clergyman, or since that time?—Certainly not; I have had civil suits for the recovery of debt, and matters of that nature, but no other suit.

How long before you actually conformed, did you mention your intention of conforming, either to the Bishop of Killala, or to Archdeacon Verschoyle?—I had not seen Archdeacon Verschoyle till after I conformed; but I mentioned it to the Bishop of Killala about a fortnight prior to my actual conforming.

Can you recollect the date of your actual conformity?—It was on the 19th April 1818.

Did you conform in the cathedral of Killala?—No, in the parish church of Cross-molina.

Where had you slept the night before?—I slept at the lodgings of an officer, an acquaintance of mine.

In what place?—In the parish of Cross-molina.

Where was your own house at that time?—In Kilmore Erris.

How long before your conformity was it that you had left Kilmore Erris?—About a fortnight or thereabouts previously.

Where had you passed that fortnight?—I passed it in the neighbourhood of Cross-molina.

In whose house?—I dined occasionally with Colonel Jackson; I dined also with Major Orme.

Where had you usually slept during that time?—I slept occasionally at Colonel Jackson's; but I chiefly slept at the officer's I have mentioned, with whom I was acquainted.

Was it known by those persons that you were about to conform to the established church?—I only mentioned it to the officer.

Did Colonel Jackson know it?—I believe he did, but not from me.

When had the Roman Catholic bishop of the diocese first reason to suppose that it was likely that you would conform?—I believe a fortnight before I did conform; I made no secret of my intention.

Where were you when you made no secret of it?—In Cross-molina.

Was it known in your parish that you were about to conform?—It was only known to individuals.

Who was in the charge of the parochial duties of that parish during that fortnight that you passed at Cross-molina?—I do not know, unless the old gentleman undertook the duties.

Where was the bishop at that time?—He was in Ballina: there was a meeting of the priests, or a conference, when the holy oils are consecrated and distributed to the priests. It was my intention for some time before this period to conform, and to apply to the Bishop of Killala when I should come to his neighbourhood. I had been invited some time before that, by this officer with whom I was acquainted, to stay some time at his house; and instead of going on to Ballina with the other priests, I went to Killala, and spoke to the Bishop of Killala, and told him of my intentions. His lordship said to me that he wished me to act seriously, and to consider well before I should take so important a step, and he asked me if I could produce any respectable testimonials to him. I had provided myself with respectable testimonials for some time before that, from the parish in which I lived, and from the gentlemen of the neighbourhood; and I produced those testimonials to his lordship, which he considered satisfactory: then he told me to go home, and to consider the matter for eight days, and if I returned to him in the same frame of mind, after considering all the circumstances, that he could not object to me; but at the same time, that he could hold out to me no hope of preferment: I retired, and during that week I lived in the manner I have now described.

If you had gone on to Ballina, did you expect to be called upon to answer to any particular charges?—Certainly not; I had no apprehension whatever on my mind; but I do believe that it was suspected that I intended to leave the communion of the church of Rome.

Are we to understand that you went as far as Cross-molina with some other priests?—Yes, in company with some priests.

As if going on to Ballina?—Yes.

Was there any particular reason which induced you at that particular time, having gone as far as to Cross-molina with the other priests, there to stop, instead of going on to Ballina with them?—There was no particular reason, except the invitation before alluded to. It was my serious intention, for more than half a year before that time, to take the step I have taken. I mentioned that intention to a gentleman in the country, with whom I was on habits of intimacy; a captain in the East India Company's service.

Having got as far as Cross-molina on the way to Ballina, there you stopped?—I happened accidentally to meet the other priests on the road; I intended to stop at Cross-molina when I left home, for the reasons before stated.

Then it had not been settled or fixed by Doctor Waldron, previously, that any investigation into your conduct was to take place at that time; at least, that had not been communicated to you?—Certainly not; it was not communicated to me—when I saw him some time before that, when he mentioned that a gentleman had told him that I had eaten meat, I said that I had done so, and I considered I was justified in doing so from the state of health

health I was in, having nothing else so suited to my state of health: he said, so far I was justifiable; but that it was very indiscreet and improper in me to eat meat before laymen, and before some Protestants who were dining with me; and he said, that should I be guilty of the same crime again, he would consider it his duty to suspend me.

You are certain he did not mention any other subject matter of complaint against you?—None.

How long before you went to Cross-molina was your interview with the bishop?—About six weeks.

Was it during Lent?—I think it was before Lent; it was at Christmas that this circumstance occurred which had been mentioned to the bishop; it was about the days of Christmas that I dined on roast beef on a Friday.

When you were examined upon a former day, you were asked whether the Pope had been styled "our Lord God the Pope," by any writer in the Catholic church; to which you replied, that he had; and you were asked to mention the name of any such writer; you stated, you could at your leisure; and you were requested to do so: have you now prepared a statement upon that subject?—I have (*the witness delivered in the following statement*). Baldo, or Baldus: "*Papa est Deus in terris.*" Bald. in L. ult. C. de Sent. rescind. Abad: "*Quod Papa facit; facit ut Deus, non ut homo.*" Abad. in Cap. licet de elect. Fagano: "that the Pope holds on earth, not the place of a mere man, but that of a true God." Gratian: "*Papa canonicè electus est Deus in terris.*"—Gratian, c. 1, dist. 93. And Bellarmine says: "*Should the Pope enjoin the practice of vice, and prevent the observance of virtue, the church is bound to believe that vice is virtue and virtue vice, under pain of mortal sin.*" Bellarmine de Rom. Pont. lib. 4, cap. 5.

This statement first contains a quotation from Baldo: will you have the goodness to state who Baldo was?—I understand him to be an Italian divine, who wrote upon the subject there referred to.

What work of his do you quote from?—It is in his work "De Sententiis Rescindendis," in the last book of his work, which is rather a large one.

What is the title of his book?—It is on the infallibility of the Pope.

Are you in possession of the work?—I have not it here; it was in London that I made these extracts for other purposes, last winter. I was engaged in other studies then, and I made these extracts, but I have not the book in my possession.

Is the work in Italian or in Latin?—It is in Latin.

Can you state to the Commissioners whether the term *Deus* is there used in the way in which it is used as applicable to Almighty God, or in the way in which it is sometimes used in scripture as applicable to kings and potentates?—I should think it is used as applicable to Almighty God.

You have also quoted a passage from Bellarmine; are we to understand that Bellarmine states, as a distinct proposition, according to the words you cite, that should the Pope enjoin the practice of vice, and prevent the observance of virtue, the church is bound to believe that vice is virtue and virtue vice, under pain of mortal sin?—Decidedly.

You are quite positive that Bellarmine does not put that in the way of argument to show the false consequences of a writer that he was answering?—I understand him to put it as I have stated it there.

Have you read Bellarmine's work yourself?—I have.

Did you extract that quotation from Bellarmine?—I translated it and extracted it for my own notes, for a work I was engaged in at the time I before stated. I have not looked at Bellarmine since last winter.

Are we to understand you as stating to us, that you have not here given a part of a passage that would bear a different construction if the whole context was given, but that you have given a substantive proposition laid down by Bellarmine?—According to my honest interpretation, I have.

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The Rev. Thomas William Dixon was further Examined.

Wednesday, 29th November 1826.

WILL you read to the Commissioners, from the volume of the works of Bellarmine now put into your hands, the whole of the chapter from which you profess to have taken the extract referred to in your last examination?—The chapter is as follows:

CAPUT V.

De Decretis morum.

"Tertia propositio hæc esse potest. *Non solum in decretis fidei errare non potest summus Pontifex, sed neque in præceptis morum, quæ toti ecclesiæ præscribuntur, et quæ in rebus necessariis ad salutem, vel in iis quæ per se bona, vel mala sunt, versantur.*

"Dicimus primum, non posse errare Pontificem in iis præceptis, quæ toti ecclesiæ præscribuntur, quia ut supra diximus, in præceptis, et judiciis particularibus, non est absurdum Pontificem errare.

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“ Addimus secundo, *quæ in rebus necessariis ad salutem, vel per se bonis, aut malis versantur*, quia non est erroneum dicere, Pontificem in aliis legibus posse errare, nimirum superfluum legem condendo, vel minus discretam, &c.

“ Ac ut rem totam exemplis declaremus; non potest fieri ut Pontifex erret, præcipiendo aliquod vitium, ut usuram; vel prohibendo virtutem, ut restitutionem, quia hæc sunt per se bona, vel mala—nec potest fieri ut erret præcipiendo aliquid contra salutem, ut Circumcisionem, vel Sabbatum, vel prohibendo aliquid necessarium ad salutem, ut Baptismum, aut Eucharistiam, ut autem jubeat aliquid quod non est bonum; neque malum ex se, neque contra salutem, sed tamen est inutile, vel sub pœna nimis gravi illud præcipiat, non est absurdum dicere, posse fieri, quamquam non est subditorum de hac re judicare, sed simpliciter obedire.

“ Probatur jam propositio, et primo, quod non possit Papa errare in præceptis morum ad salutem necessariorum: quia tunc tota ecclesia graviter læderetur, et erraret in rebus necessariis, quod est contra promissionem Domini. Joannis 16. “*Cum venerit ille Spiritus veritatis, docebit vos omnem veritatem.*” Quod intelligitur (ut minimum) de veritate necessaria ad salutem.

“ Secundo, quia Deus tunc deesset ecclesiæ suæ in necessariis, quando-quidem præcepit illi, ut sequatur Pontificem, et Pontificem permittit errare in necessariis. At certè si Deus nulli rei deest in necessariis, quanto minus ecclesiæ suæ?

“ Quod autem non posset Pontifex errare in moribus per se bonis, vel malis probatur. Nam tunc ecclesia non posset verè dici sancta, ut in symbolo apostolorum vocatur. Nam sancta dicitur potissimum ob sanctam, professionem, ut alibi ostendimus, quia nimirum legem, et professionem sanctam profitetur, quæ nihil docet falsum, nihil præcipit malum.

Secundo, quia tunc necessariò erraret etiam circa fidem. Nam fides Catholica docet omnem virtutem esse bonam, omne vitium esse malum: si autem Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur ecclesia credere vitia esse bona, et virtutes malas, nisi vellet contra conscientiam peccare. Tenetur enim in rebus dubiis Ecclesia acquiescere judicio Summi Pontificis, et facere quod ille præcipit, non facere quod ille prohibet; ac ne forte contra conscientiam agat, tenetur credere bonum esse quod ille præcipit: malum quod ille prohibet.”

[The following Translation of the above was subsequently delivered in by the Witness.]

Fifth Chapter.

On Decrees regarding Morals.

“ This may be the third proposition: the chief Pontiff (or Pope) is infallible, not only in decrees of faith, but also in moral precepts, which are enjoined on the whole church, and which regard matters essential to salvation, or those things which in themselves are good or bad.

“ We say in the first place, that the Pope cannot err in those precepts which are enjoined on the whole church, because as we have said above, it is not absurd that the Pope should err in particular precepts and judgments.

“ We add, secondly, in matters necessary to salvation, or in themselves good or bad, because it is not erroneous to say that the Pope can err in other laws; for example, by framing a superfluous or ill digested law, &c.

“ But to elucidate the whole matter by examples, it is impossible that the Pope could err in enjoining the practice of any particular vice, such as usury, or in preventing the observance of a virtue, such as restitution, because these are good or bad in themselves; nor is it possible that he could err in enjoining any thing contrary to salvation, as circumcision or the Sabbath, or in preventing the observance of any thing necessary to salvation, as baptism or the eucharist; but should he order any thing that is not essentially good or bad, nor contrary to salvation, but still is useless, or enjoined under a heavy penalty, it is not absurd to say that it is possible, though it is not the privilege of subjects to judge of this matter, but simply to obey.

“ Now to the proof of the proposition: And first, that the Pope cannot err in moral precepts necessary to salvation; because then the whole church would be grievously injured, and might err in essentials, which is contrary to the promise of our Lord. John 16, “*When the Spirit of truth shall come, he will teach you all truth;*” which is understood (at least) of truth necessary to salvation.

“ Secondly, because God would then be wanting to, or negligent of his church in essentials, since he enjoined on her to obey the Pope, and still permitted the Pope to err in essentials; but indeed if God be not wanting to any matter in essentials, how much less to his church.

“ But that the Pontiff cannot err in morals, in themselves good or bad, is proved; for then the church could not be called holy, as it is called in the Apostles Creed, as she is chiefly called holy on account of her holy profession, as we have elsewhere shown, because truly she holds out a holy law and profession, which teaches nothing false, which enjoins nothing bad.

“ Secondly, because the church would then necessarily err, even regarding faith; for the Catholic faith teaches all virtues to be good, all vices to be bad; but if the Pope should err in enjoining the practice of vice, or preventing the observance of virtue, still the church is bound to believe vice to be virtue, and virtue vice, unless she would wish to sin against conscience;

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conscience; for the church is bound in matters of doubt to acquiesce in the judgment of the Chief Pontiff, and to observe whatever he enjoins, to avoid doing whatever he prohibits; and under pain of mortal sin she is bound to believe that whatever he enjoins is virtue, whatever he prohibits is vice."

In the extract which you delivered in, as an extract from Bellarmine, the Commissioners find it thus stated: "Should the Pope enjoin the practice of vice, and prevent the observance of virtue, the church is bound to believe that vice is virtue and virtue vice, under pain of mortal sin." The Commissioners asked you whether they were to understand that Bellarmine stated it as a distinct proposition, according to the words you cited, that should the Pope enjoin the practice of vice, and prevent the observance of virtue, the church is bound to believe that vice is virtue and virtue vice, under pain of mortal sin. You answered, "Decidedly." You were asked whether Bellarmine did not put that in the way of argument, to show the false consequence of a position he was answering. You said you understood him to put it as you had stated. As you referred to the chapter you have now read as that from which the extract was taken, you are now requested to point out in that chapter where it is laid down as a distinct proposition, that "Should the Pope enjoin the practice of vice, and prevent the observance of virtue, the church is bound to believe that vice is virtue and virtue vice, under pain of mortal sin?"—He begins this chapter by laying down this proposition: "That the Pope is not only infallible in decrees of faith, but also in moral precepts which are enjoined on the whole church, and which regard either those matters in themselves, good or evil, or matters necessary for salvation." Bellarmine then goes to prove this principle, by stating that the church is bound to obey the Pope, and that if the Pope could err in enjoining those principles with regard to vice or virtue, then the church must err; and he lays it down then as a strong principle, that such is the obedience that the church owes to the dictamen of the Pope in this instance, that should the Pope even err in enjoining the practice of vice, and preventing the observance of virtue, that still the church would be bound to obey him; because if the Pope could err, then in the possibility of his erring the church could not be holy—he lays it down as a firm principle, that it is better, even under those circumstances, strictly to acquiesce in the judgment of the Pontiff, and to do what he enjoins them to do. I certainly do not see that it is at all stated for the sake of argument; it is a proposition clearly laid down, that with regard to the decrees of faith, and also in the simple precepts of morals, the Pope is infallible, and that being infallible, the church is bound to believe him; and that in consequence of his infallibility they are not to doubt, but immediately to believe him and to obey him, even should he enjoin the practice of what may be called relative vice, and prevent the observance of virtue on this principle; that is certainly as clearly deducible from Bellarmine as any thing I have ever been able to read; there is not a shadow of doubt on that subject.

Does not Bellarmine, instead of laying it down as a distinct proposition that "should the Pope enjoin the practice of vice, and prevent the observance of virtue, the church is bound to believe that vice is virtue and virtue vice under pain of mortal sin," distinctly state that proposition as a false proposition, which would be the monstrous consequence of holding that the Pope was not infallible?—Certainly it comes to that; it is a necessary consequence of his infallibility. Bellarmine lays down that the Pope is infallible, and then he says, "What wretched consequences would follow if the Pope were not infallible, because he might teach you virtue for vice, and you would be bound to believe him."

Is not that putting it in the way of argument?—No, it is virtually deducing it as a necessary consequence; he says, You are obliged to obey the Pope when he enjoins the observance of any particular rite, and should that which he enjoins even be vice, you are obliged to obey him, because he is infallible, and if you divest him of that infallibility it is possible that you may go wrong, because if he should enjoin the practice of vice, you are obliged to obey him. That I think is as clear as can be; it is certainly evident that he lays it down as a proposition to prove the infallibility of the Pope.

Does not Bellarmine in that passage state in substance this: the Pope cannot err so as to enjoin the practice of vice or prohibit the practice of virtue?—That is a part of the context; he says he cannot enjoin the practice of vice, or prevent the observance of virtue, but if he should, the church must obey him.

Will you point out the passage which states that?—The passage begins thus, "Quod autem non posset Pontifex errare in moribus per se bonis vel malis probatur," &c.

Will you translate that passage?—"That the Pontiff cannot err in morals, either good or bad in themselves, is proved; for then the church could not truly be said to be holy, as it is called in the creed; for it is chiefly called holy, on account of its holy profession, as we have shown elsewhere, because it professes a holy law and profession, which, unless it teaches falsely, enjoins nothing bad. Secondly, because he would then necessarily err even regarding faith, for the Catholic faith teaches that all virtue is good and all vice is bad; but if the Pope should err in enjoining the practice of vice, or prohibiting the observance of virtue, the church would be bound to believe that vice was virtue and virtue vice, unless they wish to sin against their conscience, for the church is bound in doubtful matters to acquiesce in the judgment of the Pope, and to do whatever he enjoins, and not to do what he prohibits, lest perhaps it should act contrary to conscience," or in other words, commit sin, "it is bound to believe that that is good, whatever he enjoins, and that is bad, whatever he prohibits."

Is not the sentence from which you took the passage you originally cited to the Commissioners in these words, "Si autem Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur

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teneretur ecclesia credere vitia esse bona, et virtutes malas, nisi vellet contra conscientiam peccare?"—That is the paragraph.

Why did you omit the words "Si autem Papa erraret;" why did you say, "Should the Pope enjoin the practice of vice," &c. instead of saying, "If the Pope should err by enjoining the practice of vice," &c.?—I do not think it is a material omission by any means. At the time I gave in that paper I certainly must confess that I did not refer as fully to the authorities as I have done since, and I have inserted those words in a paper which I have brought with me to day, which is more full and explanatory.

You were asked upon a former occasion whether the quotation you gave to the Commissioners was a substantive proposition laid down by Bellarmine; will you now state that it is a substantive proposition faithfully given as an entire sentence?—I do believe that it is a substantive proposition; for if you translate the last sentence in the chapter, you will find that that is the substance of it, and I did give it as a substantial proposition laid down by Bellarmine.

You were asked whether it was not part of a sentence, (the Commissioner who was then examining you having a general recollection of the work of Bellarmine, and believing it to be part of a sentence,) and you took upon yourself to say that it was not part of a sentence?—That it was the substance. I believe the Commissioners will find that I only said it was a substantial proposition laid down, and so I honestly interpreted it in reading Bellarmine.

The last question put to you upon the former day was this, "Are the Commissioners to understand you as stating that you have not here given a part of a passage that would bear a different construction if the whole context was given, but that you have given a substantive proposition laid down by Bellarmine?" Your answer was, "According to my honest interpretation I have"—And I say the same now; it is a general corollary taken from his proposition, and not a garbled extract by any means.

Were you on the former occasion giving a quotation from the works of Bellarmine, or were you giving what you conceived to be the substance?—I was giving what I conceived to be the substance of the proposition he laid down. I could not charge my memory with the exact quotation, but I had an impression that he stated that principle, and I have referred more fully since that day to the authority, which I have stated in the paper I have brought with me.

Having now Bellarmine's book before you, will you describe what chapter it is about which you are speaking?—The 5th chapter, "*De Decretis Morum*," in the 4th book of Bellarmine's work *De Romano Pontifice*.

The original text of that chapter is inserted in a previous part of the minutes; will you add a translation of it at your leisure, and take care that it be as literal as possible?—I will.

You have stated that you intended to give the quotation which you handed in on a former day merely as a substantial statement of what was in Bellarmine; is not the quotation itself marked by inverted commas, and did you not state on the former day that you translated it and extracted it yourself for your own notes?—I said that I extracted it for my own notes in a very short manner, but that I could not be exact in making the quotation without referring to the original, which I have done since.

Do you mean to say that you stated on the former occasion that you could not be exact without referring to your notes?—That I could not be exact as to the words.

Will you look at your evidence on the former day.—[*The evidence given by the witness on the 23d November being handed to him.*]—Do you not now perceive that when you were answering on the former day, you made no such qualification as you have now mentioned; that is, that you were not certain as to the words?—It certainly may not be inferred from my evidence; I did not say that I was particularly exact.

Did you not give in the paper upon that day as an extract taken by you from Bellarmine, and did you not mark it by inverted commas?—It was an extract, and a true extract.

Do you mean now to say that it was a true extract?—I do certainly.

Will you have the goodness to look at a work intitled, "Catholic Communion," which appears to have been written by a minister of the church of England, in the year 1704, and to read, from page 15 of this work, the part marked question 2d, and the subsequent paragraph, which relates to the subject now under consideration?—"Whether those in communion with the church of Rome are bound to believe virtue to be wicked, and vice to be good, if it shall please his Holiness to say so? This is nowhere declared in the councils of Florence or Trent; it has no place in any *profession* of their faith; it is not taught in their *catechisms*; it is nowhere proposed as a *term* of communion. But the full account of this is, that it is an expression of Bellarmine, (*De Rom. Pont.* l. 4, c. 5,) who carries the Pope's infallibility so high that he says, 'tis impossible for the Pope so to err as to declare virtue to be wicked, and vice to be good: and to prove this *ab inconvenienti*, he thus argues; if this infallibility be not granted in the Pope, then it would be attended with this fatal consequence, that if he should declare virtue to be bad, and vice to be good, all would be bound to believe it; having first supposed it impossible he should ever make such a declaration. In the same manner as if any one, to prove that the scripture cannot err, in commanding vice or forbidding virtue, should say, we be bound to believe virtue to be evil, and vice to be good, because we are bound to believe that to be evil which the scripture forbids, and that good which it commands. In which manner of arguing, *ab inconvenienti*, there is no absurdity, it having been before established as a certain truth, that it is impossible it should so err."

Do you agree with that writer in his exposition of the passage in question?—I agree with him, that Bellarmine wishes to establish the Pope's infallibility by his arguments.

Did you ever see that work before that has been now put into your hands?—Never.

Who is the author of it?—I do not know.

Will you look at the titlepage, and state, if you can, who the author was?—It seems to be a book without any authority annexed to it; it is printed in the year 1704, and re-printed in 1801.

Does the writer of that book appear to you to have taken any notice whatever of the last sentence in the chapter of Bellarmine to which you have referred?—I think he does not take any notice of that last sentence; because Bellarmine lays it down positively, that the church is bound to acquiesce absolutely in the judgment of the Pope.

Have you any other reason for thinking that he has not noticed the whole of the chapter, than because you do not agree with him in the interpretation of it?—I think he does not take notice of it.

Did you take any notice of it when you made the extract which you first handed in to the Commissioners?—It was this I had principally in view.

Does not he notice the whole of the passage which you formerly gave to the Commissioners?—He seems generally to notice the chapter.

Does he not notice and quote the whole of the passage which you quoted on the former day?—I think not.

Will you look at the passage again, and state the part he has left out?—I think he does not state the whole, because he argues negatively; he says it would be impossible for the Pope to err—then he argues from that principle; but Bellarmine positively says, that the church is bound to acquiesce in the judgment of the Pontiff in matters of doubt, and to do whatever he enjoins, and not to do whatever he prohibits. I think that sentiment is a strong corollary drawn by Bellarmine to establish the proposition that the Pope is infallible.

The passage which you gave to the Commissioners as a faithful extract from Bellarmine, copied by yourself, which you stated was laid down by him as a substantive proposition, is, "should the Pope enjoin the practice of vice, and prevent the observance of virtue, the church is bound to believe that vice is virtue, and virtue vice, under pain of mortal sin." Does not the writer, whose work is before you, notice the whole of that proposition in the part to which your attention has been called?—I think he does not.

Does he not state the question to be this, "Whether those in communion with the church of Rome are bound to believe virtue to be wicked and vice to be good, if it shall please his Holiness to say so?"—He puts that as the question.

Is not that the proposition stated in the extract you have given?—It is; but he does not come to the same conclusion that Bellarmine does.

Does not the writer of that pamphlet, in the passage you have read, seem to understand Bellarmine as placing the authority of the Pope exactly on the same level as that of Scripture?—Certainly; he seems to intimate that Bellarmine places the authority of the Pope on the same level as that of scripture; but I think he does not go the whole length that Bellarmine does; because Bellarmine says, that the church is bound to believe the Pope, should he prohibit the practice of virtue and enjoin the practice of vice.

Will you look at page 17, question 3, and see whether the writer there does not notice Bellarmine's proposition, that the church is bound to obey the Pope?—The passage in page 17 is as follows:—"Question 3. Whether the Pope be such an universal infallible guide, that the whole church depends in an arbitrary manner upon his orders and decisions, so as to be paramount and superior to general councils?—So high as this Bellarmine seems to carry the papal supremacy, and there is no being in communion with him but on these terms. But as to the Roman church, which is the subject of my inquiry, there is no assent required to any such doctrine: there is no such doctrine declared, either in the council of Florence or Trent; it is not contained in the profession of faith, which is offered to all beneficed persons, as a test of their being orthodox in the belief of that church. It is not in their public *catechism*, composed for instructing the people in the faith of their church. The assent to such doctrine is neither imposed or demanded of any that are admitted into that communion; and this seems enough to conclude it to be no matter of *faith* but only *opinion*, in which every one is left with the liberty of judging for himself, and consequently accordingly to our first rule, this question ought not to be insisted on. But, however, to give some further evidence of its being no more than an opinion, I will add, that I find the council of Pisa held by many as general, showed itself in fact not to be of Bellarmine's judgment. Whilst it first deposed Benedict XIII. and Gregory XII. and afterwards elected Alexander V. into their place, which council was by the same Alexander twice confirmed. Secondly, that the councils of Constance and Basil have expressly in terms declared the supreme power of the church militant under Christ, over all the faithful, even over the Pope himself, to be in general councils, as to defining matters of faith, abolishing schisms and reforming the church, both in the head and members, and that all persons whatever, and amongst others the very Pope himself, is bound to obey, and be subject to their decrees.—*Conc. Const. Sess. 4 and 5. Conc. Basil. Sess. 3.* Thirdly, that it has been a practice to appeal from the bulls of divers popes to a future general council. The university of Paris has thus appealed four several times. The Emperor Charles V. made a like appeal; and several others are recorded by Richerius—*Hist. Cons. Constant, p. 259. Edit. Colon. in 4to.* Fourthly, That Lannoin has alleged the testimonies of thirty-five popes, for

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Examination of
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the superiority of councils over the Pope—*P. 1, Ep. ad Hieron. Sambævium*. Fifthly, That in the decree of the council of Florence, the exercise of the papal power, whatever it be, is limited and tied to the observation of oecumenical councils, and the sacred canons, and consequently subjected to them. *Quem admodum et in gestis oecumenicorum conciliorum, et in sacris canonibus continetur*; which are the words of the said decree. Upon all which it seems plain, that the arbitrary power of the Pope, in his decisions and government of the church, is not a matter of faith in that church; but that, as it is maintained by Bellarmine, so the contrary is as positively asserted by others of his church, and consequently that it is only a polemical question, in which every one has the liberty of judging for himself, and therefore, by our first rule, not to be made an obstruction to communion. And were the negative part so temerarious and false as Bellarmine censures it, yet since he is censured as severely by others for this his censure—*Veron. Rul. of Faith, c. 4.*—since neither side is any where imposed by that church, still, according to our second rule, this question ought not to be insisted on; because whichever side is in an error, yet the communion of the church is so open, that it may be joined with, without professing or giving any assent to such error.”

On a former day you were asked whether the Pope had been styled “Our Lord God the Pope,” by any writer in the catholic church? to which you replied, that he had; you were asked to mention the name of any such writer, and you stated that you could at your leisure; and you were requested to do so; are you now prepared with a final statement upon that subject?—I am; I will now read to the Commissioners the statement I have prepared:—“Pope Innocent the Third, in the first book of his decretals on the subject, *de Translatione Episcoporum*, lays down as an indisputable point that the Pope holds on earth the place of God Almighty, or in other words, that he is a god; (he says,) That the Pope in dissolving those bonds which (it is presumed from the subject) should subsist between bishops and their churches in the case of translation, acts not in the capacity of a man but in that of a god.—“*Qui non puri hominis sed veri Dei Vicem Gerit in Terris.*”—*Divi Innocentii Tertii Papæ Constitutionum decretalium liber primus—de translatione Episcoporum, fol. 615.*

The same doctrine, with regard to the divinity of the Pope, is also taught by Cornelius Mussus, bishop of Bitonto:—“*A quo Roma quærenda sunt Divina consilia, nisi ab illis, quibus mysteriorum Dei dispensatio credita est? Quem ergo pro Deo habemus in his quæ Dei sunt quicquid ipse dixerit, tamquam Deum audire debemus.*”

“O Rome, to whom shall we apply for Divine counsels, unless to those persons to whose trust the dispensation of the divine mysteries has been committed? We are then to hear him, whatever he shall say, who is to us as a God in those things that concern God (as powerful) as God himself.” *Ad Romanos absolutissima Commentaria Reverendissimi. D. Cornelii Mussi Episcopi. Bitontini Caput. Quartum Decimum, fol. 606.*

This principle is also established by another authority of great celebrity in the Romish church, Philip Decius, a distinguished commentator on the Canon Law, who says, in a work intitled *Philippi Decii Mediolanensis Juris Consulti præclarissimi Commentaria in Jus Pontificum—Papa si quid facit id Deus facere censetur*:—Which may be thus translated:—All the acts of the Pope must be considered as the acts of God. And again:—“*Quod factum à Papa reputatur factum à Deo, quia ipse non puri hominis sed vicem Dei gerit in terris.*”—“What is done by the Pope is considered as done by God, because he (the Pope) bears on earth the rank, not of a sinless man, but of a God.” And in another place, at the 21st section or sentence in the same page, he says, “*Papa omnia potest quæ potest Deus.*”—“The Pope can do all things that God can do.”—*Philippi Decii Super Decretalibus Secunda Lectura de Constitutionibus, page 6.*

When you originally left the diocese of Killala, did you take any recommendatory letter from the bishop?—I did; I got a recommendatory letter, which is registered in the archives of the diocese of Killala; I believe as high a testimonial as any man could procure.

Did you continue curate, officiating as such in the diocese, till you went to London?—I did.

Did any thing occur to prevent your acting as a curate, prior to your resigning your curacy?—I was persecuted by night repeatedly, and there were some shots fired at me, I firmly believe by malignant papists, even into my house; my life was endangered to such a degree, that with the advice of my friends, I thought it imprudent to stay any longer in such a place.

Did any thing else occur to interrupt the performance of your duties?—Certainly not; for not only have I received the highest possible testimonials from the Bishop of Killala, but I have been since in habits of friendly correspondence with him by letter; and I believe I can produce as respectable testimonials of character and acquaintance with people high in the church as any clergyman in my humble rank.

Did you not mention that you were acquainted with some gentlemen residing in the neighbourhood of Belmullet, on a former day?—In the neighbourhood of Crossmolina.

Did you not mention the name of Major Bingham?—There is a Major Bingham living in the neighbourhood of Belmullet, with whom I have had some difference of opinion: there is Mr. Annesley Knox, of Rappa Castle, with whom I have been on intimate terms; that gentleman is now at Gresham’s hotel in Sackville-street: the Archbishop of Dublin has known me for some years.

Is there any thing you would wish to add to the evidence you have given?—There is nothing.

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The Rev. *Matthias Crowley* having been sworn, was Examined.

Tuesday, 7th November 1826.

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Examination of
Rev. *M. Crowley*.
7 November 1826.

YOU are a clergyman of the established church?—Yes.

What situation do you hold in the church?—I am curate of Great Connell, in the diocese of Kildare, and vicar of Jerpoint, in the diocese of Ossory.

Where were you ordained?—In the college of Maynooth, in the diocese of Dublin.

By whom were you ordained?—By Dr. Troy, in the Roman Catholic church.

Were you educated at Maynooth college?—Partly.

What length of time were you there?—I was about seven years in Maynooth as student and as teacher.

When did you go to Maynooth as student?—I went first to Maynooth about the year 1797.

Into what class were you admitted?—Into the class of divinity.

About what age were you when you were admitted?—I think I was between nineteen and twenty.

Where did you receive your previous education?—In Cork.

How many years were you in the divinity class?—I studied two years divinity in Carlow, and two in Maynooth.

Were you at Carlow between the period of your leaving Cork and going to Maynooth?—The first time I went to the college of Maynooth I was expelled from it, and I returned to Cork.

The Commissioners understand you to say that you went to Maynooth as a student in 1797?—Yes.

Was that your first admission there?—It was.

How long did you continue there?—About half a year.

For what reason were you expelled?—For non-attendance at prayer one day, and going out of the college. I was not properly a student at the time; I was what they call an extern: I was lodging out of the college; and I went to the neighbouring town of Killocock without leave, and when I returned in the evening I was too late for prayers; that was, as far as I could learn, the cause of my expulsion. I think it right to add, that I returned to college in a state of intoxication, and was very idle and refractory for a considerable time before.

Had the college been long established then?—I believe about two or three years.

What number of young men were there in the divinity class at that time?—I should think about fifty or sixty.

When you say you were expelled, do you mean that there was a solemn sentence of expulsion passed upon you, or that you were advised to go away?—There was a solemn sentence passed on me.

Publicly announced in the hall?—Publicly announced in the hall.

Was the cause publicly assigned?—I was not present; but I always understood it was being absent from prayer, and going from the college without leave.

Was any communication made to you upon the subject, or was any inquiry made why you were absent?—No inquiry whatever.

Did you afterwards return to the college?—After some years. I remained in Cork about one year, or a year and a half; and then I went to Carlow college, where I remained for two years; and from Carlow I went to Maynooth again.

In what year?—I think about the beginning of 1802.

Did you return to the divinity class?—I did; I studied two years divinity at Carlow, which were allowed to me in the course of Maynooth; and then I entered on the third year's divinity.

The class of Dunboyne students had not then been established?—No.

When you had gone through the divinity class did you leave the college?—No, I was appointed to the situation of lecturer in dogmatic theology.

How long did you hold that situation?—Four years.

Did Dr. Delahogue succeed you?—No; I studied under Dr. Delahogue, and I was lecturer under him afterwards; I repeated the lectures that he gave; there was no written treatise of theology at that time.

Dr. Delahogue was professor of sacred Scripture and Hebrew, was not he?—He might have had that title, but he was professor of dogmatic theology all my time.

Are you acquainted with the tract book from which the professor of dogmatic theology lectures at Maynooth?—I never read it, but I believe it contains in substance the same doctrine as I was taught.

Did you teach what are called the Cisalpine or the Transalpine doctrine?—The French doctrine was that of my professor, Dr. Delahogue; but I do not remember that he introduced any of the peculiar tenets of that doctrine into his course of divinity.

Have you any recollection upon the subject one way or the other?—For instance, with respect to the Pope's infallibility, I do not think he taught anything about it in my time.

What did you teach upon the subject?—I do not think I taught anything on it;

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I followed the book that he gave, and he gave nothing upon that question that I can remember.

Did you teach that it was not an article of faith in the Roman Catholic church, but an open doctrine upon which Roman Catholics were at liberty to hold what opinion they chose?—There was nothing on either one side or the other taught upon it in my time.

Were the doctrines respecting allegiance to the King, and obedience to the Government, taught by you, the same as are laid down in Dr. Delahogue's treatise?—I do not think he taught any thing on the subject before he published his treatise; there was nothing in his written lectures on that subject that I can remember during my time in the college; I have not read his printed treatise.

Did you teach that the power of the Pope was confined to spiritual things, and that he had no power in temporal matters?—I forget whether that question was discussed in our course of divinity while I was there.

What was your own belief at that time upon that subject?—My belief was that his power was confined to spirituals.

What did you believe at that time with respect to oaths; did you believe that the Pope had the power to absolve you from an oath of allegiance taken to the Crown?—I did not. I took the oath of allegiance when I returned to the college of Maynooth the second time; and I declared, when I took that oath, that I did not believe that any power upon earth had any power to absolve me from it.

Did you so believe at that time?—I did.

Was that the prevailing opinion at that time in the college, so far as you were acquainted with it?—I believe it was.

Were the lectures you then delivered composed by yourself?—No, Dr. Delahogue's; he explained his lectures first for the class, and I made the class repeat the same; I gave them practice in what he taught.

You were in fact a junior lecturer in divinity?—I was.

In the lectures that you gave, did you explain any portion of the scriptures?—I went a third time to Maynooth, and then I was appointed professor of scripture.

When you were a student at Maynooth, were the scriptures of either the Old or New Testament read by the students?—Only occasionally; that class was neglected in a great degree at that time; and all the time that I was there, except the last few months, I spent in college.

Do you remember whether you were in possession of a bible during the time you were a student at Maynooth?—I was not during the whole time I was there, except the last year, when I got a Latin bible as a premium.

Were many of the students possessed of bibles?—No; some of them had a New Testament. There were professors regularly appointed for all the other classes; but for the class of scripture, during all the time I was in the college, except the last few months, there was no regular professor; we had occasionally lectures from the president once a week, and at another time from Mr. Montague.

Can you recollect whether the students were discouraged at all from studying the scriptures, either the Old or New Testament?—Not in any way, but they had no regular professor; and the time was not spent at that study as it was at the other classes.

If you had wished to purchase a bible, and to read it, would you have been discouraged from doing so?—No.

Then although it was not required, and although you were in no way encouraged to do so, yet you were in no way discouraged from doing so?—I cannot say that I was discouraged; but the time of the students of divinity is so filled up with the classes of dogmatic theology and moral theology, that they had not time to study the Scriptures.

The Commissioners understand you to say, that during the latter part of the time you were there, you were yourself a lecturer in scripture?—I was.

Will you describe the course you pursued in delivering those lectures?—I read several commentators on the Gospel of St. Matthew, and then I wrote down an explanation, or a short commentary on the different chapters: and I delivered those lectures in the class twice a week.

Did you read the chapters themselves to the young men, and explain them?—They had the chapter before them in the Testament, and I gave my explanation, and asked them to explain such a part.

Did your explanation comprehend the whole Gospel of St. Matthew, or was it confined to particular chapters?—I began at the first chapter, and went regularly on as long as I continued, which was about three months.

Did the whole divinity class attend your lectures?—They did.

What was the cause of your quitting Maynooth the third time?—To conform to the established church.

At what time did you begin to entertain opinions unfavourable to a belief in the Roman Catholic religion?—About two years before I conformed, I believe.

In what year were you ordained?—I do not exactly remember the year.

Were you in orders when you lectured as the deputy-professor to Dr. Delahogue?—I was.

Were you fully in priest's orders?—I was at that time.

Had you ever any parochial duty as priest?—I had; I spent two years in Cork as one of the curates of Dr. Moylan, the titular bishop; that was after I left the college the second time.

What

What was the amount of your salary and emoluments during the time you were lecturer in sacred scripture, after you returned to Maynooth the last time?—I believe it was about 70*l.* or 80*l.* a year.

During the whole of the time of your last residence at Maynooth, the Commissioners understand you to say you had doubts as to the truth of the Roman Catholic doctrines?—As to some particular points; I cannot say that I examined every question till after I left them; I spent a short time afterwards in examining the different points, one after the other.

Did you reside in the college of Maynooth when you were last there?—I did.

And lived at the professors table?—Yes.

Might you have continued in the situation of lecturer in the sacred scripture, if you had wished it?—I gave up that office in compliance with the wishes of the president at the time, who prevailed upon me to undertake the office of dean; I was never appointed to that office by the trustees, but I undertook it; I was in that office when I left the college.

What was the reason that the trustees did not appoint you?—They had not time; I did not remain till the sitting of the trustees; I was only a few months in the office of dean.

Might you have continued in that office if you had wished it?—I think I might.

You were not removed from it in any way?—No; the president did all he possibly could to prevail upon me to remain.

Who was the president at that time?—Doctor Everard.

Did he know that your reason for quitting the college was your wish to conform to the Establishment?—He did not.

When you quitted the college, had you made up your mind to do so?—I had; I applied to Mr. Ashe, the parish clergyman, upon the subject.

Without communicating to Dr. Everard?—Yes; I did not communicate to him.

What steps did you take to be admitted into the established church?—I got a letter from Mr. Ashe, the clergyman of Maynooth, to the Rev. Mr. O'Connor, of Castlenock, and I met Mr. O'Connor at Mr. Watson's; he introduced me to a Mr. Ogleby, and Mr. Ogleby to Mr. Matthias, with whom I lived a fortnight or three weeks; and from his place I went to the Bishop of Kildare's.

Had you any preferment promised you?—Not the least.

What was the first situation you held in the established church?—As curate.

What emolument did you derive from your curacy?—£.75 a year.

That was about the same as you had at Maynooth?—I was better off at Maynooth, for I had my diet and lodging in addition.

Have you ever been married?—Yes; I have been married about thirteen years.

How many years is it since you quitted Maynooth?—In the year 1811 or 1810.

Had you at that time any personal acquaintance with the person you afterwards married? Not the least.

In the instruction given at Maynooth, is there any thing taught which tends to shake the students in their allegiance to the established authorities in this country?—Not the least in my time, nor have I heard that it was changed in that respect since; I do not believe it is.

Were the students much in the habit of discussing political subjects amongst themselves?

—The last time I was in the college I did not much mix with the students.

At any time when you were there?—In the year 1798 they discussed them very much; and many of them were rebellious, and expelled in consequence.

After that time can you say whether the students were much in the habit of discussing political subjects?—I do not think they were.

Were they in the habit of expressing opinions with respect to the established church, and the properties possessed by it?—I do not think they were in my time; I have no recollection of it.

Do you think an opinion was entertained amongst all the students that it was a settled object, on the part of all Roman Catholics, to expel, if possible, the present possessors of the church property from their places, and to establish themselves in their stead?—No.

It has been stated to the Commissioners, by a person examined before them, that when he left Maynooth, namely, in the year 1814, it was the practice of the students, when they were congregated in the times of recreation in the fields, to express opinions such as those which he thus describes himself to have entertained:—"I certainly thought at the time I left Maynooth, that any means whereby I could weaken those heretics, who had so unjustly possessed themselves of the church establishment of the country, and reduced to a degraded state that church which I firmly believed to be the mother and mistress of all churches, and out of whose pale there was no salvation, were legitimate; I considered, if there were any possible means whereby I could effect this, it would be meritorious in the eyes of God. And with regard to the obligations of the oath of allegiance, I considered that the Pope's authority was sufficient; or that the authority of a general council, if conveyed to me, could set aside the obligation of an oath; and I considered that if the Pope conveyed to me, through any authority, an intimation that I might violate that oath, I could do it with impunity; and I do believe that the ignorant Roman Catholics of Ireland go further than that, and believe that without any delegation, the priest has the power of absolving them from any oath." Do you believe that such opinions as those were publicly expressed, or generally held at Maynooth when you were there by the students?—I believe they were not.

Could they have been so held, and could such conversations have been frequent, without

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your knowing of them?—They might, when I was a lecturer; I did not associate with the students.

The question points to the time when you were a student?—At first when I went there politics ran very high, and the conversation very often turned on the rebellion, and becoming members of the United Irish Society; but as to any thing more than that, or any thing looking beyond that, I do not remember any thing else.

Was it the practice, during the time that you were at Maynooth, either as a student or as a professor, that the young men should be limited in their acquaintance to one or two, or a small set; or were they allowed to choose their acquaintance and friends from the body at large?—I think they were allowed in my time to choose their acquaintance amongst the body at large.

Do you speak of both the time when you were a student, and the time when you were a professor?—Yes.

You are not aware of any limitation or restriction in that respect?—I do not recollect any.

Was the circulation of political pamphlets prohibited in the college when you were there?—It was; at least some time, I remember.

Were the students in the habit of getting political pamphlets into the college?—Some were, I believe at times; I cannot speak for all the time I was in college; but I heard it mentioned that pamphlets were prohibited.

Were newspapers prohibited?—I do not recollect that they were.

What check was there upon the introduction of improper books into the college, during the latter period of your residence there?—Only the general prohibition of introducing improper books that I can remember.

Who was to judge whether they were proper or improper books?—The dean was the principal person to inquire into all those things.

Used there not to be a dinner on St. Patrick's day and on Christmas day, which was attended with more than ordinary festivities?—Yes.

Were the students allowed wine on those days?—They were.

Were any toasts drunk upon those occasions of any particular nature?—I remember one toast being given by one person, who was one of the mess which I was in; I do not immediately remember the words, but I know the toast was a rebellious one.

Are you speaking at present of a period so far back as the year 1798?—No.

To what period do you now refer?—It was in the second time I was there; about the year 1801 or 1802.

Was that toast given to your own individual mess, or generally in the hall?—Only in the mess I was in.

Consisting of how many?—Consisting of eight persons.

Was it publicly known in the college?—I never heard a word about it since; I disapproved of the toast, and I believe I spoke of it to one or two of the boys, but I heard nothing more of it.

That was during the time you were a student?—Yes.

Was the toast applauded by those who heard it?—I do not think it was.

Was it drunk with any cordiality by those to whom it was given?—The person who gave the toast, gave it with cordiality.

Was it received with cordiality?—I do not think it was.

Do you recollect any of the professors publishing any books whilst you were in the college?—Mr. Usher published an English grammar after the first time I went to college; and a spelling-book, chiefly for the use of the students; he used also to make money of it by selling it. Paul O'Brien published an Irish grammar.

Were any statutes read regularly in the college during the time you were there?—Every year, I think they were read on one day in the year.

Were the professors bound by any oath to perform their duty as professors?—I do not think they ever were.

Was there a library in the latter time you were there?—Yes, I was librarian for some years.

What limit was there to the use of the library by the students in your time?—They were allowed to go to the library one or two days in a week, at particular hours.

Was that liberty given to all or only to the advanced class?—Only to the advanced class.

Is there any alteration that you think would be an improvement to the college?—I would give fair play to the study of mathematics and of the scriptures, because the study of the mathematics prepares the mind for the study of disputed subjects, and to understand the merits or demerits of the proofs that are given afterwards. When the class of divinity consisted sometimes of one hundred, and other classes of fifty or sixty, or seventy, there were perhaps only ten or twelve, or fourteen in the class of mathematics; I have often thought that was a defect; the year's course of mathematics is the one that goes before the course of divinity, and then when they enter on the course of divinity, that the scriptures should be far less attended to than compilations made by the professors themselves, with a few texts of scripture in them, and that all the time of the students in the two classes of divinity should be taken up with those compilations, so as not to allow them time to read the scriptures, or to compare the texts of scripture they receive in the compilation with the context;—that all their time should be occupied in that manner, I think is not giving religion fair play.

You

You state that when you were first admitted as a curate into the established church, you got about 75*l.* a year; what is the largest income you have ever derived from your situation in the established church?—The largest income I have ever received is what I am receiving at present; I am now receiving all together about 300*l.* a year.

Was there any sentence of suspension or of censure ever issued against you in the Roman Catholic church?—Never that I ever heard of.

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Examination of
Rev. M. Crowley.
7 November 1826.

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The Reverend *John Cousins* sworn, and Examined.
Tuesday, 14th November 1826.

THE Commissioners understand you were educated at the college of Maynooth?—I was. When did you enter the college?—In October, in the year 1799, about a year and a half after the rebellion.

At that time, about what number of students were in it?—Two hundred was the regulated establishment; I cannot say whether the number was completely full, but it was nearly.

From what diocese were you recommended?—From Ferns, in the county of Wexford.

Into what class were you admitted?—I entered in the first class of humanity, and spent a year there.

Did you go regularly through the house?—I spent six years there, but passed over the class of rhetoric.

How happened it that you passed over that class?—There were very few that read in the class of rhetoric, except such as entered so young that they would not be of age to be ordained at the time they had finished their studies. In general, the young men on entering college commenced at once the first year's philosophy; the usual course was five years.

You are now a member of the church of England?—I am.

Did you continue the whole of the time uninterruptedly in the college, or did you absent yourself at any time?—I continued the whole time, six academical years.

When did you receive your ordination?—I received priest's orders my last year at Maynooth, and deacon's orders the year before, sub-deacon's orders the year before that; all from Dr. Troy.

Upon your leaving Maynooth, where did you go?—To Wexford.

Did you officiate as a priest there?—I continued for some months at my father's, by the directions of Dr. Ryan, who was then the assistant titular bishop of Ferns, and intended me for his own curate, whenever the first vacancy occurred.

Had you ever a parish of your own?—Never.

When did you conform to the established church?—In September 1811.

Will you describe generally what circumstances led to your taking that step?—I had been three years and a half curate of Dr. Ryan, and he had a great regard for me; I spent a great part of my time with him, and we used to talk freely on religious subjects. Dr. Ryan was not favourable to the monastic institutions; there is a jealousy between them and the secular clergy, and from the conversations I had with him upon those subjects, I considered the practices introduced among the laity by the monastic institutions as abuses, and as such I preached against them, thinking that what was condemned in private should not be upheld in public. This gave offence to some of the old Roman Catholics in Enniscorthy, who complained to him of me; he reprimanded me for it, saying that I was too hasty, and ought not to bring forward things of that kind in such a way. This set me on inquiring, and and having a near relative, who was a Protestant of the established church, he procured for me Burnet on the Thirty-nine Articles. I had been reading Dupin's Ecclesiastical History at the same time, and those circumstances led me to a determination of resigning my curacy. I wrote to Dr. Ryan to that purpose, and left Enniscorthy, although at that time I had not made up my mind as to what religious society I would join. My brother and a friend followed me to Dublin, where I had retired from Enniscorthy, and prevailed on me to return to Wexford to my father's house; I remained there upwards of two years, a professing member of the church of Rome, though refusing to act as her public minister or teacher, even when a curacy was offered to me by the Roman Catholic vicar general, at the request of Dr. Ryan. Several circumstances occurred during that period, and particularly a pamphlet that I had published in favour of the Veto, and addressed to Lord Grenville, which convinced me that I was only losing my time there, doing no good to myself or any body else; and that it was quite impossible for me to think of being serviceable amongst the Roman Catholics. I therefore determined fully to quit them; and having come to Dublin, presented myself to the present lord bishop of Kildare, who directed me to receive the sacrament in one of the chapels of Christ Church.

Then, at the time that you quitted Maynooth, you had no intention of abandoning the Roman Catholic religion?—No.

How long did you continue an officiating clergyman?—For three years and a half under Dr. Ryan, and never under any other person.

During that time were you ever subject to any suspension or interdict?—Never, most certainly.

Did you assign any reasons to Dr. Ryan for resigning your curacy?—I did; but do not at this moment recollect what particular reasons I assigned, except that I was generally dissatisfied with the doctrines of the church of Rome, and should decline having any thing

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more to do with the official duties of a clergyman, and teacher of that church. I have in my possession an official discharge from Dr. Ryan, obtained after I had left him, and declaring that I might be received by any other bishop, and was not subject to any canonical impediment whatever.

How old were you when you were admitted into the college of Maynooth?—I was eighteen I believe.

Did you receive your previous education in the county of Wexford?—In the town of Wexford.

In what seminary?—At a school kept by two friars, who were afterwards in succession titular bishops of Newfoundland.

Were there many boys at that seminary?—I think between twenty and thirty.

Are you at all acquainted with the system of instruction in any foreign Roman Catholic university?—No, I cannot say that I am.

Have you any means of judging whether the system of instruction at Maynooth differs from it materially, or whether it is either better or worse than that pursued in the foreign universities?—I have no means of forming any comparison between them, except this; I have met clergymen who were educated in the Spanish universities, and had obtained degrees there, but they did not appear to be well educated men; the only foreign universities that I have met with well educated Roman Catholic clergymen from, were the Propaganda at Rome, and the Sorbonne at Paris.

Was the system of education at Maynooth efficient, speaking of it generally?—I think it was in my time efficient.

Were the students well treated?—They were generally well treated; once they complained of bad bread, and of partiality in the classes, they even refused to attend class for some days, and wrote to the bishops, the trustees, who assembled some time after, and expelled two or three who were considered to be ringleaders in that business. I think however, that the bishops saw that there were abuses, and we heard no more of them afterwards.

Do you know whether the doctrines taught in Maynooth with regard to the infallibility of the Pope are the same as those taught in the university in France?—I fancy they are; the Maynooth treatise by Dr. Delahogue teaches that it is not contrary to faith, nor can any person be charged with error for saying that the pope is not infallible, even though he should pronounce *ex cathedrâ* as they call it; and I always understood that the doctors of the Sorbonne where Dr. Delahogue graduated, were obliged to take an oath that they would not teach the infallibility of the pope, before they could be admitted to a doctor's degree.

Does the doctrine taught at Maynooth, which you say is the same as that taught in France, differ from that which you believe to be taught in Rome?—I have conversed with those who were educated in the Propaganda, and they said that there was very little talk about it there, even less than at any other place, but I believe that the Italian universities do teach the infallibility of the Pope. There is a doctrine also taught in the Maynooth treatise, that the Pope is the centre of communion for all christian societies, that is, they never can break with him nor from him. Now although the doctrine of the Pope's infallibility is in some degree set aside in the Maynooth treatise, and the other doctrines taught there pretty nearly those of the Gallican church upon that subject, still as long as the Pope is regarded as the centre of union round which all other christian churches must rally, the doctrine of his infallibility follows of course, as it appears to me, because if the church can never break from him, he must be infallible, or the church may err in adhering to him, and this would arraign the infallibility of the church itself, as maintained by all Roman Catholics, but the doctrine of the Pope's infallibility itself, in the broad meaning of the word, is stated in the way which I have described in the Maynooth treatise.

Is not the doctrine of the Roman Catholic church, with respect to the Pope, or rather the See of Rome, being the centre of unity, this, that you are not to declare yourself in a state of separation from the Pope or the See of Rome, but that you may differ from the Pope with respect to a point on which he speaks, and that if his decision should be against you, an appeal will lie to a general council?—It is not lawful in any case to break communion with the Pope. A case occurred in Buonaparte's time in France which I think will illustrate the subject before us; he had entered into a concordat with the Pope, and by this concordat, he was to nominate the bishops of France, and the Pope to grant institution; but they afterwards disagreed, and when Buonaparte did nominate the bishops, the Pope refused them institution, so that when he was expelled from France, there were twenty-seven sees vacant, and governed by vicars capitular. Now those vicars capitular did not maintain communion with the Pope, for he opposed them, and I have seen in a late document on the power of the Pope, that during Buonaparte's time, he did make an effort to create a schism in France, and to have vicars apostolic for the churches of France, instead of vicars capitular; the one is appointed by the Pope, the other by the chapter of the diocese; the Pope did not succeed, but I rather think that what is called church communion was not maintained between the twenty-seven vicars capitular in Buonaparte's time and the See of Rome, because the Pope did oppose them.

Are you aware of what took place in France upon the celebrated declaration of the French clergy which was prepared by Bossuet?—I have seen it, but have not a distinct remembrance of it now.

Are you aware that at that time the clergy of France distinctly differed from the Pope, and yet all of them maintained spiritual communion with the See of Rome?—Yes; they may differ from him on speculative doctrines, and yet maintain spiritual communion with

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him; but this case, with regard to the vicars capitular, was quite a different thing; in the church of Rome, the Pope is the source of ecclesiastical power; it emanates from him, he is conceived to be the head.

Is not this the doctrine of the Roman Catholic church, that the Pope is the person who is to grant institution, in order thereby to mark the communion of a bishop with the Roman Catholic church, but that he is bound to grant institution where there is no canonical cause against it, in pursuance of the settled rules or laws of any existing church which has settled rules or laws?—With regard to his being bound, the Italians all deny that he is bound; the French may think that he is, but here was a case in point. With respect to the observation that the granting of investiture is a mark of communion between two churches, the granting of investiture is an acknowledgment on the part of the Pope, that he to whom it is granted is a fit person to fill the See; the granting of investiture is something like what in the early ages of the church were called Letters of Communion, by which one bishop approved of the doctrine of another, and acknowledged him as a christian brother. Now in the case before us, with regard to the vicars capitular, no letters of communion were granted to them, and no investiture was conferred upon them by the Pope, and therefore they were not recognised by him as christian brothers. This circumstance shows the extreme difficulty, if not impossibility of restraining the absolute power of the See of Rome, without breaking from it.

Do you conceive, that for the appointment of a vicar capitular, any communication with the Pope is necessary?—No; but the Pope questioned the powers of the chapters to appoint them by his attempt to create a schism, and name his own vicars; he did not recognise the vicars capitular, and when he attempted to appoint vicars apostolic for the vacant Sees, there was one of the canons in Paris, and only one that supported the Pope's views for a vicar apostolic, instead of a vicar capitular.

Did you take the oath of allegiance during the time you were at Maynooth?—I did.

Did you entertain any doubt at all that that oath under all circumstances was binding upon you?—None whatever; the oath was administered by Mr. Ryan, of Killcock, brother to the titular bishop, whose curate I was.

Did you entertain the opinion that any ecclesiastical superior had power to absolve you from the obligation of that oath?—It is very likely that the subject did not enter my mind at all, for I took the oath shortly after I entered the college. Doctor Flood, the president, said that the penal laws could be enforced against all the Roman Catholic clergy who did not take the oath of allegiance, and under these circumstances he brought Mr. Ryan to administer it: but with regard to oaths and things of that kind, if we look into the theological opinions and doctrines taught in the schools, I think it is not an easy matter to know when an oath is considered to be of obligation, and when it may be done away with. I recollect a practical case upon that subject some years ago: it was Doctor Lanigan, the titular bishop of Ossory: he had made a promise to Major Brien to support the veto, and afterwards withdrew his promise, and said that nine conditions were necessary to make a promise binding, which he enumerated; and in this he followed the views which the casuists of the church of Rome generally set forth to show when a promise should be kept and when it should not. The doctrine with regard to promises applies pretty much with regard to oaths.

Were you ever taught at Maynooth, or did you ever understand that it was taught there, that the oath of allegiance taken to the King was an oath which any ecclesiastical authority could dispense with?—I do not recollect that the question was ever discussed; and as far as my memory serves me, I would almost venture to say that the question in that kind of way never came before us.

Have you any reason to believe that the students generally entertained the opinion that the oath of allegiance was not binding?—I do not think that there was any thing of the kind either entertained or discussed.

The Commissioners understand you to say that in general the doctrines taught with regard to oaths were such as are found in the books?—Such as are found in the books. The book that was read at Maynooth in my time on moral theology was Antoine.

With regard to the oath of allegiance there was no particular allusion to it?—No.

And in your own opinion you thought it was binding upon you?—I did; but at the same time, if my confessor had advised me the contrary, I would have felt myself at ease upon the subject.

You entered Maynooth shortly after the rebellion?—Nearly a year and a half after the rebellion.

At a time when political feelings ran very high?—Very high; and the young men in the college were very much on their guard at the time.

Did your political opinions undergo any change during the time you were at Maynooth, or were they pretty much in the same state when you left as when you entered Maynooth?—Just the same. I was as disaffected going out as coming in. I was a schoolboy in the rebellion of 1798, but would have been fighting with the rebels had I not been confined by my mother.

Were the opinions that prevailed in Maynooth on political subjects pretty much the same at that time as those which prevailed in the Roman Catholic body out of Maynooth?—Nearly the same. The great body of the students, so far as I may judge from those that I conversed with, for we generally kept to our classes, and those of the same class associated together, used to talk of the rebellion of 1798, and dwell with pleasure on the bravery with which the rebels fought; we used to regret the failure of former rebellions in Ireland,

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and also converse about the possibility of Ireland existing as an independent country, whether she could supply herself with coal, salt, and other things which were brought from England, and those conversations were frequent; but I must observe that there were some in the house, particularly from the north of Ireland, not many certainly, but there were some that showed a very loyal feeling; there was one, an intimate friend of my own—he and I agreed upon every thing but upon that; he was from the county of Cavan.

Was there any thing in the course of instruction at Maynooth which in one way or the other appeared to you to influence the political opinions of the students?—No, I think not; and I rather believe that the system pursued by the Roman Catholic bishops at that time was to keep the clergy as much as possible from politics, and leave the people to act as they pleased in those matters; that is the impression on my mind, and has been so for some time: my reason for drawing that conclusion is, I recollect before the rebellion of 1798 to have heard conversations from those who were the agents of the United Irishmen, and wished to swear in others, and when some Roman Catholics whom I knew from conscientious motives said, “We can have nothing to do with this oath, because we shall be obliged to confess it to the priest, and will not be admitted to the sacrament,” the answer was, that it was not matter of confession at all, and the names of priests were mentioned as authorities for this opinion, that priests should not interfere in politics; those things I recollect distinctly. There is a prayer-book called *True Piety*, published by Doctor Coppinger, the titular bishop of Cloyne, and I think there is a passage in it that bears me out in the opinion I have formed with regard to the unwillingness of the Roman Catholic priests and bishops to interfere in the politics of their followers; I will read the passage with the permission of the Commissioners—speaking of priests, it says “that clergymen are only men like others, that as such they are liable to error; that they might possibly pervert their authority to bad purposes: all this is certainly true: but though they be of themselves liable to error, and capable of abusing their authority, we have nothing to fear by giving ourselves up to their guidance as long as they preach only the doctrine of the church, and confine their authority to spiritual matters, for which alone it was given. If indeed any clergyman should happen to prove such a traitor to his trust as to deliver a doctrine different from that of the church, (a matter which would immediately spread an alarm,) or if he should be imprudent enough to enforce his authority, which is spiritual, in matters that are merely temporal, every one knows that in the former case he ought, and in the latter he may, be disobeyed.” So I rather think that the system of the Roman Catholic bishops was, that the clergy should keep aloof as much as possible from politics, and let the people take their own way.

You saw nothing in Maynooth that led you to doubt the truth of that opinion?—I do not recollect any thing.

Was the circulation of political tracts on either side encouraged at Maynooth?—They were not allowed to read even newspapers, and no political tracts of any kind were admitted into the house.

Is this prayer-book called “*True Piety*” in general use amongst Roman Catholics?—In the south of Ireland I believe it is, but I do not know whether it is elsewhere.

You say that you went into Maynooth shortly after the rebellion of 1798; was there not a considerable disturbance that occurred during the time you were there?—Yes, Emmett’s rebellion in 1803.

Did that excite very lively feelings in Maynooth?—No; there were two or three in the house that said they had a previous knowledge of it a few days or perhaps a week before it broke out, and accounted for their knowledge of it thus: that they had seen green uniforms making for the rebel leaders by the tailors of the college; and that they were bound to secrecy at the same time. But the intended rebellion was not generally known in the house till about twelve o’clock of the day on which it broke out; it was Saturday, and the workmen at the college left their work at twelve o’clock. The general feeling then was, that the fact should be communicated to Mr. Ashe, the rector of Maynooth, and a magistrate; and I recollect hearing it said that the president had communicated it to him.

Can you state what was the character of the feeling excited by the intelligence of a rebellion having broken out?—In general the students did not know what the object was, and the feeling that prevailed in the house was, that we might be taken out and forced into the ranks; but there was nothing of system in the house in my time.

Was there any sympathy of feeling with the rebels?—Yes, there certainly was; the whole population of Maynooth rose up; and when the students found that the rebels did not molest the college, and allowed them to pass and repass in security, they became more favourable to the rebels.

What do you mean by “more favourable”?—They seemed to wish that they might succeed; but at first there was only a feeling of apprehension that we might be all forced out into the ranks.

Was not Emmett’s insurrection quelled the very night in which it took place?—The marauding parties remained about Maynooth for four or five days, eating and drinking at the farmers houses, and there was no military party sent to scatter them; they remained for nearly a week in that way.

Are the Commissioners to collect from a former answer you have given, that you consider the population of Maynooth as having partaken in that insurrection, and formed a part of Emmett’s body?—They rose on the same night, and I fancy to co-operate with them, for the mail coach was attacked the next morning in the street passing through Maynooth.

Do you think that any marked change had taken place in the political feelings at Maynooth, between the time of your entering the college and the time of your quitting it?—

I think

I think it was pretty much the same; Emmett's rebellion being put down, and the great rebellion of 1798 being also crushed before I entered. Doctor Flood had adopted measures before the rebellion of 1798 similar to those that were adopted by the lord chancellor in Trinity College; but besides that the French professors in Maynooth were emigrants, and the others, with the exception of two or three, were emigrants from France also; those were men of anti-republican principles, or were considered as such by the students at the time, and those circumstances tended to keep down any tendency to rebellion.

What proportion of the professors were French at that time?—The two professors of philosophy, and one of theology, were Frenchmen, Abbè Darrè, Abbè Delor, and Abbè Delahogue; the others were Irishmen, and had been not only educated in France, but spent a great part of their lives there, some of them twenty, thirty, or forty years, so that they were almost naturalized Frenchmen.

Are the Commissioners to understand that the prevailing feeling of the professors was a feeling adverse to the republican principles of the day?—I think so; and that checked the leaning of the students in that way, who all looked upon the French professors, and Doctor Flood the president, as opposed to those things.

Do you think that the greater part of the students that come to Maynooth are of an age to have formed political opinions before they come there?—They may be of an age to do so, but the greater part of them come from the retired parts of the country, and have very little knowledge upon those subjects; that was the case in my time; but I fancy if the matter was explained to them, they would have been republicans; but they did not see or understand the thing; the great majority of those that did were inclined to republican principles.

With respect to those who came in without understanding those subjects, in what way were their principles affected by continuing in the college under the circumstances you mention?—I cannot well answer that; but I think that they entered into the views of others by conversing with them.

Were any persons expelled during the time you were there for having taken the oath of United Irishmen?—No.

Were there not a number expelled shortly before you entered on that account?—It was before the rebellion of 1798 that they were expelled.

On the 11th of May 1798, it appears by the minute-book, that a number were expelled?—It may have been; it was before my time, and I do not know exactly the date; I heard it spoken of when I was there.

Did you hear what number had been expelled?—I dare say I did, but I do not recollect.

Were there any persons that were considered as belonging to the order of Jesuits amongst the teachers or professors, or superiors, at Maynooth, during the time you were there?—Not in my time.

Was there any connection between the institution during the time you were there and that order?—Clongowes was not founded for many years after I left Maynooth.

Are the Commissioners to infer from your answer, that there is any connection between Clongowes and Maynooth that you know of?—I know of no connection; but I recollect, when I was a boy, hearing that the Jesuits in Ireland had 50,000*l.* vested in the hands of a Mr. Beattie, who was a parish priest in Dublin, and a Mr. Mulcahil, both reputed Jesuits; and this property afterwards passed into the hands of Mr. Kenney, who purchased and established Clongowes out of this fund: but I have thought from circumstances that occurred in Maynooth college in my time, that the Roman Catholic bishops in Ireland have patronized the Jesuits, and probably did wish that a Jesuit college should be established in the neighbourhood to control Maynooth; for when I left college, the students coming out were looked upon with a very jealous eye by the old priests of foreign education. In the first place, all the priests that had been educated in Spain, in Portugal, and in Italy, looked upon the Maynooth students as imbibing the principles of the Gallican church; this was a cause of jealousy, and they endeavoured to cry down their influence; while the feeling of the people seemed to be, that the priests of foreign education were better educated, and were to be more looked up to, because they had travelled. There were other circumstances too which would lead me to conclude, that both the philosophy taught at Maynooth and the theology were regarded with a very jealous eye. There was a professor, Doctor Ferris, very much esteemed and respected by the students as a pious man, and some circumstances connected with his lectures would lead me to conclude that he had a leaning to Jansenism.

You stated that you believed the Roman Catholic bishops in Ireland wished to patronize the Jesuits, will you state your reasons for that opinion?—The Jesuits and Jansenists are two opposite parties; the Jesuits opposed the Jansenists in France, and crushed them there. Maynooth was probably suspected for a leaning to Jansenism in my time, and upon that ground I would conclude that the Roman Catholic bishops might have patronized the Jesuits, and got up the establishment at Clongowes for the purpose of checking that disposition. I was going to mention a circumstance with respect to Mr. Ferris; a question was put to him in class on the merits of saints, and his observation was, that the merits of saints, compared with the merits of Christ, was no more than a drop of water compared with the ocean; he could not have gone further, consistent with the Roman Catholic doctrine, in crying down the merits of saints; and I understand that this is one of the doctrines of the Jansenists. There was also a feeling of regret in the college that the schools of Port Royal, in France, had been put down, and the Jansenist institutions destroyed; the students were also partial to a clergyman charged with Jansenism, Doctor Lanigan. These circumstances have often led me to conclude, that the Roman Catholic

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bishops in Ireland at that time suspected that there was at Maynooth a leaning to Jansenism, and probably wished to counteract it.

Did you ever hear any thing said by any of the Roman Catholic bishops in Ireland that tended to confirm that conjecture?—I have heard a Roman Catholic bishop say, that the French church went to the very verge of heresy; he had been educated at Salamanca; and I have heard a Maynooth priest charged with Jansenism by a Franciscan friar.

Have you ever known any act done by any Roman Catholic bishop in Ireland which tended to confirm the conjecture you have expressed upon this subject?—Since I left Maynooth college, the lectures which Doctor Delahogue gave have been published by order of the trustees. In my time they were taken in manuscript from the professor's dictation, and it has often occurred to me that the bishops wished to know more distinctly what was taught in the house; for shortly after I left Maynooth, several of the students, some in orders, and some not in orders, manifested principles favourable to the reformation, and many of them joined the established church; and I fancy that those circumstances, together with the jealousy which was previously existing against the Maynooth students, might have produced that resolution on the part of the trustees, that Doctor Delahogue should publish his lectures.

Was there, during the time you were at Maynooth, a society instituted, called the Sodality of the Sacred Heart?—There was no such thing at Maynooth; there was in the county of Wexford, but the Roman Catholic bishop, Doctor Ryan, opposed it.

Are you at all acquainted with its principles?—Nothing more than having seen the book; I recollect the principle upon which Doctor Ryan opposed it was, he considered that to worship or adore any limb or member of the body of Christ was idolatry, because any limb or member of the body was human, although the body of Christ altogether, as united to his divinity, constituted a divine person.

Had you ever any reason to believe that that society was directly or indirectly, or in any manner connected with the Jesuits?—Never; I know nothing of that.

When you were a student at Maynooth, were the doctrines and the works of Jansenius condemned by the teachers?—Yes, they were condemned. On that subject I beg to explain; there were five propositions said to be extracted from the book of Jansenius, and these were condemned; but they who were called Jansenists, while they condemned those five propositions, said that they were not contained in the book, and therefore read the book, though they condemned the propositions.

Was it not taught at Maynooth, that the propositions, being condemned by the church, were not to be received, and that the authority of the church was sufficient to show the sense of the author and his intention in those propositions?—As well as I recollect, that is the doctrine of Doctor Delahogue upon the subject; that the Pope was competent to declare that those doctrines were contained in the book, but I do not think that Doctor Delahogue ever leaned to Jansenism.

Did you mean, in a former answer which you gave, to state that in the Italian universities the infallibility of the Pope was taught as an article of faith?—I fancy it was received as such in the Italian universities, but in what shape or form it was taught, I cannot exactly say; the opinion was certainly entertained and defended by the Italian universities.

You have stated somewhat as to the general feeling that prevailed among the students, at the period which has been referred to, with respect to republicanism, will you state what it was with respect to the Protestants?—As far as I recollect, the feeling of the house at that time was more liberal towards Protestants than since; and I think that so many students from Maynooth having joined the established church, has made the others conclude that they were called upon to show more zeal against Protestantism on that account.

You say that so many of the students have joined the established church; can you form any estimate of what the number may be?—Not exactly, but I know that there were a great many; two or three years after I left Maynooth I heard of ten or fifteen at one time, some in orders, and some not; those who were not in orders betook themselves to secular employments, and those that were, continued in the ministry. The Rev. Mr. Crowley, one of those, was a lecturer in theology, as was also Mr. Sinnott, who though he quitted them, remains still unattached to any church; he is in the county of Wexford.

Can you recollect the general tone of feeling of the students with respect to the established church as a body?—The general wish of course was to make converts from the established church; but as for the idea of attacking the establishment, or destroying it by force, I have stated that I rather think the general system was to keep the clergy as much aloof as possible from politics, so that they might not interfere, but leave it to the laity to act as they pleased.

The question was as to the feeling of the students with respect to the dignitaries of the established church?—I do not recollect any thing particular, either of hostile or of favourable feeling, but there was a very general wish to see Ireland independent of England.

What income did you give up by your conformity to the establishment?—It was not 100*l.* a year; but if I had remained, I should have had a very good chance of being a bishop.

What makes you think so?—The titular bishop, Dr. Ryan, was particularly kind and attentive to me; I was his favourite, and he seemed to wish to train me according to his own views; besides, my standing in the diocese, and my proficiency in Maynooth College, would have entitled me to succeed Dr. Ryan more than the clergyman who at present fills his place.

What

What is the greatest income you have ever had in the established church?—At one time I had a curacy in the county of Cavan, which, together with a chaplaincy, was worth better than 100*l.* a year; and also a non-cure in the diocese of Limerick, which varied from 100*l.* to 150*l.* per annum.

What have you at present in the established church?—My parish is set for 180*l.* Irish; that is something better than 160*l.* of the present currency, and five acres of glebe.

Are you a curate at present?—No, a church has been built on my non-cure.

Did you experience any unpleasantness on the part of your own family, when you quitted the communion of the Roman Catholic church?—At first they were exceedingly violent against me; however after some years, my own family, and those with whom I was most intimate, became more reconciled to me, and have shown themselves friendly; but the great body of my acquaintance have withdrawn from me completely, particularly the priests.

Must it not have cost you a considerable effort to encounter so much unpleasantness?—I have mentioned already, that for upwards of two years after I resigned my curacy, I lived with my friends, and wished to reconcile them to the change in my principles; I knew that it would give them great pain; but seeing that there was no possible chance of succeeding, I took the decisive step, although I suffered much, for I parted with friends who loved me exceedingly; and I had no encouragement, either from the established church, or any other quarter.

You have mentioned a Mr. Sinnott as having been a professor at Maynooth; what was he professor of?—He was a lecturer in theology; the professors got lecturers to assist them, and he was one of them; Mr. Crowly was the other.

Did Mr. Crowly's conformity take place while you were in the house, or afterwards?—A long time after; he was appointed in my time, and lectured in my class.

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pendix, N° 45.

Examination of
Mr. E. Molony.
23 Nov. 1826.

[It is necessary to state, that the examination of this witness stands in a peculiar situation. Like all the other evidence, it was corrected by the witness in the month of December 1826, but the corrected copy was mislaid, after it had come to the possession of the Commissioners; and on the Commissioners applying to the witness a second time, in May 1827, he represented himself as unable, through illness, to correct it again within the time required. What follows is exactly what appears on the original notes of the shorthand writer, without any correction, save the omission of a few questions and answers relating to the character of absent individuals.]

Mr. Edmund Molony sworn, and Examined.

23d November 1826.

OF what part of Ireland are you a native?—I am from the county of Mayo, a little beyond the town of Ballina.

Were you recommended by the Roman Catholic bishop of that district to be admitted into the college of Maynooth?—Yes, I was strongly recommended.

When did you enter the college?—I left it next February three years, and I had been there three years and a half; I entered in about the year 1819.

Into what class were you admitted?—I was admitted into the first class of humanity.

Did you go through the humanity class?—No, I read one half year's divinity; that is, half an academical year.

What induced you to quit Maynooth so early?—The Rev. Dr. Waldron, the titular bishop of Killala, gave permission to the superiors of the college to deprive me of the place in the college; and, as far as I had reason to conjecture, they solicited his authority to permit them to deprive me of the place in the college.

Was that for any assigned reason?—I cannot well tell what particular reason they had; however, in my interview with the president, when leaving it, he told me the superiors of the college did not think me called to the priesthood, and that therefore they had recommended to my bishop to withdraw me.

They assigned no more distinct cause than that?—They assigned no more distinct cause; I recollect the words were, that my superiors did not think me called to the priesthood, and they had recommended to my bishop to withdraw me from the college.

Was it not natural for you to inquire what reason they had for that opinion?—I told him that I conceived that I was called to the priesthood; "Oh!" said the president, "you told one of your companions that you would not become a priest; had we any idea that you had any intention of becoming a priest, we would not recommend your bishop to withdraw you."

That was in February 1824?—I believe it was.

Did you continue at the college uninterruptedly after your first entering, or were you absent for any time?—I had continued uninterruptedly in the college.

Did you go home at vacations?—No.

Are your parents and relations resident in the county of Mayo?—Yes; one of my parents is dead, and as to my mother, I do not know whether she be dead or alive; I have not had any intercourse with my friends since I left the college, and my mother being in an infirm state of health, I cannot well say whether she is living or dead at present.

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Examination of
Mr. E. Molony.
23 Nov. 1825.

Were all your relations Roman Catholics?—They were.

When did you yourself cease to be a Roman Catholic?—In principle, I ceased to be a Roman Catholic twelve months before I left the college, and I had resolved on leaving the college with another young man, who is now out of the college; we both determined on leaving it, and made arrangements for leaving it, and coming to Dublin to read our recantation in Dublin; however the other young man left the college before me, although I agreed with him to leave it at the same time, but I did not find it very convenient to leave the college at the time, and he left it at the time with the intention.

Do you apprehend that it was known at Maynooth to your fellow students, or to your superiors, that you had an intention of conforming to the reformed religion?—Indeed I have some reasons to think it was, for I was in the habit frequently of speaking of the church of Rome to my companions, and of controverting the doctrines of the church of Rome with them, and one of my companions told the president that I would not become a priest; and the president of the college made that a ground, as far as I can conjecture, of removing me from the college; and besides, I had written some articles against the Roman Catholic religion when in the college, a long time before I left it; I had written a little pamphlet of about fourteen or fifteen pages, and I communicated it to a young man who has been since ordained a priest; and I told him that I was resolved to expose the errors, as far as I saw them, of the church of Rome, and to give a particular account of the discipline of the college; and said I, “there is no more favourable opportunity of letting the public know the system of the college than by sending it to Sir Harcourt Lees, and I am determined,” said I, “to send it to him, and he will give it publicity;” and likewise I have another reason for imagining that they did suspect me; for when leaving it, I had an interview with the present titular bishop of Killala, Dr. Mac Hale, and he said to me, “I hope you are grounded in your religious principles, and that you will retain them, though you are leaving this college.”

Was he one of the professors of the college at the time?—Yes, he was, and I suspected from that, that he had some idea of it.

His expression of that hope, that you would retain your religious principles, you think was founded on a doubt whether you would do so?—I should think so; he likewise said to me, “You have not gone to communion for a long time, for half a year or more; and though this is a matter which should be left between the confessor and the penitent, and which of course you may reconcile to your own conscience with your confessor, still it appeared odd and strange in the eyes of your superiors; and this,” said he, “they considered unfavourable in you.”

Were you at any time under censure for improper behaviour in the college?—Never.

Were you in good health during the time you were in the college?—No, I was not; I was in an infirm state of health for a considerable time.

So as to be unable to attend the college duties?—Yes, I was.

Were you confined to your room?—Not precisely to my room; I went to the infirmary of the college, and I was there for some days; indeed I should think for some weeks; I was very infirm at the time, and could not well attend the studies.

For what length of time were you in an infirm state of health before your quitting Maynooth?—I was unwell at intervals for the two last years I was in the college; I got lumps in my throat, and I was about a month or two in the infirmary, as far as I can recollect; and again, I got a pain in my ear, I believe, about twelve months after, and I scarcely could hear any thing at all; and that detained me, I think, about three or four weeks in the infirmary of the college.

What medical person attended you when you were in the college?—Dr. Kelly of Maynooth.

How long were you in the infirmary altogether?—I think in all, it was about three months that I was in the infirmary during my time in the college.

Were there other students in the infirmary at the same time with yourself?—Yes, a good many.

Did you mix with them at the time?—Yes.

Have you attached yourself to any particular denomination of Protestants since you left the college?—Yes, I have in a measure identified myself with the seceding body as a communicant among them; however, the rules of the institution in which I am at present, forbid me to identify myself with them; in my labours hereafter, if God spare me to labour, I am to labour as a missionary under the Irish Evangelical Society, in the independent form, if I do not meet with a congregation that will adopt any other form, which I may choose myself; as to my own principles, and as a member of a church, I call myself a seceder; but in my labours under the Irish Evangelical Society, I look upon myself not so, in so far as that I cannot labour as a minister among the seceders, unless I have their permission to leave them, and obtain a congregation that will be inclined to the religion and manner of government of the seceders, and then I may be independent of the Irish Evangelical Society, and be a seceding minister: but in case that does not happen, I must labour under the Irish Evangelical Society in the independent form, or any other form in fact.

Are you a member of the established church?—No.

Are you a Roman Catholic?—No.

Or a Presbyterian?—Yes, I am a seceding Presbyterian.

What do you mean when you speak of the independent form?—I entered the institution where I am now, as a member of the seceding body, but when I go there I am supposed not

not to be in any particular way restrained by that body to which I belong as a member, but I am to labour under the Irish Evangelical Society.

Is the Irish Evangelical Society a body of seceders, or a body of independents, or a body of any other, and what description of Christians?—The Irish Evangelical Society, is a society which I believe has been instituted in London, and the governors of it belong to several distinct bodies themselves; there are some of the church of England, I think there are others of the seceding church, there are some Calvinistic Methodists, and there are some Independents.

Is the society held in Manor-street in this city?—It is.

Are you at present lodged in any house?—I am lodged in the academy established by them for the sake of sending missionaries throughout Ireland.

How long have you been in that academy?—I think I entered last October two years.

Is that academy in Dublin?—It is.

Can you inform the Commissioners whether there is any difference in point of doctrine between the independents and the seceders, as far as you have any reason to know?—Except in church discipline I think they are agreed; I am not aware of any doctrinal points on which they differ.

Do you conceive that those persons whom you have called Calvinistic Methodists differ in point of doctrine from the independents and seceders, or merely in church discipline?—I believe they differ only in church discipline.

Has any body taken any pains to inform you upon subjects of religious doctrine in that academy in Manor-street?—Not any particular pains—I merely went there to learn the doctrines of the Bible, as far as I did myself conceive, and was enabled to understand those doctrines, and to listen to the lectures delivered in the academy; I was at liberty to think as I chose.

What lectures are delivered in the academy?—There are theological lectures.

How often are they delivered?—Generally once in the week.

What other lectures are there?—In the classical department chronological lectures are delivered.

At whose expense are you maintained there?—I am maintained in part at the expense of the London Society.

Do you conceive that it is the intention of the persons who maintain you there, that you should be an Independent minister, or what other destination do they propose for you?—I am left at liberty to choose whether to continue to be an Independent minister, or a seceding minister.

Have you as yet made any choice in your own mind?—I have made a choice so far that I am a private member of the seceding church.

You used the expression that if you were spared to labour under this society, you should, become a missionary under it?—With that understanding I entered the society.

If you become a missionary, what will be the nature of your mission?—I am not to establish any particular system of church government while I am under them, unless a congregation chooses me as their pastor, and unless that congregation wished that I should become independent of the Irish Evangelical Society; if so, then they will support me themselves, and whatever system of church discipline I, in union with them, would wish to establish, we are at liberty to establish.

Would it be a mission for the sake of making converts that you would be sent upon?—For preaching the gospel.

To what class of persons?—To any that would wish to hear the gospel.

Should you select as the persons to whom you would preach, those that differ from you, or those that agree with you?—To preach the gospel to all that would hear me at any convenient place.

Would it be at one fixed place, or should you go from place to place?—It may be both.

Would you go in search of a congregation or should you expect a congregation to come in search of you?—Either might be the case; I might be sent to a place where there was a congregation already established, or I might be sent to a place where there was no congregation established, and there attempt to establish a congregation.

Having established that congregation, would you abide by it, or would you move to another place from time to time?—I am entirely directed in that respect by the Irish Evangelical Society.

In point of fact have they not sent several persons of the description you allude to, and established them as Independent ministers in different parts of Ireland?—They sent them forth, but they have not been obliged to be Independent ministers.

Is that the same sort of destination that you consider the society would choose to send you upon, if the choice were to rest with them?—Yes it is, but with this difference, that I might be sent to a place where there was a congregation already established, with a view to increase that congregation, and to preach among them, or I might be sent to a place where there was no congregation at all already established, as has been the case with another person who left our academy not long since.

Do not you think that the plain object of this society is to multiply the number of Independent congregations in Ireland, not however coercing individuals to be Independents, if they do not like it?—The professed object of the society is not to multiply congregations of Independents, or of any other particular denomination; an individual admitted there is not admitted as a member of any particular congregation, but he is a person who comes forward, relinquishing any obligation to his own body, and going to preach the gospel throughout Ireland.

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Is not that the very definition of an Independent?—I could not say that it is—there are some whose form is independent and who in principle are not Independents.

The commissioners understand you to state that there is only one course of lectures in the academy?—There is one course for all.

Have you any episcopalian students among you?—I could not take upon myself to say that there are any.

Does your lecturer on theology ever talk about the rights of episcopacy?—Certainly, the lectures do not countenance that, although at the same time, I would wish to be understood distinctly to say, that the professed object of the society is not to interfere with any individual's denomination, whatever it may be; a person entering the institution may be a private member of any denomination, but he enters the institution with the object in view of preaching the gospel under the auspices of the Irish Evangelical Society.

You stated that when you were at Maynooth you drew up a small tract which had relation to the discipline of the college—what matters connected with the discipline of the college did you treat of?—The course of studies and the mutual relation between the superiors of the college and the students.

Was there any thing in the course of the studies at Maynooth which you thought capable of improvement, or liable to objection?—I cannot well say whether at that time I did conceive that the studies of the house could be improved, if I except the more particular study of scripture in the college.

Will you explain what you mean by that?—I mean that the study of the scriptures in the college was rather confined.

Are you speaking of that as an opinion that you entertain now, or that you entertained then?—Both now and then; I was of opinion then, and I have been since, that the study of the scriptures is a study comparatively neglected in the college, and which might be enlarged.

Will you state what course of study of the scriptures was pursued by you and the students in the same class with you?—When I entered the college I attended the scripture class twice a week for the two first years, reading the five books of Moses; I think that was all that we had read, during the two first years; then there was an interruption of the scripture class; in my third year I belonged to a class which as far as I recollect did not attend to it, and then I commenced it again in my fourth year, when I was bound to attend a scripture class twice a week, when the professor called on any individual whom he chose in the class to account for any portion of scripture that was appointed for that day.

Was it to the New Testament that your attention was directed?—Yes, it was to the New Testament at that time.

What portion of the New Testament did you go through in those lectures?—I think during the time I was in, that I only went through the first of Corinthians during the half year.

You went through no portion of any one of the gospels?—No.

When you left Maynooth had you read any one of the gospels?—Yes I had; I had read the gospel of John.

What opportunities had you of reading it?—I had an opportunity in the college.

In class?—Not in class, the class business extended no further than what the professor appointed to be read, and all that had been read while I was in the college, during my time in the class of theology, was I think only the first of Corinthians, as far as I can recollect.

How long were you attending in the class?—Full half a year.

If you had not been unwell during part of the time, should you have had an opportunity of becoming acquainted with a larger portion of the New Testament?—I might, if I chose myself to read it, as I did read a part of the New Testament there, the gospel of John.

Did your illness prevent your attending any of the lectures on the New Testament that were delivered to the other students of the class?—Yes, while I was unwell.

Have you any reason to know what portion of the New Testament they went through during that time?—Yes.

What portion was it?—It was only that portion of the first of Corinthians which as far as I can recollect, was the portion that was read while I was there.

Had you a Bible of your own when you were at Maynooth?—I had a Latin Bible.

Had you any English Bible?—No, I, as an individual, had not, but I had recourse to an English Bible.

Was there any difficulty in your obtaining one to read, if you wished to do so?—No there was not any extraordinary difficulty.

Were many of the students possessed of Bibles?—I think in general no more than about six or eight or ten, as far as I can recollect.

Do you mean in your class?—I think I scarcely saw more than about eight or ten Bibles or twelve at furthest—I think I have never seen more than that in the hall of theology on the days when we were waiting for the professor to give his lecture.

Do you mean that there were not above ten or twelve Bibles, or that there were not above ten or twelve New Testaments?—I mean, taking both together.

Were there any New Testaments in the hands of those who had not Bibles?—I cannot say.

When you say that there were ten or twelve Bibles, do you mean that that includes the whole number of copies, either of the New or Old Testament, in the possession of all the students of your class?—Yes.

Do you mean that there were not above ten or twelve Bibles, containing either the Old or

or the New Testament, or do you mean that there were not above ten or twelve Bibles containing both the Old and New Testament?—I do not know whether there were any Testaments at all in the house.

Will you state what portion of the New Testament you had read in Maynooth including both public and private study?—I read the Gospel of St. John before I went to the college at all, and I read a portion of the Gospel of Luke, and I read the Epistle to the Romans and the Lamentations of Jeremiah; I think those I had read in private, but in public I had read none but the first of Corinthians.

With regard to the studies at Maynooth, has any other matter suggested itself to your mind as a matter in which any improvement or alteration for the better could be made?—I think the indiscriminate permission and free access to any book that a person chose would be much required.

If persons are to be educated as Roman Catholics, would not you think it right to keep out of the hands of young students books that very much vilify the Roman Catholic religion, and atheistical books, and immoral books?—Immoral books ought certainly.

Would you not say the same with regard to atheistical books?—I think on the principles of Roman Catholics they ought to be read, inasmuch as the objections of atheists are met in the theological department, and therefore it would be necessary for them, in studying theology, to know those objections which they should be inclined to combat.

Is not the library open without limitation to the members of the class of divinity, and are not books of all descriptions pro and contra on controversy to be found there?—I cannot say—I am not conversant with the books in the library, but I think that any book whatsoever may be found there, if I except the atheistical books which are enclosed, and to which there is no access, but however I am inclined to think that were any student seen reading some of those books, he would be censured for it.

What age were you when you entered the college?—I think eighteen or nineteen.

Are the students who enter the college of Maynooth usually as old as that?—Yes, they are usually as old as that.

Had you yourself formed any political opinions before you entered into the college at Maynooth?—Not before I entered the college—I do not recollect that I formed any particular opinions.

Did you imbibe any particular opinions?—I think I did, I may say I did, at least I had strong impressions on my mind regarding political matters when there; I cannot take upon myself to say that before that, I had any forcible opinions whatsoever upon politics, but I had some impressions when there.

Will you describe in what way those impressions were made upon you—was it by conversation with the students, or by instruction from the professors?—Not by any systematic instruction, but it was in consequence of intercourse with the students and sympathising with the Roman Catholics as a body, feeling sorrowful that they were in a degraded state, and I know that my feelings were very strong on that subject when in the college.

Were your feelings upon that subject, which you describe as being very strong when in the college, much the same as those which were entertained by the other students?—Yes, I can say they were the same.

Is there a pervading feeling and impression throughout the college on political subjects?—I may confidently say there is.

Do you think that that feeling is the same, or that it differs either in character or degree from that which pervades the Roman Catholic body in general?—I think that it is the same as that which pervades the Roman Catholics as a body throughout Ireland.

Do you think it is greater in degree?—I think it seems to be more acute there.

To what do you attribute that?—I cannot well say, if not to the want of emancipation.

To what reason do you attribute it being more acute in Maynooth than throughout the whole mass of the Roman Catholic population of Ireland?—I think because in Maynooth they are much more acquainted with the history of Ireland and England, and other matters, than the populace of Ireland generally are, and that they feel more acutely, inasmuch as they are higher in their station in life than the populace of Ireland.

Was there any pains taken by the superiors to instil those opinions in any way into them?—I could not say that there is any pains taken; I never knew them to inculcate those principles; but one thing I may mention as a fact which occurred, which may perhaps illustrate better than I can otherwise do, the sentiments of the superiors. I cannot take upon myself distinctly to tell the sentiments of the superiors of the college, but were I to form a conjecture, I think they are of the same character; I recollect that it came to the turn of a student in the college to deliver a discourse, as is usual with the students in theology, in rotation, and in his discourse, he exhorted them very strongly to oppose the establishment of schools in Ireland, and he made use of very intemperate language against, as far as I recollect, the government of the country. I could not take upon myself to state the words, but the impression left on my mind, and upon the minds of all the rest, was that there was injustice and want of impartiality in the government of the country. I think he exhorted the students to make a determined resistance to the establishment of these schools, and hoped that they would use all possible means for their suppression, and he spoke in such a manner as I recollect made the students afterwards in their private intercourse, one with the other, say, that that was truly an unconstitutional discourse, and it seems as if the same impression had been made upon the minds of the superiors, for in the evening of that day the dean of the college adverted to the circumstance, and when all the students were assembled in the hall to attend a few moments meditation before supper, he said he begged leave to advert to the discourse

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of that day, which he said was rather intemperate, and was too strong; however, he was inclined to applaud his zeal, which he said was entitled not only to the approbation of the superiors, but of all the students, but that still more caution was necessary, inasmuch as there are many persons inimical, as he said, to the interests of the establishment, who if they heard the circumstance, would endeavour to make it a reason why the Roman Catholics, as a body, would be injured, and he adverted to a circumstance which showed the necessity of caution, and the circumstance was that the institution at Belfast, he knew, had been deprived of a yearly endowment, I think he mentioned of 1,500*l.* a year, in consequence of some unfortunate language on the part of some of the members connected with it, and on that account he said it would be proper that more measured language should be made use of by any students, at the same time that he looked upon the student as highly entitled to approbation for his zeal.

Who was that superior?—The dean of the college.

Were you present at the time?—I was present.

What was the objection urged against the establishment of those schools?—The objection urged against them, I think, was that they considered it an intrusion on the Roman Catholics as a body that schools should be established, and they considered that the establishment of them was improper and unconstitutional.

Did he speak of what are generally called Bible schools?—Yes.

Was the objection taken to the schools that they were calculated to sap the foundations of the Roman Catholic religion, or were they objected to upon the ground of disseminating education generally?—I think the reason was, because he considered that it was for the sake of proselytising the Roman Catholic children.

Do you recollect in what year the occurrence took place that you have just mentioned?—I cannot recollect; I think it was in my second or third year.

How many superiors of the college were present upon the occasion of the discourse?—I cannot well tell.

What was the ordinary habit of the college in that respect?—The ordinary habit was the attendance of both the deans and the vice-president, and very frequently the professors; but at least one or two of the deans would be there, and the vice-president of the college. I think there were three there that day, and other professors too, but I cannot take upon myself to say what number were there, or whether there were any of the acting superiors absent; but I think there were three or four present.

Was the vice-president one?—So far as I recollect, he was.

Are the Commissioners to understand that the dean censured the sentiments expressed by the student, or only his want of caution in expressing them?—He appeared to me to express an objection for want of caution.

Can you state what the sentiments were that were uttered without proper caution?—It was an opposition to the establishment of schools in the country, and he called on the students to active exertions to put down those schools, and requested that they would look upon themselves as persons called upon to guard the Roman Catholics of the kingdom against the contagion, as he called it, of error, and therefore he said they should be looked upon as the guardians of the Roman Catholics, and should look upon themselves as bound to use all possible means for the suppression of those schools.

What want of caution was there in saying that?—I could not give an account of any particular sentence he made use of different from those, but I know that he spoke in a manner against, I think, the constitution of the country, against the government; he spoke of unfairness or something of that description; I could not take upon myself to give a tangible form to the sentiment, but I know it involved something reproachful to the government of the country.

Were the grievances of Ireland ever the subject of conversation among the students during their hours of recreation?—Yes, they have been very much so.

Can you state what was the tone of feeling with respect to them upon such occasions?—The tone of feeling has been that the government is an unjust one, that does not admit them to a participation in the privileges of this kingdom.

Have you heard the connection of the British islands with each other discussed upon any such occasions, in reference to its being advantageous or detrimental to Ireland?—Yes, I have heard them say that the union of both kingdoms has been highly disadvantageous, and I recollect that they expressed their regret that it did take place.

Have you heard any talk as to the practicability of dissolving it?—I cannot well say that I have heard any thing particular regarding an attempt to dissolve it, however I know that some of the students expressed a wish and a hope that they would see Ireland liberated and set free in spite of the English power, and I heard some students, at least one, express himself, that he hoped that Irishmen yet might be the means of liberating this kingdom, and that the United States of America might perhaps be the very means, through the instrumentality of Irishmen going there, who indicate by their going there, that their country is in a state of slavery, and he expressed a wish that the United States of America would liberate Ireland.

Did you ever hear the subject of the separation of the British islands brought into discussion upon those occasions?—Not into any particular discussion; I heard it very often brought forward as a subject of regret, that the union of England and Ireland had taken place, and that it has destroyed this kingdom.

Do you mean the Act of Union that took place?—The union of Parliaments.

Did

Did you ever hear any opinions expressed with regard to the established church?—Yes, I did.

Will you state generally what they are?—That it has been a very tyrannical and intolerant church; unjust in depriving the Roman Catholics, as a body, of monasteries, and of their properties, and so on.

Did you ever hear the question of the resumption of those properties discussed?—I heard no formal discussion regarding them, but I know the feeling was a wish that matters would come about, that they would be again restored.

You speak of monasteries?—Yes, monasteries and churches, and those buildings which they said were taken from their ancestors; they hoped that matters would soon come about that they would be again restored.

What do you mean by matters soon coming about?—They expected that the Roman Catholics as a body would become free to all the privileges of the state, before any length of time.

How was that to induce the restoration of monasteries or churches, and other matters you have spoken of?—They hoped that matters would yet take place, so that it would come about. I could not say whether they looked upon it as a matter that would come about by a restitution, as they considered a restitution in that respect would be only just on the part of the English church, or whether it would come about by violence.

Did you ever hear the subject of violence discussed?—I cannot take upon myself to say that when they expected that matters would come about, whether they considered that it might be the effect of violence, or whether it might be the effect of what they considered a just restitution on the part of England.

Do you state those opinions as being prevalent among the students?—I can take upon myself to say that that was the feeling.

Did you ever hear those opinions at all touched upon by the professors or superiors in the house?—No.

When individual students have maintained the opinions you have expressed, were there any other individual students who used to maintain the contrary opinions?—Not one maintained the contrary.

What were your own opinions upon the subject?—My own opinions at the time were exactly the same as I describe now to have been the sentiments of all the students.

You took the oath of allegiance?—I did.

Did you consider the entertainment of those opinions entirely compatible with that engagement?—I considered that those sentiments were not compatible with the oath of allegiance which I had taken.

How did you endeavour to reconcile them?—I conceived that permission to take that oath of allegiance by no means interfered with my entertaining those sentiments, inasmuch as I was under the impression that it was a matter of right that the Roman Catholics as a body would obtain those privileges, and I considered the oath of allegiance by no means binding, further than the church would determine that I should be bound by this oath.

You have spoken of a permission to take the oath of allegiance; whose permission do you refer to?—The permission of the professors of the college; for there was a student in the college who refused to take the oath, who forfeited his place in the college sooner than take the oath; he considered that it was by no means consistent with his belief of the Roman Catholic doctrines, and he went home and returned again by the recommendation of his bishop, who had told him that it was consistent with his belief of the Roman Catholic principles to take the oath of allegiance.

Did it end in his taking it?—I believe he did take it afterwards, after spending some time at home.

Are the Commissioners to understand that you did not consider it inconsistent with the oath of allegiance to wish for Catholic emancipation?—I did not think it inconsistent.

Did you consider that there was any thing which you swore in that oath, when you swore to obey the King, and so forth, that was improper?—As a Roman Catholic I thought it was repugnant to my feelings to take the oath.

What was the part of the oath that was repugnant to your feelings?—The swearing allegiance; inasmuch as I was unwilling to be bound to the English government at the time, and I know it was likewise the feeling of others in the college at the time; I know that it was a matter of inquiry afterwards with them how it was possible that it was consistent with their principles as Roman Catholics to take such an oath, and I heard some of them say, that they did not know what the oath was; I heard others say, that they did not take it at all, because they did not lay their hand on the book, or express the words according to the form delivered.

You took the oath yourself, did you not?—I did.

Did you consider yourself bound by the oath or not?—I conceived myself bound by the oath, but in fact I was not well acquainted with the articles of the oath at the time.

You state that you were unwilling to bind yourself to allegiance to the British government?—Yes.

But when you took the oath, did you not consider that you had bound yourself to allegiance to the British government?—When I took the oath I conceived that I bound myself, but I conceived that that oath might be dispensed with by the dispensing power.

Do you recollect the oath that you took?—I recollect some parts of it.

Do you recollect that it contained a distinct clause, in which you declare, before God, that you do not believe that you can be absolved from the obligation of that engagement by

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any dispensing power?—I do; and that formed a subject of controversy among the students; it made them doubt whether the Pope could absolve them, and whether he had the dispensing power.

You declared in the oath solemnly before God, that you did not believe that the Pope had the dispensing power; did you make that declaration, believing at the time that he had the dispensing power?—Yes, I did; I believed that the Pope had the dispensing power; and that was a matter which I found it afterwards impossible to reconcile, and which the other students found it likewise impossible to reconcile.

Did you think the oath binding upon you till you should be absolved from it by the Pope?—Yes, I was persuaded it was binding upon me, unless absolved by the Pope, and I believed that the Pope had a dispensing power, and I found it difficult to know how I could swear that. I was not aware of that clause, or what the articles of allegiance were, before I took them; it struck all the students with astonishment how they could believe in the Pope's dispensing power, and yet take that oath.

Did you think that the Pope could dispense with the declaration, as well as the oath?—I certainly believed that the Pope could dispense with it; and I recollect that when the matter was controverted and spoken of by the students, the historical fact of the case of king John was brought forward as a matter, which some used as an argument, to prove that the Pope could dispense even with allegiance, and they wanted to know how they could possibly take that clause in the oath which said, that they did not believe the Pope to have the dispensing power; it came upon the students suddenly; when they came to the court-house they did not know what the articles of the oath were; however, they took the articles of the oath, and I as an individual took the oath at the time, listening to the declarations, and I thought it very strange.

Had you any copy of the oath in the college, or did you hear it for the first time when it was read in court?—I heard it for the first time there.

When you heard it for the first time in court, were you not aware that it was an oath sanctioned by the college?—Yes, I was aware that it was an oath sanctioned by the college.

Did you believe that the college would sanction you in solemnly declaring before God, that you did not believe that the Pope could dispense from that oath, if in point of fact it was the doctrine of the college that he could dispense from that oath?—The college took no particular pains to inform me what the articles of the oath were, nor did they advert at all to the fact of the Pope's dispensing power in this oath; but all the students were brought out of the college to the court-house to take the oath, and I as an individual went and took the oath; but I did believe the Pope to have the dispensing power, and I found it impossible to reconcile the oath with that.

Did you ever state your difficulty upon that subject to any Roman Catholic clergyman?—No, I did not, as far as I can recollect.

Did you believe that the Pope had the power, or that any authority had the power to allow you to take a false oath?—I certainly did not believe that I could take a false oath; my conscience could not find itself enabled to reconcile the fact of taking a false oath with the dispensing power; but I did believe the dispensing power in the Pope, and I knew it was wrong to take a false oath.

Did you take this oath at the time you came into the college?—Yes.

Did you come into the college with the belief that the Pope had the dispensing power?—I did.

Where did you learn that doctrine?—In fact from my youth up I learned that the Pope could dispense, or that even a priest could dispense.

Have you ever learned the catechism in the Roman Catholic church?—Yes.

Is any such principle taught in the Roman Catholic church, as that the Pope can dispense with the oath of allegiance taken to the King?—I do not recollect that it is formally taught.

Is not the contrary distinctly taught?—I think the contrary is certainly distinctly taught, but at the same time I did believe, not only in the Pope's, but in the priest's dispensing power from an oath.

From an oath of allegiance taken to the King?—In fact I believed a dispensing power, a power of forgiveness in the priest of whatever sin I might commit; and I believed the Pope to have a dispensing power.

What do you mean by a dispensing power?—That he could rescue me from an obligation under which I might at any time have laid myself.

To any body?—Certainly, I think so; I laboured under that impression.

Is not this one of the principles of the Roman Catholic religion, and distinctly and expressly laid down in a common-prayer book in use amongst Roman Catholics: "If a general council, much less a papal consistory, should presume to depose a king, and to absolve his subjects from their allegiance, no Catholic could be bound to submit to such a decree?"—That is in the book, but that has, on the other hand, been conceived to meet with a contradiction in the fact of the Pope dispensing king John's subjects.

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Mr. *Edmund Molony*, called in, and further Examined.

Friday, 24th November 1826.

AS the oath of allegiance which you took as a Roman Catholic, and to which a preceding part of your evidence referred, contained a declaration in these words, "I do solemnly, in the presence of God, and of his only Son Jesus Christ my Redeemer, profess, testify and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation or mental reservation whatever, and without any dispensation already granted by the Pope, or any authority of the See of Rome, or any person whatever, and without thinking that I am or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope or any other person or persons, or authority whatsoever shall dispense with or annul the same, or declare that it was null and void from the beginning;" and as you have told the Commissioners that at the time when you made that solemn declaration, and called Almighty God and his only Son Jesus Christ, your Redeemer, to witness your sincerity, that you did hold the belief which you so abjured, will you now state to the Commissioners, whether as a Roman Catholic, you considered yourself at liberty to abjure upon oath, what you believed to be part of the doctrine of the Roman Catholic church, in the expectation that the Pope might absolve you from that oath?—I took the oath, and at the same time I did believe that the Pope could dispense me from it; but I did not take that oath with the hope, or with the wish, that at any time he would dispense me.

Did you consider it lawful for you to swear that you did not believe that the Pope could dispense with the obligation of that oath, although you did believe it at the time?—I certainly could not reconcile that; and, upon that subject I may state, in justice to myself, that it became a subject of after-talk among the students of the college, and some of them said, in a jesting kind of way, after having returned from the court-house, "no person now can absolve you from that oath, you are bound by it, and the Pope himself could not absolve you in this case;" others said "surely we are bound by that oath." However, another came forward, and said, "then, by taking that oath, we say that we do not believe in the Pope's power of dispensing, and how is it possible? has not the Pope the power to dispense?" And then there arose a controversy, and some of them, I recollect, did say, that they were bound by the oath, and that no power could dispense with it; and when the objection was made, that the Pope according to that oath had no power of dispensing, and how was it possible that they could take the oath in consistency with the belief that he could dispense, they said, that that as a particular oath was binding, but still, in taking the oath, they supposed that it excluded a belief of the Pope's power of dispensing, and they really could not easily reconcile it; and some adverted to the fact of the Pope's dispensing with the oath of allegiance taken by the subjects of king John, and said, that the Pope either acted wrong in doing that, or else the Pope could give a dispensation; and some did say, that some of the Popes were tyrannical, and another, I recollect, did say that the times did require it.

Did you believe at the time that the Pope could dispense with the performance of a moral obligation?—I believed at the time, that whatever obligation I bound myself over to, the Pope could certainly dispense with that, in the same way that if I at any time would violate any obligation which I had in any wise contracted, I believed that the priest could get me forgiveness for that. I believed, likewise, that the Pope could dispense from the obligation; and I went on the general historical fact of the Pope giving a dispensation to the subjects of king John, and finding that that had not met with the disapprobation of the Roman Catholics in general, because there were only a few who said that it was wrong, and there were others who said the circumstances of the times required it.

Did you then understand that only a few Roman Catholics denied that the Pope had a right to depose king John?—I believe that the Roman Catholics in general do believe that the Pope could dispense, and as an individual, at that time, I did believe that the Pope could dispense with the obligation which I might contract; for the Pope has frequently dispensed with vows taken by clergymen, and by persons living in monasteries and so on, and I believe that they conceive a vow to be as binding as an oath. My impression is, that they conceive the violation of a vow even greater than that of an oath—I cannot vouch for that as an absolute fact, but I know that impression was on my mind, and still remains on my mind.

Is it not a clear and settled principle laid down in the Roman Catholic books, that the Pope cannot dispense with any oath or obligation to the prejudice of a third person?—It certainly is laid down.

Is not a distinction taken between an oath or a vow taken to the church, and which relates to the church only; and an oath or a vow made or taken to perform a duty to the King, or to perform any contract with a third person?—I do not recollect that that difference is distinctly stated in the catechism.

Is it stated in any of the class books of Maynooth?—I do not recollect. I did not read that part of theology in Maynooth, so far as I recollect.

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Is it not laid down in the Roman Catholic catechisms and prayers books, that "If a general Council, much less a Papal Consistory, should presume to depose a king, and to absolve his subjects from their allegiance, no Catholic would be bound to submit to such a decree?"—I think, I recollect that I read that in some of the Roman Catholic books.

Is not this also laid down, "the subjects of the King of England lawfully may, without the least breach of any Catholic principle, renounce upon oath, the teaching or practising the doctrine of deposing kings excommunicated for heresy by any authority whatsoever, as repugnant to the fundamental laws of the nation, as injurious to sovereign power, and as destructive of peace and good government?"—I do not recollect to have read that clause.

Never, while you were a Roman Catholic?—I do not recollect it at present.

Do you recollect any such principle being taught in the Roman Catholic catechisms?—Yes, I think so.

Is it not also taught, that Catholics do not believe that the Pope has any direct or indirect authority over the temporal power or jurisdiction of princes, and that hence, if the Pope should pretend to absolve or dispense with His Majesty's subjects from their allegiance, on account of heresy or schism, such dispensation would be vain and null, and all Catholic subjects, notwithstanding such dispensation or absolution, would be still bound in conscience to defend their king and country at the hazard of their lives and fortunes, as far as Protestants would be bound even against the Pope himself, should he invade the nation?—I do not recollect to have read that in a Catholic book, in that distinct form; but I think it is a controverted point with them, whether the Pope has authority over the temporal power of princes. I have received that impression that it is so, and I believe that some of the cardinals even undertook to prove that the Pope has, and that it is a matter of controversy.

Do you know that the Roman Catholics, by the oath of allegiance which you yourself took, and which is taken in general by the Roman Catholics of Ireland, declare this; "I further declare, that it is no article of my faith, and I do renounce, reject, and abjure the opinion, that princes excommunicated by the Pope and Council, or by any authority of the See of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or by any person whatsoever;" are you not aware that that oath is taken by the whole body of the Roman Catholics of these countries?—I cannot take upon myself to say that I have read that; that is the doctrine of the church; but I think it is a doctrine taught in the church. I think they do believe that they are not at liberty to murder a person who is excommunicated.

What is their belief as to their right to depose the King, if the Pope were to excommunicate him—you observe, that it is distinctly sworn, that it is unlawful to depose a king who might be excommunicated by the Pope—do you believe that the Roman Catholics hold the opinion which is abjured in that oath?—No; I believe they hold the opinion according to the declaration.

Did you hold that opinion when you took the oath?—Yes; I held the opinion undoubtedly at the time. I took the oath that I did not look upon it as lawful to murder a king that would be excommunicated.

You observe that the oath is not merely that it is not lawful to murder; the oath is, that it is not lawful to murder or depose?—I held the opinion certainly, that a prince excommunicated by the Pope, should not be deposed by his subjects, or any person whatsoever.

The same oath declares as follows; "I do promise, that I will not hold, maintain or abet any such opinion;" referring to the opinion last mentioned, or any other opinion contrary to what is expressed in this declaration, "and I do declare, that I do not believe that the Pope of Rome or any other foreign prince, prelate, state or potentate, hath, or ought to have, any temporal or civil jurisdiction, power, superiority or pre-eminence within this realm." Did you hold the opinion so expressed in that oath?—Perhaps it is necessary to say, that when I was taking this oath, I was hurried out along with the other students without knowing what I was going to take; but I thought that when I was going to take the oath, I was doing what was consistent with me as a Roman Catholic, and in taking the oath, it was read over so very speedily, that I could not positively say that I knew, and in fact I did not know, by what articles I was bound; among the other students at the time it was a matter of inquiry what the oath was, and some said they did not know what the oath was at all.

You say it was read in a hurried manner, by whom was it read?—It was read over I think by the clerk, and I had not an opportunity of knowing what it was; when I went out, I had an implicit faith that what I was doing was consistent with my belief, and that likewise I was sincerely binding myself to whatever I was going to do at the time, and I was convinced that I was under an obligation to abide by it; but I did not dwell upon the articles so that I could say what I was bound by, after I left the court house.

Do you believe that the Roman Catholics hold that the Pope has, or ought to have, any temporal or civil jurisdiction, power, superiority or pre-eminence, directly or indirectly within this realm?—I certainly could not take upon myself to give a direct answer to that, for I do not understand distinctly what is meant by temporal or civil jurisdiction, directly or indirectly; I cannot say exactly what kind of authority it may embrace, and therefore I am not fully able to give an answer to that.

Do you believe that any Roman Catholic, who is an honest man, would swear, that he did not believe that the Pope has civil or temporal jurisdiction, thinking at the time that he

he had?—No honest Roman Catholic would do it; of course, if he were honest, he would not do it.

Do you think that any Roman Catholic who is an honest man could swear, that he did not believe that the Pope could dispense with his oath, if at the same time he thought he could dispense with it?—I certainly think it would not be honesty. In reality, I know it is not consistent with real truth in itself to swear it; but I know that for myself, as an individual, I swore to that oath, that the Pope could not dispense with me, and at the same time, I found myself under an embarrassment, and others likewise found themselves under a similar embarrassment, to know how far we could take that oath consistently with the Pope's power of dispensing, because either we should believe that the Pope had no power of dispensing at all, or else we could not take that oath in justice. I found myself unable to reconcile it, and I attended to the discussion of others upon the subject, who said that they could not see how it could be the case.

The declaration of the oath is not that the Pope has no power of dispensing in any case, but the declaration of the oath is, that he has no power of dispensing with that particular oath. Do you believe that Roman Catholics who make that declaration, do believe that he could dispense with that oath?—I think in strict truth it could not be sworn to; but really I think a Roman Catholic would swear it, and perhaps not see the inconsistency of it, if they were told as we, the students of the Roman Catholic college at the time were told, that they could take it consistently with their belief. I think they would take it, and it is in the same manner that I myself took that oath. I certainly found it impossible to see how far I could take it consistently, and at the same time I believed, that the Professors of the Roman Catholic college would not bring me forward, or any others, to take that oath, unless we could take it in truth; but still I could not get over the difficulty. I could not take upon myself to say, that that oath was inconsistent with my principles, as a Roman Catholic. In truth, it was inconsistent; but as a Roman Catholic, I certainly conceived that I could take it, when ordered to take it, and when told that it was in direct consistency with the principles of the church; at the same time I held the belief, when taking that oath, that the Pope had the general power of dispensing; I was not fully aware of the extent of his power, but I was persuaded that in any thing in which he would dispense with me, he had that power of dispensing, and I did not know whether he would extend it to that oath.

Did you understand that according to the doctrine of the Roman Catholic church, the Pope has an unlimited power of dispensing with any oath or any obligation which a man may take or contract?—I believed that whatever the Pope would dispense in, I could be absolved in that, whatever it would be.

Supposing you borrowed a sum of money from a man, and you took an oath to pay him, did you believe that the Pope could dispense with that oath?—I did not see how he could do it; I believed that I was under a moral obligation of standing to that engagement, but if the Pope had given me a dispensation, I would have believed that he had the power to give it.

Are you aware that the Roman Catholics of these countries formerly subjected themselves to the whole weight of the old penal laws, some of which amounted to the punishment of death, and that they now submit to various civil disabilities, rather than take what is called the oath of supremacy?—Yes, I was always under the impression that they had done so.

If the Roman Catholics believe that they may with safety abjure any particular doctrine of their church, or reject any power of the Pope, trusting to him for a dispensation, how is it, according to your view of the case, that they have submitted to those penalties and disabilities rather than take a false oath?—I cannot tell why they did not; in that case I should think they would look upon it as a renunciation of their religion, and that by doing that, they would look upon their religious character as completely destroyed; I could not say what would make them refuse to take the oath, except that; but I do not charge them with willingly taking a wrong oath—I would not wish to be understood to say that they would go and take an oath with a view to violate it.

If they would abjure any one principle of their religion upon oath, might they not as well abjure any other?—I do not say that they abjure any principle of their religion.

If a Roman Catholic would not abjure the spiritual power of the Pope, because that would be abjuring his religion, does it not follow, that if the temporal power of the Pope was an article of his religion, a Roman Catholic could not abjure that without abjuring his religion?—I did not say that the temporal power of the Pope was an article of their religion, but I merely say that I believe it is a controverted question among the Roman Catholic divines, whether the Pope has a temporal power over princes or not. I have been always under the impression that some divines have defended it, and that even to satisfaction.

Is it not taught at Maynooth, that the Pope has no civil or temporal power within this realm?—The manner of their allegiance to the King was not defined by the professors at any period while I was there, that I recollect.

Do you mean that the professors at Maynooth did not teach any thing upon the question, whether the Pope has a right to interfere directly or indirectly in civil or temporal matters within this realm?—I do not recollect that they said any thing to the students, that would enable me to say whether they taught so or not, but when we went to take the oath of allegiance, it was told us that we were to take the oath of allegiance, and as far as I recollect, it was remarked that we could take it in consistency with our creed as Roman Catholics, but I cannot take upon myself to say, that they at any time expressly told us that the Pope has no temporal jurisdiction.

How long were you at Maynooth?—Three years and a-half.

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Did you never during that period, hear whether it was or was not a principle taught at Maynooth, that the Pope had not any right to interfere in matters of a civil or temporal nature, directly or indirectly, within this realm?—I really could not say whether it was taught there or not.

In what class were you at the time that you left the house?—I was in the theology class.

Were you supplied with the "*Tractatus de Ecclesia*," as a member of that class?—I only spent one half year in that class, and the course of theology, that year, did not take in that subject.

Do you know the book called the "*Tractatus de Ecclesiâ*"?—I did not read any portion of the *Tractatus de Ecclesiâ*; I only read a part of the *Tractatus de Religione*, and some casuistic theology, the *Tractatus de Restitutione*.

Who was the lecturer in dogmatic theology when you were at Maynooth?—Dr. M^r Hale.

Did you ever attend his lectures?—Yes.

For how long a time?—From the commencement of the academical year in September, till Christmas.

Did he not lecture from a work called the *Tractatus de Ecclesiâ*?—I do not think he did at that period.

Did you ever hear of such a work?—Yes, I know it is read in the college; I do not recollect that it was read in the class while I was in it.

Is not every member of that class required to be in possession of a copy of that work?—They are, if they remain till the period at which those tracts are wanted; but when I entered, persons provided their own tracts, and they supplied themselves with the tracts, either altogether or according as they required them; and afterwards, before I left the house, it was made a rule that they should lay down so much money on entrance, and be furnished with the class books while in the college, I believe, in order to prevent persons from being without those tracts when leaving the college; I understood that was the intent of it, but I did not come under that rule, so that I was not furnished with those tracts at the time.

Did you ever see the *Tract de Ecclesiâ* before, a copy of which is now shown to you?—I have seen a tract similar to this.

Is not that book in common use in the college?—Yes, it is read, when the time for reading it comes round; it was not read while I was there.

You never heard that Doctor Delahogue in that tract distinctly discusses the question, whether the Pope has any power of a civil or temporal nature within this realm?—I do not recollect whether I heard it or not.

Will you have the goodness to look at page 246 of the *Tractatus de Ecclesiâ*, and read and translate to the Commissioners the propositions there laid down?—"Christus Petro et ejus successoribus," &c. (*reads the passage*) "Christ gave no power, direct or indirect to Peter and his successors, or to the church, over the temporalities of Kings, wherefore they never can be deposed by the authority of the keys, even indirectly, or their subjects be dispensed or absolved from the fidelity and obedience due to them."

Did you never know before, that that position was taught at Maynooth?—Certainly, I cannot take upon myself to say that it has been taught, and I could not say that the contrary has not been taught. It did not come in the course of theology which I was reading, that that matter was discussed, so that I cannot know whether it is taught or not. I know that tract is read in the college, but I did not hear that question discussed by the students at class with their professor, so as to know what is the opinion of the professors on it. I am willing to think that they do of course teach that according to the tract, but I cannot swear whether they do or not.

Did you not enter into the College of Maynooth about the year 1820?—I believe so.

Did any circumstances occur which made it necessary for you, before the period when you finally left the college, to withdraw from it, upon the understanding that you were not to return?—The superiors of the college wrote to my bishop, and I cannot tell the substance of what they had written, but my bishop then did withdraw me from the college and give the place to another; I did not know any thing about it at the time, till the very day it occurred, and the president and some of the professors called me up to the President's room, and told me that my bishop had sent another student to the college in my place.

Are you speaking now of the time when you finally withdrew from the college?—Yes.

Did you not withdraw from it at a previous period?—I never left the college till I left it finally.

From the time you originally entered?—Yes; I went to the college a year before I went as a student, to be examined. I was at that time under some nervous feelings, and I did remove home, as an invalid, but I had not been examined or received as a student at the time; I went home till a subsequent year, and then I entered the college.

Did not the college refuse to receive you, when it was proposed that you should return after you had first withdrawn?—I did return afterwards at Easter, and I was two or three days in the college, and was waiting for an examination, and I did not know why the examination had been postponed, and then one of the professors told me, that I was to return home till Midsummer, and that they were to consult further about it, and he told me, at the same time, "You will return here again afterwards I have no doubt, and if you like, I will have you introduced to the President." I told him I had no objection, and so he introduced me to the President, or to some of the professors, and then the President I think spoke in friendly terms to me. I do not recollect what he said to me, or whether he said anything at all regarding my entrance into the college afterwards, but I went home then till after the vacation, and returned again to the college.

Can you state whether in the mean time any communication or correspondence took place

place with respect to your admission, between your bishop and the college?—I heard something of it, although I cannot detail the particulars.

You have stated, that before you left the college, you had become sensible that there were errors in the Roman Catholic religion?—Yes, long before.

Had you therefore made up your mind to withdraw from that religion?—I had certainly.

Do you recollect, after you left the college, applying for an introduction to Dr. England, in America, that you might go there and become a priest?—I did even before I left it.

Did you not make that application after you left the college?—Yes, to get a certificate.

Did you apply for that certificate to enable you to become a priest in the Roman Catholic church, being determined at the same time to abandon that church?—Certainly not; I did not sue for it in order to become a priest in the Roman Catholic religion, but when leaving the college I had a conversation with the President. It is always customary for a person leaving the college to get a certificate of his morals while in college, and therefore I found it necessary to go to the President, and I had a conversation with him, and he said to me "Take courage, there is nothing against you, except that your superiors do not deem you called to the priesthood, and" said he, "a person may be very well fitted for any other situation in life, and yet at the same time not be fit for the priesthood; now," said he, "there is nothing to unfit you for any other situation whatever, but your superiors do not think you fit to be a priest." I told him I had nothing in view but to become a priest at the time.

You told him that during this conversation?—Yes; said he, "had I known that that was your intention, I would be sorry that we recommended to your bishop to withdraw you, but I do not think you are called to the priesthood." I told him I was determined on it, "and what do you intend doing" said he; I told him I intended going out to America, and he then gave me a recommendation to Dr. England. It may be necessary for me to specify the reason why I sought for this certificate. I was young at the time of leaving the college; I was resolved to come to Dublin and to forsake the errors of the church of Rome, and I thought a recommendation would be necessary for me, and I was fearful that if I did not say I was to become a priest, the President might refuse the recommendation, and in order to that, I got the recommendation from the President, because I thought that any body of Christians to whom I might introduce myself would perhaps disbelieve me in anything I might say regarding Maynooth College, and might suppose that I had been disgracefully expelled from the college, and that I had done something scandalous, and that perhaps they would not believe that I had left it on any grounds except dishonourable ones, and I therefore thought it necessary to get this testimonial. I know that in what I did, there was a want of proper and full decision, but at the same time I did get it, in order to have a testimonial of good conduct from the President.

Did you think you were acting as an honest man in going to the President, and inducing him to give you that testimonial?—No, I acted wrongly in doing so; I certainly did not act with proper honesty in the case.

Did not the President give you a letter to Dr. England?—He did.

Did he not in that letter state, that provided you underwent a probation of seven years, it might then be proper to admit you to the Roman Catholic priesthood, but not otherwise?—I believe not.

What did you do with the letter which he gave you?—I tore it up after showing it to some persons in Dublin, and they told me to keep that letter; they said it might be of use to me hereafter, if my character was called in question; but I was rather careless of it, and I really tore the letter up.

Will you recollect and state, whether Dr. Crotty did not in that letter distinctly state, that you might be admitted to the Roman Catholic priesthood, but that it would not be right to do so, unless you underwent a probation of seven years?—I do not recollect that seven years was mentioned at all.

Did he give you any letter to Dr. England in which he stated that?—As far as I recollect, this was the substance of the letter: he said that I, who came from such a diocese, namely, Killala, had been removed from the college, as my superiors did not deem me called to the priesthood, and that they recommended to my bishop to withdraw me. "But," said he, "notwithstanding this" I think I recollect the words, "it seems he is determined to be a priest, and he wishes to be recommended to you;" and then he mentioned how long a time I spent in the college, and, said he, "you may after some time deem him not unworthy of the priesthood." I think those were the words.

Did he not say distinctly seven years?—I believe not; it was out of carelessness that I tore up the recommendation contrary to advice. I did not imagine that it would be necessary at any future period, and he likewise said in concluding the letter, "in the mean time you may avail yourself of his services in your academy."

Did you think it justifiable in you, at the time, to hold out to the President the expectation of your intending to go to America, when you really entertained a different intention? No, I am convinced I acted wrongly.

Did you feel at the time that you were acting wrongly?—I was convinced that there was a want of full decision in the case, but having an intention of leaving the college twelve months before I left it, and having written something regarding the college, and shewn it to a student at the college, by his persuasion I had remained in the college for the twelve months before that.

The Commissioners wish to be informed distinctly, whether at the time you had that conversation with the President, your own mind was fully made up as to whether you would go out to America, or not?—My mind was fully made up not to go.

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Examination of
Mr. E. Molony,
24 November 1826.

Where did you intend to go?—I intended coming to Dublin; I intended recanting from the errors of the church of Rome long before I left the college.

The question is not as to a time long before that, but as to the precise time when you had that conversation with the President?—At that precise time I must say that it was in order to obtain a recommendation that would shew, that the reasons why I left the college were not dishonourable ones—I thought that without a particular recommendation from the President, it would not be believed that such were the reasons why I left the College of Maynooth.

What use did you intend to make of that recommendation when you sought for it?—I intended it as a proof that I had not been removed from the college on any grounds of improper conduct.

If you had disclosed to the President that it was your intention to leave the Roman Catholic church, did you think that you would obtain that certificate?—My belief is that I would not.

How long had you been in the College of Maynooth before you took the oath of allegiance?—I think it is after Christmas when the sessions are held in Maynooth; I had been there about three or four months.

Was it within the precincts of the college that you took the oath of allegiance?—No, in the Court-house of the town.

At the quarter sessions?—Yes.

Who gave you notice to attend at the Court-house in order to take the oath?—I was a freshman in the college at the time; and as far as I can recollect, I think notice had been given by the monitors that were over us, as freshmen at the time, that we were to go and take the oath of allegiance; and I do not know whether it was the night before we took the oath, or whether it was on the morning of that day.

Did any one at Maynooth ever explain to you the nature of that oath before you were taken to the Court-house, in order to subscribe to it?—No.

Did you ever see a copy of it, or did you ever read it previously to your taking it?—Not that I recollect.

How did you make up your own mind before you went to the sessions-house, as to whether you might safely take that oath or not?—I did not know a single clause in the oath at the time I was going there.

How did you make up your mind as to whether you might safely take that oath or not?—I believed at the time that the professors of the college would not have the students take the oath, unless they deemed it consistent with the church rules; at the time I did not feel any uneasiness about it as being against my creed.

You have a general reliance upon the judgment of the superiors?—Yes.

When you went into the Court-house of Maynooth, will you describe exactly what passed with respect to your taking the oath?—There was, I think, something like a loft where the students all stood up, I think on two sides of the Court-house, and the assistant barrister was in the lower part, and he prefaced the solemnities of the oath by a kind of compliment to the students, saying that they were not to take the oath of allegiance to His Majesty from any distrust that His Majesty had of their loyal principles; and he stated the reason why it was taken. I could not say whether it was because the college was endowed by Parliament or not, or what was the reason; but I know he mentioned that it was not from any distrust whatever of their principles that they were called on to take the oath.

Had you any opportunity of reading the oath upon that occasion before it was administered to you?—I was not offered it, nor do I know any student that saw the oath.

Did you read it, in point of fact, in the Court-house?—No.

Was it read to you?—It was read.

By whom?—By a clerk or by the barrister; I could not say which.

Where were you standing at the time the oath was read to you?—I was standing in one of the lofts.

Was it read more than once?—I cannot say; I think it was read only once, but I am not very certain.

Did you fully understand from that reading the nature and import of the several clauses in the oath?—I could not say that I had a connected view of them. If I had been asked afterwards what the articles were, I could not have told what they were altogether; and I laboured under that embarrassment in common with all the students.

Was there any feeling of complaint among the students upon your return to the college, at not having had an opportunity of fully examining and considering the oath they had taken?—I think there was; some said that it was a queer way to be brought to the Court-house to take the oath without knowing something more about it before they went out; they considered that it was dealing unfairly with them to be called upon to take an oath that they did not see before. I know there was a great bustle about it after they returned home, some saying that they did not know what the oath was, and others saying that they did not know how they could take it in conscience.

In the mean time they had taken it, in point of fact?—They had, and they were unable to see how they could reconcile the oath with the doctrine of the church, regarding the Pope's power of dispensation. I do not know any other point which they doubted about.

What would have been the consequence to any of those students, if they had declined taking the oath, when they were standing on the loft?—I cannot tell.

Can you say whether they would have been permitted to remain at Maynooth?—I cannot tell;

tell; I know that some of them made it a point to go home in the vacation at Christmas' in order to evade the oath; and I recollect that some of them said, that by that means they would evade it during their term in the college.

How did those persons become acquainted with the oath before it was taken?—They knew that the oath was to be taken.

Did they know the contents of it?—I cannot well say; I did not know them for my part.

Could the persons of whom you are now speaking have felt objections to the oath, if they had not by some means become acquainted with the oath?—I cannot say what their motive might be.

When you took the oath, notwithstanding the difficulty you have referred to, did you then, or do you now, consider that you were committing what you knew and felt to be a deliberate act of perjury?—No, I did not then conceive that it was an act of perjury; I conceived that I took the oath in sincerity, and I felt myself bound by the oath, but at the same time, as I have mentioned already, it was questioned how far we could take it in conscience, and some I know asked how was it possible that as clergymen, they could possibly do it at all; they said it required many things of them which would make them something like common informers.

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Examination of
Mr. E. Molony,
24 November 1826.

Appendix, N° 47.

Examination of the Right Reverend *William Crolly*, D. D.
Tuesday, 28th November 1826.

YOU are Roman Catholic bishop of Down and Connor?—I am.

The Commissioners understand that at one time you held the situation of professor at Maynooth?—Yes.

Were you also educated in the College of Maynooth?—I was.

What chair did you fill?—The chair of logic, metaphysics, and ethics.

For what length of time?—I commenced first as junior lecturer, and I afterwards became full professor. I was about three years in each department, but still teaching the same class.

Did any interval occur between your leaving the college as a student, and your being there as a professor?—No; I was appointed professor at the same time that I was ordained priest.

From what diocese were you originally recommended to the college as a student?—From the diocese of Down.

At what age did you enter the college?—At the age of twenty-one.

Into what class were you admitted first?—I entered into the class called the Class of Humanity.

The first or the second class of humanity?—There was not a second class of humanity at that time; there was a class of rhetoric; I entered in the class of humanity, because the season was far advanced before I received my appointment for the college. I entered late in November, and the classes were so far advanced, that I could not conveniently enter into any one except the class of humanity, at that period.

In what year did you enter the college?—In the year 1801.

What length of time did you continue there as a student?—I continued there as a student till 1806, and I remained as professor till I left the college in 1812.

Where did you receive your education previously to going to Maynooth?—In the diocese where I was born. I received my education at a school in the parish of Down, and partly in the town of Downpatrick.

Was it a Roman Catholic seminary?—It was a mixed school; the masters were Roman Catholics, but persons of every communion attended.

Were you a boarder at that school?—No, there were no boarders received at the school; it was convenient enough for me to board at my father's house.

Can you recollect what degree of proficiency you had attained before you entered the College of Maynooth?—I went through the ordinary course of Latin authors that were taught in the school, and I had acquired some knowledge of Greek.

Do you think that the pecuniary advantage which the students of Maynooth derive from the parliamentary grant, in rendering their education there cheaper than it otherwise would be, has had a tendency to throw the priesthood into the hands of a lower class of persons than formerly went into it?—I think that the priesthood of the present time are taken from a class of Catholics at least as respectable as that from which their predecessors came, perhaps more respectable. Although it would not be an easy matter, without having taken a general view of the priesthood of the two generations, to draw the line of discrimination with accuracy; yet as far as I can judge, I think the present members of the priesthood are at least as respectable, perhaps more so, than those of the former generation.

Speaking of the priesthood generally, do you think that they are better educated than they were before Maynooth College was established?—I think they are much better. In the first place, they are better acquainted with the language of their own country than those who studied abroad; and as all explanations on difficult subjects in the college can be given occasionally in the English language, I think that those who study in Maynooth are better acquainted

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acquainted with theology and philosophy than those who come from colleges on the continent. I have an opportunity of knowing clergymen who came both from foreign colleges and from the College of Maynooth; and if I might institute a comparison, I should be decidedly of opinion, that the clergymen educated in Maynooth are much better informed; that they are better theologians; better philosophers, and better prepared for the instruction of the people in general.

In the course of your progress through the college, did you pass through the mathematical class?—No, I was sick during the year I read logic, and was sixteen weeks in Dublin in consequence of bad health. I was obliged to return home to recover my health, and when I returned, the class of natural philosophy was so far advanced, that I could not join it; but I read that course after I had finished my course as a student, when I became a junior professor in the college.

Will you have the goodness to state, whether from the experience you had in the college, both as a student and as professor, you think that the instruction given in that class is effective, or whether in your opinion any means could be taken to render it more so?—I think the instruction given in that class is quite sufficient for any clergyman, at least for any man not deficient in natural abilities.

Is not the time that the students pass in that class so short, as to render it extremely unlikely, that any young man of average talent could keep pace with the subject matter that is intended to be comprehended in it?—It is true that they begin with the elements of arithmetic, but generally speaking, they are all prepared on that subject before they come to college; the consequence is, that they get through those elementary branches nearly in one week or two, as they are only required to study those in order to give them better principles of arithmetic than they could acquire in the common schools of Ireland; and after that, they proceed to the more important branches of mathematics which they are well enough prepared to understand; they seldom study the more difficult branches, but they acquire a sufficient knowledge of algebra, geometry, conic sections, and trigonometry; and they terminate the course, generally speaking, with astronomy; the principal questions of this science are clearly explained by the professor, and sufficiently understood by the students. As far as I could judge during the eleven years I spent in Maynooth, those of average abilities were pretty well acquainted with all those subjects.

Is it your opinion that the instruction acquired by the students in that class, is quite adequate to their wants and their future position in life?—I should think so.

Do you think it desirable that a greater length of time should be devoted to the study of mathematics?—I do not think it necessary, as I am convinced that a priest who attends to the religious instruction of his flock, will not have much time to spare for mathematical pursuits.

What was the practice of the college, during the time you were a student there, with regard to the instruction given either in the Old or New Testament?—I commenced my studies there when Doctor Flood was our President, and he obliged every one in the college to commit to memory a certain portion of the New Testament every week; we were called in every Saturday to show that we had attended properly to that duty; and he spent about an hour in explaining the difficult parts of the Scripture we had thus committed to memory, or other parts to which he might direct our attention; that was the common course during his time. After Doctor Flood, Doctor Dunn became our President, he was not I believe so deeply conversant with theological matters, or at least he was not equal to Doctor Flood in his explanations; the reading of the Scripture and the explanation of it of course was not so much attended to, until a professor of Scripture was appointed, and then this department was conducted in a different manner, as there were regular hours for the study and explanation of the sacred Scriptures.

Can you recollect at what time you yourself became possessed of a Bible during the time you were in the college?—Before I went to the college there was a Bible in my father's house, which the whole family had recourse to when they wished to read it; when I went to the college I purchased a Douay Testament, in order that I might have it at my own convenience, to commit to memory the parts pointed out by the President.

Will you state what instruction you received in the Old Testament?—I do not recollect that I received any particular instruction in the Old Testament, because Dr. Flood, about a year after I entered the college, became infirm, and could not continue his explanations, so that he had not time to pass over the entire of the New Testament.

Was the catechism used in the college then the same that is used now?—Yes; the catechism was taught every Sunday; there was a catechism written by Dr. Devereux, and another by Dr. O'Reilly—they were the same in substance; so that it was not considered a matter of any importance whether the one or the other was studied, if we could answer the questions directly according to the Catholic doctrine.

Was there a longer sort of catechism taught called "Christian Doctrine"?—No, I think the two catechisms most used were the catechisms by Dr. O'Reilly and that by Dr. Devereux; but I believe they did not differ in any material point from the "Christian doctrine." I recollect that I read it in the country before I went to college.

Was the Class Book that was lectured from when you were in the theology class, that which was drawn up by Dr. Delahogue?—Yes, it was the same work; we all took dictates from him, which were the same in substance with the work which he afterwards compiled and printed.

His book was not published at that time?—Not when I commenced, nor till after I had finished

finished my theology; he commenced printing his treatise on the church, and then proceeded on, as he could spare time, to compile the other treatises.

Was Dr. Delahogue the lecturer at that time?—He was before I entered and after.

At what time did you take the oath of allegiance as a student?—I took it I believe the same year in which I entered the college; I first went to a magistrate in the country before I left home for the purpose of taking that oath, but the magistrate, on examining the statutes, could not find the oath immediately prepared for the students of Maynooth College; and I believe he was at a loss to direct me to any one oath in particular. It was Mr. Savage, a gentleman, who lived near my father's; he sent for his agent, and the agent did point out the oath, but as I found they were in doubt about it, and as I could have an opportunity of taking it at the college, I deferred it till I went to the college; shortly after that period, a magistrate came from Dublin, and all the students who had not taken the oath availed themselves of that opportunity, and I took it among the rest.

Can you recollect what number of students took it at the same time with yourself?—I could not recollect, but I should suppose a great many who entered that same year had not taken that oath of allegiance before they entered.

Will you describe the form in which the oath was taken; did each individual read the oath separately, or was it taken by them collectively?—We were taken to the magistrate four at a time, so that we might suit his convenience—he read the oath distinctly to us; after that we put our hands on the book and swore together.

Did you ever read the oath before you took it, so as to know the subject matter which you were going to swear?—I read it in Mr. Savage's house at the time I have alluded to, when I went to take it in the country before I went to college at all; that was the only opportunity I had of reading it before I went to college; but I had an opportunity of examining the principles of the oath before the time when this magistrate arrived.

Was that opportunity confined to yourself, or was it given to the other students?—I think it was pretty general; there were some parts of the oath explained by a clergyman called O'Leary, and his explanation of parts of the oath was made known to many others as well as to myself, and we considered it very satisfactory.

Was it by Mr. O'Leary himself that the explanation was given?—It was given in a book called O'Leary's tracts.

Was that book put into your hands for the purpose of explaining to you the oath you were about to take?—The book was not put into my hands, but O'Leary's explanation of those parts that I did not understand was mentioned to me.

By whom was it mentioned to you?—I believe Dean Cowan was the person that mentioned it.

Was that with a view to remove any doubts or difficulties on the part of the students?—I should suppose so; there were some parts of the oath that did not seem to be immediately intended for an oath of allegiance; there were some parts requiring us to swear with regard to the power of the Pope and things of that kind, which young men at the age when they generally enter college did not well understand; of course it was necessary to have some explanation given on those points, and O'Leary's explanation was perfectly satisfactory to me, and I believe to the others.

Can you describe at all what O'Leary's book was?—The book was not put into my hands at the time, but I recollect that the object of his explanation on that subject was to shew that the Pope neither possessed, nor ought to possess, any temporal or civil power within this realm, and by stating clearly the extent of the Pope's power as spiritual head of the church, it appeared that he had no right to interfere in our temporal concerns; and it was also plain that such power could not be inferred from any principle of the Catholic doctrine. These illustrations of our belief respecting the temporal power of the Pope, were clear enough to satisfy any reasonable person that he could have no just scruple of conscience in taking the oath, and I had no scruple in taking it afterwards.

Do you know whether any other students at the time had any scruple in taking it?—I do not; what I know with regard to that, is, that those with whom I conversed had no scruple after hearing O'Leary's explanation; and I do not recollect that there was one solitary instance in which any person made an objection when the oath was proposed; I believe they all took the oath without any observation, or without any remark that they found a difficulty in taking it.

Is it within your knowledge, that any individual retained after he had taken the oath, an opinion or impression that any superior authority could absolve him from the obligation of that oath?—I have no recollection of any individual who held that opinion, and I do not believe that any individual in the college entertained any such opinion.

In conversation with the students, previously to their having taken the oath, did you ever hear among them an apprehension or dislike expressed of taking the oath?—I cannot say that I had any conversation with them upon the subject; the Dean announced to us a few days before the magistrate came, that an opportunity would be afforded to all, who had not provided themselves with a certificate of having taken the oath of allegiance, in order that they might perform that duty when he arrived; the only opportunity we had of conversing on that subject was in the hours of recreation from the time when it was announced until the arrival of the magistrate; but I do not recollect that we had any such conversation; perhaps I may have conversed with some on the subject, but being at that time not sufficiently acquainted with the matter, I was not very well prepared to enter into such a discussion. I do not believe there were any discussions of the kind at the time.

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In the hours of recreation to which you have referred, were the students much in the habit of discussing subjects of that kind?—During the time I was a student, the business of the class was very often discussed in the hours of recreation; there was a very considerable degree of emulation among the students at that period. The President and professors had introduced a system of classification according to merits and abilities, which induced the students frequently, in the recreation hours, to speak on subjects which had been discussed in the class; as far as I recollect, our conversation very often turned upon those things; occasionally those students who came from the same part of the country, met together in the recreation hours, and conversed about their own friends, acquaintances, and former companions at home, but any serious discussion that took place, as far as I recollect, was principally on matters connected with the course of study.

During the time you were at Maynooth, did not the rebellion that was called Emmett's Rebellion, break out?—It did.

Did that excite much feeling in the college?—I did not observe the slightest feeling; for my own part that was the year that I was sick. I came up to Dublin on the day after Christmas, to consult a surgeon; I remained in Dublin, I believe, for sixteen weeks after that without returning; and when I returned to college, I found it necessary to study with more than ordinary attention, in order to make up for the time I had lost during my sickness; the first thing that I heard respecting Emmett's rebellion, was on my way home; I knew nothing of it before that. When I arrived at Dundalk, I was told that unless we proceeded on with very great rapidity we might be apprehended, not being known in that part of the country. I recollect we hastened on to Newry, as I was acquainted with some individuals there, who might be able to give an account of us, in case any person thought proper to call us to account. The first thing I heard was, that the French were supposed to be on the coast, and that there was a great alarm in the country.

You were not at Maynooth at the period of Emmett's rebellion?—No; I went home when the vacation commenced; and I believe the rebellion took place during the time I was at home.

The Commissioners understood you to state, that you were not at Maynooth for sixteen weeks after?—It was in the year that Emmett's rebellion was hatched, that I was sixteen weeks in Dublin; I went to Dublin the day after Christmas, and remained there for sixteen weeks after that. I returned about Easter, and I spent the remaining part of the time, till the studies of that year closed, in the college; and as soon as the vacation commenced, and I had been examined, I then went home along with some other students; and it was on my way home that I heard that the French were on the coast. Emmett's rebellion took place when I was at home in the vacation.

It was not true that the French were on the coast, was it?—I believe not; but that was the report.

How soon after that were you next at Maynooth?—I remained at home till the commencement of Lent afterwards, as I was obliged to have recourse to a medical gentleman when I went home; and I continued in an infirm state of health till the following Lent, and then returned.

Emmett's rebellion was on the 23d of July, how soon after that were you next at Maynooth?—I do not know exactly in what month; but I returned at the commencement of the following Lent.

That must have been eight or nine months after?—I should suppose so.

As you entered the college at the age of twenty-one, it is presumed that you must have formed some political opinions before that time?—I cannot say that I had formed any opinion on politics, as I was at school almost all the time; my attention was directed generally to objects very different from politics.

Did politics form much the subject of conversation at the time you were at Maynooth?—I do not recollect that politics formed the subject of conversation there, nor any thing almost connected with politics, till about the time that the question regarding the veto was agitated; that was the first political subject in which the students took an interest.

Have the goodness to describe, as well as you can, the general character of the political opinions prevalent among the students at Maynooth, during the time you were there?—I have stated already, that I did not know any students distinguished for holding political opinions; and I feel myself at a loss to give any thing like an accurate character of the students in that respect, for I do believe that they did not devote much time to any thing of the sort.

As far as in your opinion, political opinions were entertained at all among the students, did they differ in any degree from those entertained by the Catholic body in general, in Ireland?—I believe, the opinions of the Catholic body were not published so much at that period as they have been since; at least I cannot recollect that they were; but if they were, I do not know that those opinions were at all taken up by the students in the college. I never knew any instance of it during the time I was a student. I do not recollect that we had one student in the college at that time who had assumed a political character.

The question rather refers to political opinions being entertained by the students than to their acting a political part?—Not one of the students to my knowledge made himself remarkable for political knowledge, or communicated his political opinions so as to acquire a political character; I mentioned before that classification had been established; and I believe the students found it no easy matter to succeed in their studies to their own satisfaction; that classification divided the students into six classes, and those who could not

not get into the first, endeavoured to be in the second, and so on in gradation; so that I believe they had very little time at that period to devote to political knowledge or political opinions; I know no instance of it, at least during the time I was a student in the college.

What access had you to the library during the time you were a student at the college?—Our access to the library was only on Wednesday and Saturday each week; on other days we were occupied in attending at the classes, and in preparing for them. On Wednesday and part of Saturday, the usual duties of the classes were suspended. I believe, that on Sunday also, occasionally, the library was open, though Sunday was a day of very considerable business, taking into account the explanation of the catechism and our attendance at public worship; but on those two days only, which I have mentioned, we were admitted regularly into the library.

Were you at liberty to study what books you pleased there?—I do not think that there was liberty to study in that vague way; there was liberty, however, to a certain extent. We were allowed to read the works of the fathers of the church, to read works on Scripture history and the English classics. I dare say that some individuals may have abused the liberty and may have read other works. I do not recollect that the boundaries of the permission were properly marked; but I am sure that if the librarian found any one reading an improper work, he would be immediately expelled from the library.

What liberty had the students at that time as to the books they were permitted to possess themselves of for their own private studies?—I do not know exactly what liberty they had in that respect; it was the privilege of the Dean to examine the students rooms, to open every article of furniture that they had in their rooms, to ascertain what books or papers they possessed; and I believe no person could give so accurate an answer to that question as the Dean of the house. I do not recollect exactly what liberty they had in that respect; but I believe they were not allowed to have any book of a suspicious character.

Can you recollect with regard to yourself, whether your studies were confined to the subject matter taught in the class, or whether you had an opportunity of reading books in your own room, so as to acquire a general knowledge?—I recollect that I devoted my time principally to the books of the class; but I had an opportunity of obtaining books from the brother of the librarian, and at that period I devoted a considerable part of my time to read the English classics. We spent a considerable time in taking the dictate; and a dictate taken in that way was not so easily understood as a printed book; so that we were more limited in our time than the students have been since they got the printed treatises.

When you were a student, did you attend the lectures of Dr. Delahogue?—Yes.

Are you acquainted with Dr. Delahogue's *Tractatus de Ecclesiâ*?—I am.

Were the principles which Dr. Delahogue inculcated in his lectures, the same as are found in that work?—Precisely.

Were those principles generally received and adopted in the college?—Without any exception that I know of—during my time they were received and adopted.

The preceding questions have reference to the principles inculcated by Dr. Delahogue, with regard to the allegiance due to the King, and with regard to the questions as to the deposing power of the Pope, and his right to interfere in matters of a civil or temporal nature, directly or indirectly?—The principles contained in Dr. Delahogue's treatise on those subjects, were discussed in the class and inculcated by him in the strongest terms, and I believe, received with general satisfaction by the students. I never knew a student in the college in my time, who entertained any opinion respecting the Pope's temporal power, or his right to depose kings.

Have you any reason to know or believe, that it was ever in any manner taught or insinuated in the college, or held in the college by any individuals or individual, that the Pope could dispense with the obligation of observing the oath of allegiance?—I do not know one solitary instance in which any individual taught in that college held or holds any such opinion.

Or that he could absolve subjects from their allegiance, or from the observance of the oath of allegiance?—I do not know any instance of that kind; I believe on the contrary, they are clearly convinced that he has no such power.

Was the book you lectured from as professor of logic, the same that is in use in the college now?—Nearly the same. Dr. Anglade lectured before me; and I followed very nearly the same course of lectures which he delivered. I dictated my lectures as he did at that period; and I believe, that his printed work is just the same in substance as that which he dictated, with perhaps some little differences on some questions respecting ideas. I believe my lectures were the very same in substance as what I was taught myself in his class. I was acquainted with his course, and I did not find it necessary to make any great alterations when I became professor myself.

During the time you were a professor at Maynooth, did it occur to you to think that any alterations might be made in any of the regulations of the college, which would be attended with benefit?—I cannot clearly state any alterations which I may have desired to see carried into effect at the time, except that I thought there should be a greater regard to composition in the English language; and I thought there should be more attention paid to the students with respect to sacred eloquence; these two points, I thought, would be very useful to them; a better knowledge of the English language and more perfect preparation for the pulpit. Those things were attended to in Dr. Flood's time; and I dare say they are attended to now; but as I have been very little in the college during the last fourteen years, I am not prepared to state what instruction is given at present on those points.

Appendix, N° 47.

Examination of
Right Rev.
W. Crolly, D. D.
28 November 1826.

Was there any professor of elocution at the time you were there?—I cannot say that the person that was in that department was very well qualified; when Dr. Flood was President, he paid more attention to that object than any of his successors during my time; he attended in the public hall almost every Sunday evening, when one of the students preached, and after the sermon was finished, he called some of the students to state their opinions of the discourse, to point out its faults and to make any observations they thought necessary. Then he gave his own opinion with respect to the composition of the discourse, the manner in which it was delivered, the division of it into parts, and every thing else that ought to be observed in a sermon calculated for public instruction. Such information respecting sermons was very useful; and I regretted that it was not followed up by the other Presidents; I believe they were convinced of its utility, but were not competent to perform this duty with the same effect as Dr. Flood.

What practice had the students in your time in English composition?—The practice was not very regular—it depended in a great measure upon the professors in the first and second classes of humanity. In the class taught by the English professor, the students were occasionally obliged to prepare pieces of composition on some subject, which were examined publicly for the purpose of exciting greater attention to that point; but generally speaking, the students were more anxious to distinguish themselves in the classes where they might obtain premiums connected with the college course. The classes in which they studied with the greatest ardour, were logic, natural philosophy and theology, as they expected that their character, during the remainder of their lives, would be in a great measure established by their success in those departments.

Was the time of the students so fully occupied, that it was extremely difficult to introduce any study of English composition in the way that you think desirable?—I think their time was very much occupied, so that they could not devote many leisure hours to composition.

Was there any professor of the Irish language when you were in the college?—There was; but he had very few books in that language for the improvement of his class.

Did he give instruction?—He did; the class book that he made most use of was a catechism, called Donlevy's Catechism, written in the Irish character; he obliged the students in his class to read that catechism, and he explained afterwards to them the lessons they had read.

About what number of students might attend the class?—The number varied, because there are not many parts of Ireland where public instruction is required in the Irish language; at present the students from the north of Ireland, generally speaking, do not require the Irish language, except those in rough districts, where the people are confined to mountains and places of that kind—the Irish is more spoken there than in any other parts; but I should think on an average, about fifty students remained in his class.

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Examination of *John Richard Corballis, Esq.*;
Wednesday, 1st November 1826.

Appendix, N° 48.

Examination of
J. R. Corballis,
Esq.
1 November 1826.

YOU are a barrister?—I am.

Were you educated in the lay College of Maynooth?—I was.

How many years were you there?—From September 1807 till June 1812, about four years and a-half.

During the latter part of the time you were there, did you attend any lectures given in the Royal College of Maynooth?—I did.

What lectures were those?—The lectures on natural philosophy.

What class in the college did you attend?—It was called the Class of Physics; it was under the direction of the Abbé Darré, who was then professor of physics in the college.

Did the circumstance of your attending that class, lead you to mix much or to become much acquainted with the students of the Royal College at Maynooth?—Not more than the natural intercourse that may be supposed to have arisen from my attendance at the class for two hours every day, at two different periods; and from passing backward and forward with some of the students, who occasionally accompanied me to the confines of the college. I had necessarily more or less intercourse with those in the immediate class I attended.

Did the ecclesiastical students in the lay college, attend lectures in the royal college?—They did, some.

Was that to a greater extent than the lay students in the lay college?—None of the lay students but myself attended that year—there had been others in preceding years.

Can you say how many of the students who were educated for holy orders attended that class which you attended, or any other at the royal college?—I think, as well as I recollect, four attended the logic class.

Did that lead to much personal intercourse or habits of intimacy with the students of the royal college?—There was one of them with whom I was myself particularly intimate, Mr. Boylan, one of the present professors. He was, at the time I was attending the natural philosophy class, residing in the college, and having been very intimate with him in the lay college, where he had been also a student, we continued our intercourse afterwards.

Were you led to mix much with the students in the royal college during the hours of recreation?—I think not much.

There

There is a part of the day during which, the Commissioners have been informed, that the students of the college walk about in the space of ground that is within the limits of the college itself; can you say whether you have ever mixed with them during that time, or walked with them at that time, in such a way as to know what their habit of thought and conversation was during those hours?—Not generally; I should rather say my doing so was an exception to my general habit.

Has your connexion with the students in the royal college, or your observation with respect to those in the lay college, who have been destined for orders, and who were therefore more connected with the royal college than the others, led you to believe that they occupied their minds or their conversation much with political subjects?—At the time I speak of, generally one or two of the grown boys in the lay college subscribed for newspapers; of course that created such subjects of conversation from time to time there, but I do not think that the ecclesiastical students were more disposed to converse on those subjects than the others, not more than the grown students in the lay college.

Are you led to believe that political subjects occupied much of their thoughts or conversation in the royal college?—I should think they did about that period; as well as I recollect (for my memory is not very accurate as to the exact time) it was subsequent to the period at which, in consequence of some improper spirit appearing to have crept into the college, with regard to politics, newspapers were prohibited there, and the feelings which had produced this prohibition had not then altogether subsided.

Will you state as nearly as you can, what you know or recollect upon that subject?—My actual knowledge of the thing must necessarily be so imperfect, that I can give no information upon it; but I have a general impression that such subjects were talked of amongst the students, and that they felt an interest in them—this is nothing more than a very vague impression.

You had no impression of hearing the particulars of their conversation?—Certainly not.

When you say that political subjects occupied their attention, do you allude to matters of general politics, or to events connected with Ireland particularly?—I should think both, not more one than the other; but in fact, with regard to those circumstances I speak from very faint recollection, I was not then more than fifteen or sixteen years of age.

Were you in the habit of hearing discussions respecting the state of affairs in Ireland, and the influence of England upon Irish affairs, and notions with respect to the expediency of dissolving the connection, or discussions, as to whether it would be productive of benefit or otherwise?—Never, to my recollection.

Did you ever hear hopes expressed that the connection with England might be dissolved, and that Ireland might establish a more independent system?—Never.

Was it common to express wishes that the Protestant establishment in this country might be got rid of, and that a system in which the ascendancy of the Roman Catholics would be undoubted, might be established in this country?—I have no recollection whatever of those particular subjects being under discussion; I suppose they may have been discussed, but it is mere supposition.

Is there any thing which would lead you to believe that such subjects were fixed and settled, and recognized subjects of attention in the minds of the students generally throughout the whole college?—Nothing in the world.

Do you think if such opinions had been entertained, and conversations expressive of such opinions had been frequent, that it must necessarily have come to your knowledge?—I do not think it likely that subjects so totally different from the pursuits with which I was connected at the time, would have been communicated to one so young as myself, but at the same time I think it very likely that had they occurred, I should have heard something of them; they were subjects that would have excited interest even in young minds at that period, and I should have at least known if such subjects were discussed. I do not mean to say that I should have known their opinions upon them.

You say you have never had reason to believe that such discussions were held at all?—I mean to say that I cannot recollect to my recollection any of the particular subjects of discussion at that period.

From your general knowledge of Maynooth, would you believe that the students there were in the habit of expressing a wish for the separation of Ireland from England, and for the overthrow of the Protestant establishment, and the destruction of Protestants in this country?—Certainly not.

Do you think that any of the objects mentioned in the last question were objects which the students there were in the habit of expressing themselves desirous of attaining?—Never to my recollection.

The question is as to your belief?—Never, to my belief; I do not believe that any thing of the kind ever occurred.

Have you occasionally mixed with clergymen who have been educated at Maynooth?—Constantly.

Have you ever heard it maintained or spoken of as a possible principle to be sustained for an instant, that it would be lawful for a Roman Catholic to violate the oath of allegiance which he takes to the King?—Never, in a single instance.

What do you think is the general feeling of Roman Catholics, as to the imputation that they hold that doctrine, speaking as well from your intercourse with men who have been educated for the ministry at Maynooth, as from your intercourse with Roman Catholic gentlemen?—I speak my own sentiments, and I am sure in doing so, I only express the feelings

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Examination of
J. R. Corballis,
Esq.
1 November 1826.

feelings of every Catholic gentleman of my acquaintance, when I say, that I feel the greatest indignation at the imputation of such principles.

Does that answer apply also to the Roman Catholic clergy?—I am sure the answer would equally apply to them. I do not know whether I shall be excused in adding, that I can never forget the indignation I felt, when, at my first entrance into life, being called to the bar, I was compelled to disclaim on oath the doctrines so frequently imputed to Catholics; being called, as I was, with Protestants of my own acquaintance, my companions and associates at college—to be set aside, as it were, to hear the faith in which I had been brought up condemned as idolatrous in the oath taken by them on the occasion; and afterwards to be obliged myself to disclaim, under the same solemnity, such galling imputations as the oath taken by Roman Catholics conveys.

Your family are Roman Catholics?—They are.

You have been in the habit of mixing with Roman Catholics continually?—Constantly.

Has the sentiment you have expressed as your own, with respect to the sacredness of an oath, been a sentiment which you have heard universally inculcated?—Universally.

Amongst clergy as well as laity?—Amongst clergy as well as laity, without any exception.

Have you ever heard it maintained by any of the gentlemen who have been educated at Maynooth, that it would be lawful for the Pope to dispense with the observance of the oath of allegiance taken by a Roman Catholic?—Never; and perhaps the best answer I can give to that question will be to produce the Prayer-book which was in use at the lay college, and which was put into our hands by persons connected generally with the royal college, and contains the principles of Roman Catholics on that subject. I have brought the Prayer-book with me, and will, with permission, take the liberty of reading some passages I have marked in it as an answer to the question. The title of the book is “True Piety;” it is not the edition which we had at Maynooth, it is a later edition, but it is the same book; it contains a short explanation of the “Principles of Roman Catholics,” together with “Reasons for adhering to the Roman Catholic Religion.” With regard to these doctrines, there are several passages in the book which I think furnish an answer to the question that has been put; but the passage I have marked, and to which I particularly allude, is as follows:

“1st. The pastors of the church, who are the body representative, either dispersed or convened in council, have received no commission from Christ to frame new articles of faith, these being solely divine revelations; but only to explain and to ascertain to us what anciently was and is received and retained as of faith in the church, when debates and controversies arise upon these subjects. These definitions in matters of faith only, and proposed as such, oblige all the faithful to an interior assent. But,

“2d. It is no article of faith, that the church cannot err either in matters of fact, or in matters of speculation or civil policy, depending on mere human reason; these not being divine revelations deposited in the Catholic church. Hence is deduced, that,

“3d. If a General Council, much less a Papal Consistory, should presume to depose a King, and absolve his subjects from their allegiance, no Catholic could be bound to submit to such a decree.

“4th. Hence it follows, that the subjects of the King of England lawfully may, without the least breach of any Catholic principle, renounce, upon oath, the teaching or practising the doctrine of deposing Kings excommunicated for heresy, by any authority whatsoever, as repugnant to the fundamental laws of the nation, as injurious to sovereign power, and as destructive of peace and good government.

“5th. Catholics believe that the Bishop of Rome, successor of St. Peter, is the head of the whole Catholic church; in which sense this church may therefore be stiled Roman Catholic, being an universal body united under one visible head. Nevertheless,

“6th. It is no matter of faith that the Pope is in himself infallible, separated from the church, even in expounding the faith; by consequence, papal definitions or decrees taken exclusively from a General Council, or universal acceptance of the church, oblige none, under pain of heresy, to an interior assent.

“7th. Nor do Catholics, as Catholics, believe that the Pope has any direct or indirect authority over the temporal power or jurisdiction of princes. Hence, if the Pope should pretend to absolve or dispense with His Majesty’s subjects from their allegiance, on account of heresy or schism, such dispensation would be vain and null; and all Catholic subjects, notwithstanding such dispensation or absolution, would be still bound in conscience to defend their King and country, at the hazard of their lives and fortunes, (as far as Protestants would be bound) even against the Pope himself, should he invade the nation.”

Then again there is the following passage:—

“It is a fundamental truth in our religion, that no power on earth can license men to lie, to forswear or perjure themselves, to massacre their neighbours, or destroy their native country, on pretence of promoting the Catholic cause or religion: furthermore, all pardons or dispensations, granted or pretended to be granted, in order to any such ends or designs, could have no other validity or effect than to add sacrilege and blasphemy to the above-mentioned crimes.”

Was that book in common use at the lay college?—It was the common Prayer-book of the school given to the boys on their going to school at the lay college at Maynooth.

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Examination of the Reverend *Peter Kenney*, Thursday, 7th December 1826.

THE Commissioners understand that you for some time were the Vice President at the College of Maynooth?—I was.

In what year did you enter upon that situation?—In the year 1812; I think in the month of September, and I left it the following June. I know that the time that I was Vice President was not longer than one year.

Who was the President at that time?—Dr. Murray.

Were your duties at Maynooth to assist the President?—I was his representative when he was absent; and it was my duty to assist him in the general government of the house.

Would you be so good as to state what circumstances led to your election to that office?

—It was Dr. Murray's own request to me which led to it. He found it rather difficult at the time to get a person to fill that office, and he requested of me to undertake to do it. My compliance was a great sacrifice of my convenience; but as he was extremely desirous that I should do it, I consented to go, upon the express condition, that I was not to remain longer than a year, if I could remain so long. My acquiescence was entirely a matter of accommodation to meet his wishes.

At the time Dr. Murray applied to you to take upon yourself the office of Vice President of Maynooth, were you a resident in Ireland?—I was at that time an officiating priest in Dublin.

Are we to understand that you were not a candidate for the office?—It was not in any respect an office that I wished to undertake—it was solely an act of compliance with the wishes of Dr. Murray, and which he was pleased to say he considered as an act of condescension on my part.

Whilst filling that office, was it any part of your duty to give lectures to the young men?—Not on science or theology; I did not hold any chair, but I have given spiritual instruction at stated periods.

Have the goodness to state at what times, and what was the character of the instruction given?—The instructions were given generally preparatory to holy orders, which were conferred in the week of Pentecost. It is usual for ecclesiastics to retire at that period: even those who live in colleges and religious houses observe a greater degree of retirement, and give more time to prayer and self examination. On such occasions there is generally a person appointed to propose to them fit subjects for their meditations, and to point out in what manner they should spend their time in these spiritual exercises. I have given this Retreat, as it is called by us, also a general Retreat given at the beginning of the academic year, when the new students come in. Then there are five or six days more particularly devoted to spiritual duties, and on this occasion also I proposed the subjects of their meditations. I am asked the tenor of those instructions. They were meditations on death, hell, on judgment, on eternity; on the duties of the priesthood, the sacredness of the office, and other subjects that may be supposed to arise from these principles.

We understand you to say that this was conducting a Retreat that took place during the time you were Vice President?—Yes; but such Retreats have always been given there.

Was it a part of your duty to give instruction to the young men, connected with their education, with such spiritual exercises as you have described?—I did not, as I have before stated, hold any chair. I never gave catechistical instructions.

Or scriptural instructions?—Applications of the Scriptures were very frequently made, because it was necessary that those subjects should be enforced by reference to the Holy Scriptures, for they were to be considered as revealed truths; and not as the mere result of our experience, or of human reason. In this way I have frequently expounded passages of the Scriptures. The explanations of the passages of the Scriptures which I gave, were incidental to the subjects which I have mentioned, and were given in order to assist the students in their meditations and other pious exercises.

Is it the practice of the Vice President to give instructions of a catechistical nature?—It was not then esteemed a part of his duty. Mr. Montague undertook to do it. It was not at that time annexed to the duty of Vice President. The Dean, I think was the person, who then gave the catechistical instructions.

Was there any other candidate for the office of Vice President when you took it?—I was not in collision with any person, most certainly.

Your appointment was rather in the nature of an election than of nomination?—It was the effect of the earnest request of the then coadjutor Archbishop of Dublin, who was at the same time the President of the college.

Did not Dr. Murray himself hold the office of President only temporarily?—I really cannot say upon what conditions he accepted the office, but I know that he was only one year at the College of Maynooth; and his going thither was a great inducement with me to accept of the invitation to become Vice President.

Had you been connected with any seminary or establishment for the instruction of youth before that time?—Not before that period—of course I had been in colleges in a subordinate capacity.

But not connected with it as one of its superintendents or as a superior?—No, I was not.

Neither in nor out of Ireland?—Before that time I never had been a superior in any sense of the word, nor officer in any college whatever.

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Examination of
Rev.

Peter Kenney,
7 December 1826.

Were you in the habit of preaching discourses to the students at Maynooth?—On the occasions on which I spoke, and only then. I do not recollect that I preached a sermon at Maynooth, except on the occasion of the spiritual exercises.

Were they in the nature of sermons?—They were; they were the same subjects, but they were delivered in another style, and do not go by that name, and therefore I did not give them the name of sermons.

In what seminary were you yourself educated?—I studied in Palermo; I studied theology there; I was also in other seminaries.

Be pleased to name them?—I was at Carlow seminary; I was afterwards at Stonyhurst in England; and afterwards in Palermo in Sicily, where I finished my course of theology.

Are you a native of Ireland?—I am; I am a native of this city.

Can you state whether the education given in the college at Palermo is the same, or materially different from that of Maynooth?—All the principles of faith and morals are precisely the same.

Have you taken the oaths of allegiance appointed for the Roman Catholics of Ireland?—I have.

Were the principles expressed in those oaths, with respect to the power of the Pope, taught and inculcated at Maynooth when you were there?—Most certainly.

We understand that since you have left Maynooth, you have been connected with another establishment for the education of the youth of this country?—I am connected with an establishment of that nature at Clongowes Wood.

Was it your intention to establish that seminary before you went to Maynooth?—Yes, I had some notion of doing it.

During the time you were at Maynooth, were you occupied in the preliminary arrangements necessary to the establishment of the seminary at Clongowes Wood?—Not at all.

When you quitted Maynooth, did you go at once to Clongowes?—No; when I quitted Maynooth, I did not know where the seminary was to be, nor were my plans upon the subject at all matured. When I said I had it in my mind, as I was asked whether I intended to form an establishment of that nature, I meant to say, that I had that intention when I could find a proper situation for the establishment.

Have the goodness to state how long it was after you quitted Maynooth, that you opened the seminary at Clongowes for the reception of pupils?—In 1814, the seminary was established at Clongowes; and in the month of July, the schools commenced.

Are you the only individual, connected with the establishment at Clongowes Wood, who has at any time held any situation in the College at Maynooth?—The only one.

Is there any individual in the College at Maynooth, who at any time held any situation as an instructor, or in any other way connected with the establishment at Clongowes Wood?—Not one.

Will you have the goodness to state what number of students have gone from your establishment at Clongowes to Maynooth?—I cannot state it with certainty; I have a recollection of two; I think that there was another, but I cannot call his name to mind. There were certainly two who were our pupils when boys, who went to Maynooth after they had left Clongowes Wood.

Are there any students at Clongowes whom you know to have the intention of going into the College of Maynooth?—No, I cannot say there are; I do not know there is such an intention on the part of any of the students at Clongowes. I might say, as the question is asked, that I was not prepared to be called upon to give any account of the particulars of the establishment at Clongowes Wood. At this moment it has occurred to me, that I have heard that it is the intention of one young boy to go to Maynooth, that there is some probability of his going thither. I suppose he will go there, because I have heard, he purposes to enter into the secular priesthood, that is all I know of the matter.

Do you seek to prevail upon, or to induce young men to go to Maynooth, or dissuade them from doing it?—In the matter of ecclesiastical vocations we never interfere. I mean we are never the first persons to suggest, or introduce it in any way.

Does there exist any sort of connection between the establishment of Clongowes Wood and the College of Maynooth?—No more than that we are priests and Catholics: that is, the clergy at Clongowes Wood are Catholic priests, as well as those who are at Maynooth. There is no connection whatever by which it could be said, that those two houses of Catholic education are more connected than any other two Catholic establishments, which any individual might please to select.

Since you have resigned the situation of Vice President of the College of Maynooth, have you at any time given instruction within that college?—I have.

Have the goodness to state on what occasions?—On the same occasions on which I gave them before; I have given instructions of the same nature.

How often has that occurred?—As well as I can now recollect, it cannot be more than three or four times; but I cannot distinctly recollect. I have been very often asked, and declined to accede to the request.

On those occasions we understand you to allude to the spiritual Retreats which you have conducted within the college?—Yes.

And that you gave exhortations and instructions similar to those given by you when Vice-President?—Exactly of the same nature.

Can you state in what year you conducted the Retreats, since you quitted Maynooth?—I think I gave the Retreat in Maynooth in the year 1824: and as I wish to be explicit, and am

am asked how often I have given them within the walls of the house, I am obliged to state that I have given them within the walls of the house to the clergy of the archdiocese of Dublin, who are assembled at the time of the vacation, when the students are not there; for it is usual for ecclesiastics of the Roman Catholic church to spend a few days every year, when it can be conveniently done, in such exercises of piety. On these occasions the bishops nominate a priest to conduct the spiritual exercises, and as it has sometimes happened that I have been asked to go, and have actually performed the duty, I must add, that, if these times are to be counted, they will increase the number which I before specified.

When you said three or four times, were you to be understood to mean that those numbers related to the conducting the Retreat of the students, and not of the clergy?—Yes.

Do you belong to the order of the Jesuits?—I am a Jesuit.

Was there any other person in Maynooth at the time you were Vice-President, belonging to that order?—No, there was not.

Is it within your knowledge, that any person educated at Maynooth, has connected himself with that order?—Yes; there are a few who have performed a part of their education at Maynooth.

State as nearly as you can what number they amount to?—Three I distinctly recollect; it occurs to my mind, there has been a fourth.

Have you reason to be fully assured that there have been no more than four?—I am sure, at least I cannot recollect that there is another; and I now recollect that there has not even been a fourth person.

During the time you were the Vice President at Maynooth, did you think it your duty to prevail upon any individuals within the college to join your order, or endeavour to induce them to do it?—Never; I never had a conversation or said a word upon the subject, with the exception of one occasion, when a proposition was voluntarily made to me by a young gentleman of that kind, and which I formally then declined.

Had the bull of the late Pope, which authorized the re-establishment of the Jesuits, as an order in different countries, been issued when you were at Maynooth?—No, it had not; it was only in August 1814 that that bull was issued, and I have already stated that I left Maynooth in the year 1813.

Did the Jesuits then, in any sense, exist in this country as an order?—They were not recognised as such; they could not be.

At what time did you become a member of the order of the Jesuits?—I went to Sicily in the year 1808, or the beginning of the year 1809, I am not quite sure which, but it was at that period.

Was the college at Palermo, at that period, under the care of the Jesuits?—Yes, there was a partial restoration of the order for the kingdom of the Two Sicilies in the year 1804; my studies were performed in that college which was a college of Jesuits.

Did that partial restoration take place through the medium of a bull?—It took place by a special brief as we denominate it. This is a different document from the one, which I have mentioned before, and which is called a Bull.

Was that partial restoration which you say took place in the year 1804, by the authority of the See of Rome?—Yes, it was.

Was it a complete restoration, as far as Sicily was concerned?—Yes, but confined to the place.

It was local?—It was.

Were you at Stonyhurst after you had been at Palermo?—I have been to Stonyhurst since; but not to study there.

During the time you were at Maynooth, had you any sort of connection with the individuals connected with the establishment at Stonyhurst?—We were friends, and being upon terms of friendship, I corresponded with them, but never in any manner on the affairs of Maynooth.

You stated that you became connected with the order of Jesuits when at Palermo?—I was a Jesuit when at Palermo.

Did you become one on entering into the college there?—I considered myself to have been one before, for I had manifested my intentions, and my wish prior to that period; but I then became aggregated to the body that was restored, so far as that country was concerned at that time.

When did you take the vows?—I took them in Sicily, but I made them in a private way before I went to Sicily.

When you were at Maynooth, was there a society called the Sodality of the Sacred Heart established?—There was not.

Have you at any time belonged to that sodality?—I really cannot say that I do belong to it. The reason why I express myself in this way is, that I had a desire of belonging to it, and I recollect applying to Dr. Murray, who was authorized to erect these pious associations, for leave to erect one in a chapel in Dublin, and he gave me that leave to the best of my recollection. I did then mean to put my own name at the head of it. I however never carried this design into execution, and I have therefore great doubt, whether my name has been entered in any book of the Sodality of the Sacred Heart.

In conducting the spiritual Retreats of Maynooth, have you in any way had communication with the students upon the subject of that sodality which subsequently existed?—I never spoke to them in my life on the subject.

Were you in any way instrumental in establishing that sodality?—In no way instrumental.

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Do you consider the Sodality of the Sacred Heart as in any way connected directly or indirectly with the order of Jesuits?—No further than that there are many Jesuits entered upon the books of this society, and who perform the pious practices enjoined. With the permission of the Commissioners, I will explain to them what is the nature of this sodality. The Sodality of the Sacred Heart is nothing else than a pious association of individuals, Roman Catholics, priests, bishops, laymen and women, any one whatsoever; this pious association has for its object to honour the sacred humanity of Christ under the symbol of his sacred heart, as the heart is the emblem of the virtues of human nature; the manner in which an individual becomes a member of this sodality, is by having his or her name written in a book which is kept for that purpose; the only utility of putting down the name is, that it is a kind of pledge that you are sincere in your wish to perform the spiritual practices, which are prescribed. There is no other sort of union amongst the members; as members they never know each other, except when they meet in chapel to say their prayers together; there is no sort of tie or connection whatever beyond what I have said, and this sodality has never been under the direction of the Jesuits to my knowledge.

Is it one that the Jesuits seek to promote?—Many of the individuals I understand are very zealous in promoting that devotion, and in encouraging the faithful to practise it.

Was it not founded before the order was restored?—Long before.

Do you mean before it was originally instituted?—I am not sure when the first sodality was instituted; but it certainly was a long time after the institution of the society of Jesus.

Was not Claude de la Colombiere the founder of the institution?—No; but he was considered a great patron of the devotion.

Can you state who was the founder?—No, I cannot; it has nothing about it of that regular aggregation which constitutes a religious order. The association first commenced in some parts of France, and then made progress in that country and elsewhere; latterly it came under the cognizance of the Holy See, and to encourage piety and devotion, the Holy See authorized an arch-confraternity at Rome, which arch-confraternity has the power of aggregating any number of persons to practise its devotions, and to communicate to them the spiritual favours which the Pope has conferred upon the association. When Dr. Murray was at Rome some years ago, he obtained from that arch-confraternity, who are not Jesuits, the power of erecting sodalities in this arch-diocese.

Was not that after Dr. Murray ceased to be President at Maynooth?—Yes.

And you Vice President?—Yes.

Is there any vow taken upon entering upon this association?—No, nor obligation of any kind.

Nor to any superior?—No, nor to any superior; there is no other aggregation than that of a few Christians assembling together to say a few prayers, and to perform acts of piety and devotion.

In a book published in Paris this year, intitled, *Memoirs of Scipion de Ricci*, Bishop of Pistoia, we find it stated, that the members of the society of Jesus, have thought that the worship of the Sacred Heart was most proper to serve as a centre, and as a point of re-union for all those who were working for the re-establishment of the order, and on that account they had not neglected any means or any artifice, in order to spread and permanently to establish this worship. All the Popes before Clement XIII. have been more or less opposed to it, fearing lest this new symbol of the love of Jesus Christ to men, might be taken by simple minds for a separate part of the entire body of Jesus Christ*. We would beg to ask you what is your opinion of that statement?—I conceive it to be a very erroneous and a very malicious statement. The author of this statement Scipion de Ricci, was Bishop of Pistoia. It is well known, that he adopted principles which Pope Pius VI. thought to be subversive of Catholic discipline, and even to be inconsistent with Catholic faith; he held a synod that was solemnly condemned by the Pope; in the articles of this synod he made several assertions derogatory to the devotion of the Sacred Heart, which were solemnly condemned by the Pope in the bull *Auctorem fidei*, and this bull condemning those assertions was received by the whole church.

Was it not understood at the time, that the cause of the displeasure of the Pope against Ricci, was the opposition of the latter to the Jesuits?—Never; it was the adoption of certain measures which Joseph II. and his successor wished to bring into the ecclesiastical discipline—of these the holy see could not approve; the Pope did not pronounce any censure upon Ricci, until this bishop went so far as to hold what is called a Diocesan Synod; he embodied the obnoxious opinions in the form of decrees; and the book went by the name of the Synod of Pistoia; those opinions were subversive of many points of Catholic discipline and Catholic faith; and Pope Pius VI. condemned the work, and censured many of the propositions contained in it. I rather think it will be found to be a fact, that the bishop himself begged pardon of the Pope, and recanted what he had done.

Is it an untrue statement which is set forth in the work in question, that all the Popes before Clement

* “ Personne n'ignore, dit Ricci, et une funeste expérience ne l'a que trop prouvé, depuis les troubles qui agitent encore l'Europe, combien de machinations les Jésuites ont mis en œuvre, sous la protection du Pape Pie VI, pour se rétablir en corps de société. Ils ont cru que le culte du sacré cœur était ce qu'il y avait de plus propre à servir de centre et de point de réunion pour tous ceux qui auraient travaillé à ce but; et dans cette vue, ils n'ont négligé aucun moyen, aucun artifice, pour établir solidement ce même culte et pour le répandre. Tous les Papes avant Clement XIII. y avaient plus ou moins été contraires, dans la crainte que ce nouveau symbole de l'amour de Jesus Christ pour les hommes ne fût pris par les esprits simples pour une partie séparée de corps entier de Jesus Christ lui même.”

Clement XIII. disapproved of the devotion of the Sacred Heart?—I never heard of any Pope who disapproved of it, as now practised; there might have been at one period propositions advanced on the subject which were not theologically correct.

Is there any confraternity that is more particularly favoured or adopted by the order of Jesuits, than that of the Sacred Heart of Jesus?—There are other confraternities that are more particularly connected with it; I cannot say more favoured, because all devotions are laudable and deserve to be encouraged.

Can you state any particular fraternity, if there be any, that is more adopted by the society of Jesus, than that of the Sacred Heart of Jesus?—There is the Sodality of the Blessed Virgin; there is also the Sodality of *Bona Mors*; and the only reason for saying that these are more adopted by or connected with the Jesuits, is that the head confraternity is annexed to the church of the Jesuits at Rome.

The confraternity of both those you have last mentioned?—Yes.

Is the Sodality of the Blessed Virgin known by any other title than the one you have stated?—There may be many Sodalities of the Blessed Virgin, and the titles of the same sodalities may be various in various places; in Rome, the sodality is called the Annunciation of the Blessed Virgin; in some other places it is called the Conception; and the reason of the difference in the appellation originates merely in the difference of the feasts, which each considers as its principal feast.

Is it known occasionally by the name of the Sacred Heart of Mary?—Not that of which I speak; nor do I know of any such, though there may be such a sodality.

We have before us a book that is intitled, "The Mass of the Sacred Heart of our Lord Jesus Christ, appointed to be said on the Friday after the octave of Corpus Christi, Dublin. Printed by P. Blenkinsop, 129, Capel-street, Stationer to the R. C. College, Maynooth." In page 94, of that book, we find stated, "The devotion to the Sacred Heart of Mary;" and in one of the prayers in that devotion, it is stated, "Go then devout client! go to the Heart of Jesus; but let your way be through the Heart of Mary. The sword of grief which pierced her soul opens you a passage, enter by the wound love has made, advance to the Heart of Jesus, and rest there even to death itself. Presume not to separate and divide two objects so intimately united together, but ask redress in all your exigencies from the Heart of Jesus, and ask this redress through the Heart of Mary." Has that devotion any connection with the confraternity you mentioned?—None whatsoever; all devotions which have the Virgin for their immediate object must have some reference to each other; but there is no special connexion whatever between the devotion now described and the sodality which I have mentioned; I have already said that I have not ever known a sodality erected under the title of the Heart of Mary.

Look to the whole of the prayer from which that extract has been read, and say whether you consider it as a prayer intended for the confraternity of the Sacred Heart of Jesus, or as a prayer for the confraternity of the Heart of the Blessed Virgin, or for neither?—Upon looking at it, I do not think it was intended for any confraternity whatever; but like many other similar prayers, this is printed for whoever would choose to recite it.

Do you know any thing of the publication of that book now in your hand; have the goodness to examine it?—I know this to be a translation of the Mass, which Dr. Murray obtained at Rome, for the feast which is celebrated in this arch-diocese, in honour of the Sacred Heart of Jesus.

You mean the first part of the book?—Yes. I know nothing particular about this edition; but I take this to be an abridgement of an English work on the same subject, that has been very long in print; how this edition was brought forward, and by whom, I know not.

Do you know by whom the English edition, of which you speak, was prepared?—I do not.

Have the goodness to mention the title of it?—Devotions to the Sacred Heart.

Are you aware whether the devotions to the Sacred Heart, contained in the English book of which you speak, were reprinted at the expense of the conductors of the establishment at Stonyhurst?—That work may have been; but I am not aware that such is really the case.

Have you any means of knowledge that will enable you to say whether it was the mere voluntary act of Blenkinsop, to print that book in your hand, or whether it was suggested to him by any particular authority?—I have no knowledge that it was suggested to him by any particular authority; it is very likely that he being a printer, who sold Catholic books, found it his interest to meet the wishes of many devout Catholics, who might wish to buy the work; and as he was in the habit of printing books of devotion, he may have been applied to, and have been thus induced to print it. I do not know, that I have ever before seen the particular edition now before me.

You have spoken of the first part of the book being a translation of the mass which Dr. Murray procured at Rome; have the goodness to point out the place in that volume where the first part ends?—The mass of the Sacred Heart, including the title page, contains seven pages, which pages are not numbered in the subsequent part of the book; these seven pages precede the preface, and the regularly numbered pages of the book.

Does it not appear to you, from the examination which you have made, that the mass of the Sacred Heart of Jesus, is a separate thing, and bound up with another work?—It does.

Do you not perceive that the whole of the mass of the Sacred Heart consists of this: the introit, the gloria in excelsis, the collect, the epistle, the gradual, the gospel, the creed, the offertory, the secret, the preface, the communion, and post communion?—Yes; those

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are the parts which go under the denomination of the Mass of the Sacred Heart; but there is the ordinary of the mass besides, which is what is said every day.

The common daily ritual?—Yes, what we call the *Ordo Missæ*, or Ordinary of the Mass.

But what is given here as the mass of the Sacred Heart, is that part of the mass which constitutes the peculiar devotion of the Sacred Heart?—Yes; and I can give the reason why these seven pages are made a separate article; the original mass is, of course, in Latin. When it was known that this new mass in honour of the Sacred Heart was granted, many of the faithful who have missals translated into English, were anxious to get this mass into their missals also; and the printer, who understands these things very well, got up these sheets to sell to any person who wished to buy them separately. He then thought that it would be useful to prefix the mass to the book of the Sacred Heart.

Look to the table of the contents of the book, and say whether the mass of the Sacred Heart is not stated merely as one item in the contents, the whole contents forming one entire work, and not two or more works bound up together?—The table of contents states in the list every thing that is between the two covers, but still it designates by the number of the pages clearly that the mass of the Sacred Heart is distinct from the body of the book, for it refers to page 3, for the mass of the Sacred Heart, and then begins to count the other pages.

We beg of you to observe, that the table of the contents of the book contains the whole of the matters between the two covers, and there is but one title page to the book, which is that which has been read to you; can you point out any title-page or denomination which applies to what you consider to be the second work bound up with the former one?—I take it that the work had another title-page; it certainly ought to have had it; this title-page should be, *Devotions to the Sacred Heart*. It is probable that the printer, for the convenience of his customers, inserted and bound up with these devotions, the mass of the Sacred Heart, as being analagous to the contents of the book which he had probably ready at the time for sale, and when he made the table of the contents, he made it for all the matters contained within the two covers, in the same way as he might have done if seven or eight magazines were bound together, and a general table of the contents made for the entire collection.

Then you consider he omitted the second title-page?—Yes, I think so; this first page is not a proper title-page for the whole work.

And that he constructed a table of contents that might run throughout the whole work?—I conceive so.

Supposing that the printer had omitted what you consider as the second work, which he had appended to the other, of how many pages would that which you conceived to be the first work have consisted?—I think it is marked seven.

Then in fact it would have amounted to nothing worthy the name of a volume?—Certainly not, if the printer had only put the mass of the Sacred Heart between the two covers; but what I look upon to be the fact is this; that he had previously printed a book containing the devotions of the Sacred Heart to which he very naturally prefixed the mass of the Sacred Heart.

Can you say who was the author of those devotions?—I cannot.

According to the discipline or practice of the Roman Catholic church, by whom are such devotions usually composed?—There is no law of discipline to say they shall be composed by any particular individual.

We beg of you to attend to the analysis of the volume about to be suggested to you, and say whether you consider it in any respect incorrect; it begins by the "Mass of the Sacred Heart," which appears to occupy seven pages and a half; then follows the preface, stated as page 3; then the "nature of the devotion," at page 7; "the method of practising this devotion," at page 56; "the litany of the Sacred Heart," page 61; the "rules of the association of the Sacred Heart," at page 85; "the letters patent of aggregation of the Sacred Heart," at page 88; the "British subjects Petition for the establishment of it at Bruges," at page 91; "the devotion to the Sacred Heart of Mary," at page 94; "the litany of the Sacred Heart of Mary," at page 96; "the litany of Jesus," at page 119; "a prayer in honour of the five wounds of Jesus," at page 123; "the litany of St. Francis Xavierius," in the same page, viz. 123; "the devout client's address to St. Aloysius," page 137; the "condemnation of the propositions of the Diocesan Council of Pistoia," to which you have already referred, condemning the devotion of the Heart, at page 144; "the Hymn to the Sacred Heart of Jesus," at page 145; "the office of the Sacred Heart of our Saviour Jesus Christ," at page 146; and there the volume ends. We would beg to ask you, whether you consider the book with those contents as forming one consecutive work, or being two different works bound up together. We beg of you, also, to look at the typography, and to say whether you have any doubt that the whole of the book was printed at the same time, and intended to constitute one work, and not two, or several?—It is my opinion that the work in question consists of two separate distinct publications bound together, and that the contents are correct, inasmuch as they give the contents of the whole of the subject-matter contained between the two covers.

You mean to give it as your opinion that the mass is one part, and the rest of the work a second part?—Yes; I conceive that the two parts consist of the mass, which occupies only seven pages, and that the rest of the book contains but one work, of which the list of the contents seems to be accurate. That this second part had a title-page that is suppressed, is evident from the preface being numbered at page 3; this page was therefore preceded in the original form of the work by the two pages of the title leaf.

Does

Does it not follow that the rest of the book, as contra-distinguished from the mere mass, is mainly conversant about the Sacred Heart of Jesus?—Mainly; I conceive that to be the object of it.

In what sense do you mean to adopt the word *mainly*, as put in the preceding question?—In the sense in which I supposed it to be proposed to me, that the greater part of the book, and the principal object of the book is that of the devotion to the Sacred Heart.

Does not the beginning and middle, and the ending of what you call the rest of the book, occupy itself exclusively about the Sacred Heart of Jesus?—The beginning and the middle do, but the ending contains other devotions, which appear to be quite distinct.

The question is as to the end of the work; are not the last nine pages occupied by the office of the Sacred Heart of our Saviour Jesus Christ?—They are.

Have the goodness to look at page 94, of the book; does any one subject appear to be concluded in that page, and a new one to commence?—Decidedly; one part of the page contains part of a Latin decree or concession on the devotion to the Sacred Heart of Jesus, and the lower part of the page commences with a kind of treatise on the nature of the devotion to the Sacred Heart of Mary.

From the mode in which that book is printed, it would seem as if the compiler thought that the two subjects had some connection with each other, from his not having marked a distinction between them; state what the connection is between the devotion to the Sacred Heart of Jesus and the devotion to the Sacred Heart of Mary?—I see no other connection than that which exists between devotion to Christ on *his own account*, and devotion to the Virgin on account of Christ; there is an *absolute* homage paid to the Sacred Heart of Jesus on account of its *personal* union with the son of God, and there is a *relative* devotion to the Sacred Heart of Mary, on account of its sanctification by its *moral* or *spiritual* union with that of Christ.

Is that a union arising out of the common qualities of the subject, rather than any union that arises out of the rules or regulations of the sodality?—I know no union whatever between the devotion to the Sacred Heart of Mary and the Sacred Heart of Jesus arising out of any rules or aggregation, or any thing of that kind, nor do I believe there exists any such union or united associations under the title of the Sodality of the Heart of the Virgin. I certainly do not know any thing of such aggregations, if they do exist.

Did you ever in any book which you have happened to examine, containing an account of the devotion to the Sacred Heart of Jesus, see the devotion to the Sacred Heart of Mary appended and annexed in the same way as it is in this volume?—In the same book I have before seen two devotions put between the same covers.

Have you ever seen either that book, or the larger work of which you have said you supposed this to be an abridgement, at Stonyhurst?—I have seen the larger work there.

Have the goodness to look to page 119, does not the devotion to the Sacred Heart of Mary apparently terminate in that page?—The devotion to the Sacred Heart of Mary seems to terminate long before that page, for I find here a novena of nine days to the honour of the Sacred Virgin, which is a devotion of another title.

Which matter terminates in the page shewn to you?—The devotions to Mary terminate in that page, and then commence the devotions to our Lord.

What follows the devotions to the Virgin?—The litany of Jesus.

What connexion is there between the litany of Jesus and the devotion to the Virgin?—None.

Is it not an entire different subject matter?—Yes.

Composed at a different time?—Most certainly; there is no doubt that this book is an aggregate of several little devotions, not having any particular connection with each other, which the printer has thus put together, in order that pious persons who may happen to have an inclination to one devotion rather than to another, might deem it an advantage to buy a work which enables them to select the practices of piety that they prefer.

Have the goodness to look to page 126, and state what is the title which you find there?—“The manner of performing the novena, or the nine days devotion to St. Francis Xavierius.”

What does that immediately follow?—It follows the litany of St. Francis Xavierius, and this litany follows the litany of Jesus.

What connection is there between those different subjects?—No particular connection whatever—they are wholly distinct, in fact they have other objects in view; the one is an act of adoration, and the other of relative veneration.

What is it that follows the novena of St. Francis Xavierius?—The litany of St. Aloysius.

What connection is there between those two?—No more than that of devotions, each to different saints.

Were not each of those saints distinguished members of the society of Jesus?—They were; and they are objects of veneration to all Catholics as well as to Jesuits.

What follows?—Then come propositions regarding the devotion to the Sacred Heart of Jesus that have been condemned, extracted from the acts and decrees of the diocesan council of Pistoia; then follow the hymn to the Sacred Heart, and then the office to the Sacred Heart. Perhaps I may be permitted here to observe, that the devotion to the Sacred Heart of Mary, is so very little known in comparison with the devotion to the Sacred Heart of our Lord, that when we make use of the expression, *The devotion to the Sacred Heart*, we only mean the Sacred Heart of Jesus.

From the censure of the two propositions of the diocesan council of Pistoia, to the end, does the subject of the book relate to devotions to the Sacred Heart of Jesus?—From thence to the end, it all relates to devotions to the Sacred Heart of Jesus.

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The Commissioners have now before them another volume, entitled, "Devotions to the Sacred Heart of Jesus; Exercises for the Holy Sacrifice of the Mass, Confession and Communion; Visits to the blessed Sacraments; Feasts of the Sacred Heart, &c.; with an Appendix on the Nature of Indulgences; translated from the French, revised by and printed under the inspection of the Rev. Joseph Ivy, Dean President of St. Bridget's seminary, Blanchers Town, Dublin. Printed by Chambers and Hallagan, No. 4, Abbey-street, 1820." This is a volume containing 360 pages; have the goodness to see whether it relates to any other subject than the devotions to the Sacred Heart of Jesus?—Besides the devotions to the Sacred Heart of Jesus, this volume contains exercises for visiting the most Holy Sacrament, with an appendix on Indulgences; this I take to be the whole.

If the two books were put into the hands of any person connected with the Sodality of the Sacred Heart, which of the two would they think contained in the fullest manner the subject connected with their sodality?—The question seems to embrace two objects; 1st. Which of the two the Sodality of the Sacred Heart considers as of most authority. 2dly. Which contains the greater number of devotional practices; the authority of the books I fancy will be the same.

Which of the two do you consider as most strictly belonging to their sodality?—I cannot say one more than another; I fancy that some would prefer the little one, because it contains the rules of the sodality, and others the larger one, on account of the greater number of pious exercises.

Are they not more fully contained in the larger work to which you have been referred?—With regard to the length of the devotions, the latter one would be preferred.

Look to the book now put into your hand, and state what title-page it has?—"The Pious Sodality of the Most Sacred Heart of Jesus, universally propagated throughout the Christian World: fifth edition, improved with the approbation of Most Reverend Dr. Murray, A. B. Dublin. Printed by John Coyne, 24 Cooke Street, &c. 1825."

Does not that work appear to be a work approved by Dr. Murray?—Yes.

Do either of the other works which have been put into your hands appear to have been approved by Dr. Murray?—There is no evidence of any approbation of Dr. Murray being given to either of those two works.

Is not the work that appears to be approved of by Dr. Murray, that to which the members of that sodality would naturally look as the approved work?—Most certainly it would be considered by them as the most approved of all three.

You having supposed that the title-page was torn out of the first volume shewn to you, may not that title-page have contained the approbation of some competent authority?—I cannot say that it did not; nor can I say that it did.

Do you not think if there was an approval given by authority to publish it, that the printer or the publisher would have taken care in some part of the work or other to state it?—I think he ought to have done so, and such is the general usage.

Did the Sodality of the Sacred Heart exist in the college at Palermo, of which you have spoken?—No; it did not.

When you gave a spiritual Retreat at Maynooth, in assigning the meditations, did you not give instruction to all the members of the college?—I cannot say that all the members of the college were always present; but I should suppose that all the students were, who might not have been prevented from attending by indisposition, or other sufficient cause.

Are you aware that any person, except yourself, who was not a vice-president or professor, was ever called upon to conduct the Retreats at Maynooth?—Other persons have been called upon.

Was any person, a stranger to the institution, ever called upon to conduct the spiritual Retreats for the students?—Yes, other persons have been called upon.

Will you have the goodness to name them?—I am not aware who the persons may have been, but there must have been others.

The question is, whether those annual Retreats are not conducted by the President or Dean, and not by a stranger; the question meant to ascertain the fact whether you were the only person, being a stranger, who was marked by that distinction?—I cannot say that any other persons, who were not members of the house, were called in, or who were not vice-presidents.

The meaning of the Commissioners is to ascertain whether any of the officiating priests of Dublin, or any other place, have conducted the Retreats at Maynooth for the students?—I cannot say as to the Retreats for the students; whether any clergymen officiating in Dublin, or any other place, have been invited to conduct a Retreat.

Or any clergyman, except members of Maynooth?—I cannot say.

When Dr. Murray was President, and you were Vice President, was not he obliged by his duties as coadjutor Archbishop of Dublin, to be almost constantly absent from the college?—No, not almost constantly, sometimes; but not almost constantly.

Did he usually reside at Maynooth?—Yes, that was his residence.

You have said that the acceptance of the office of Vice President was attended with a considerable sacrifice of your own convenience, and that at the time you accepted it, you entertained a doubt whether you could continue at Maynooth so long as a year. Will you explain what you alluded to when you said it was a sacrifice of your convenience?—Of course I gave up my situation in the chapels in town which I then filled; I left my own house in Dublin, and exposed myself to all those inconveniences that are attendant on a man relinquishing a situation with which he is pleased, to take one which he did not seek, nor wished to have, and on leaving his own friends, to live amongst gentlemen who were utter

strangers

strangers to him; other sources of inconvenience might be added, but these are surely sufficient to justify the assertion.

Was the purchase of Clongowes Wood effected while you were Vice President at Maynooth?—No, not until after I had left it.

Did you take any measures for collecting your present assistants at Clongowes, or any one to fill those stations in your establishment, while Vice President of the College at Maynooth?—No.

You have said that the society of Jesuits was restored in Sicily in the year 1804; that is, as we collect, ten years before it was restored generally by the Pope; had it been restored in a partial manner before it had been restored in Sicily?—It had.

State where?—In Russia.

Was there not a period of time in which that order was entirely suppressed, so that it did not exist in any country?—I cannot give a determinate answer; because there is a great doubt upon that question.

State the nature of that doubt?—The Jesuits were always preserved in Russia as a body of men living together, and exercising the duties of their institute. The Pope's brief of suppression did not make any exceptions in their favour; but the brief was never promulgated in Russia, as the sovereigns of Russia would not allow the brief to be enforced. Hence arises the doubt, whether it could be called a canonical suppression in Russia or not; for though the will of the Pope was that the order should be universally suppressed; yet the brief being a brief regarding discipline, there arises a question, whether it could be supposed to take effect where it had not been published.

In the countries where the Pope's bull had been published, did not the society continue in fact to exist, at least in some instances, though not avowedly under the name of Jesuits?—In no way whatever that I have learned; from all that I know, wherever the bull was published, the order was suppressed.

The question is whether they continued to live together in point of fact, though not under the name of Jesuits, yet conforming to the ancient rules of the order?—In no country that I know of did that take place; if there was any exception it would be in favour of one house in Rome, where the Pope allowed a few of the old men to remain together till they died off, but this instance cannot properly be deemed an exception, as these old men did not live there according to the ancient rules of the order.

You must be aware that it has been very generally stated, that the Jesuits continued in fact, though not in name, under the title of *Pères de la Foi*; are we to understand that this is quite erroneous?—It is quite erroneous.

Under what name did they continue to exist in Russia?—Under the name of Jesuits.

Was there no interruption to their continuance in Russia?—No interruption.

Are they not suppressed at present in Russia?—They are not, properly speaking, suppressed; they are exiled from Russia.

Does not the bull issued in 1814, restoring the order generally, refer to the previous restoration of it in Russia?—It does.

Did not we understand you to say that it had not been actually suppressed in Russia?—The question, as I understand it, has for its object to reconcile the reference in the Pope's bull of general restoration, with my assertion that the Jesuits were never suppressed in Russia. I stated when asked whether the whole body was not suppressed everywhere, that there was a doubt on that subject, and I stated that that doubt arose from the circumstance of the brief of suppression, which as far as regarded the will of the Pope was universal, not having been published in Russia, where the Jesuits *de facto* always remained; when the Pope chose to restore them universally, he referred to a restoration, or rather to an approbation which he effected by acknowledging those persons in Russia to be Jesuits in 1801. This act of the Pope is called a Restoration, because it was an authenticated declaration of the Pope, giving a canonical existence to those Jesuits, who *de facto* had always remained together, though from 1773 to 1801 they had not been recognized by Rome as a religious body.

Who at present is the general of the order of Jesuits?—Father Luigi Fortes.

Where does he reside?—At Rome.

In what year was he elected?—In 1820.

Who was his predecessor?—Father Thaddeus Brzozowski.

In what year was he elected?—I declare I cannot state with accuracy.

How many years had he been the general?—I should think he was elected about 1805 or 1806, somewhere thereabouts.

Were either of those persons in Ireland, so far as you can inform us, while they held the office of general of the Jesuits?—I believe they never crossed the Irish, or British channels, or ever saw either of them.

Is it at all possible that they should have been here without your knowing it?—If they had been here since I have been a Jesuit, I think I should have known it.

Appendix, N° 50.

Further Examination of the Reverend *Peter Kenney*;
Friday, 8th December 1826.

Appendix, N° 50.

Examination of
Rev.

Peter Kenney,
8 December 1826.

IN referring to the book that we discussed yesterday, it appears in page 153 as follows:

"The two following propositions extracted from the acts and decrees of the diocesan council of Pistoia in Tuscany, are condemned by a brief of Pius 6th, *Auctorem Fidei*, dated 28th August 1794, and addressed to all the faithful." If you look to the two propositions, you will see that one is marked N° 62, and the other N° 63, do you know to what those two numbers refer, or of what series they are a part; the two propositions are as follow:

"Proposition 62. The doctrine which rejects the devotion to the most Sacred Heart of Jesus, placing it among the devotions it represents as new, erroneous, or at least dangerous. Being understood of that devotion, such as it is approved by the Apostolic See, is *false, rash, pernicious, offensive to pious ears, injurious to the Apostolic See.*"

"Proposition 63. Moreover for this reason that it censures the worshippers of the Heart of Jesus, under the pretence that they do not consider that the most sacred flesh of Christ, or any part of it, or even the whole humanity, cannot be adored with the supreme worship due to God with any separation or abstraction from the divinity. As if the faithful should adore the heart of Jesus as separated from the divinity, when they adore it as the heart of Jesus; viz. the heart of the person of the Word to whom it is united inseparably, in the same manner as the lifeless body of Christ during the three days of his death, without separation or abstraction from the divinity, was truly adorable in the Sepulchre. *Captious, injurious to the faithful worshippers of the heart of Jesus?*"—These two propositions are part of a long sequel of propositions that are condemned by the document, which is here called a brief, and which should be called a bull, issued by Pius 6th in the condemnation of the diocesan synod of Pistoia. The propositions are not condemned *in globo*, each proposition has affixed to it the particular censure, which in the judgment of the Pope and the Catholic church it merited.

Do you understand that those two propositions are the only two of the series which allude to the devotion to the Sacred Heart?—I am not quite sure; but I rather think from the fact of their being transcribed into this book, that these are the only ones; for as the subject is the devotion to the Sacred Heart, I should think if there had been others, they also would have been inserted. But I am not quite certain that they are here accurately transcribed.

Was not the person who presided in that synod, Scipio de Ricci, bishop of Pistoia, of whom we were speaking yesterday?—Yes.

Did he not always assert that the true reason of his being condemned by the Pope was his constant hostility to the order of the Jesuits?—I do not know whether he complained that such was the cause of the Pope's displeasure with him; but I am very willing to believe, that he might easily make such a cause a pretext to cover the novelty of his opinions. That such however could not be the real and effectual cause is clear from this fact, that there were no Jesuits existing when he was condemned. For the society of Jesus was suppressed in the year 1773 by Clement the Fourteenth, and the displeasure of the Pope was expressed; and as far as I can recollect, the whole difference between the Holy See and the Bishop of Pistoia occurred in the following pontificate of Pius Sixth, who condemned him.

What is the date of the condemnation pronounced by the Pope?—It is stated to be in 1794.

By Pius the Sixth?—Yes.

When you were selected as Vice President of the College at Maynooth, were there any other members of the order of Jesuits in Ireland?—There were two.

While you were Vice President, did you communicate the circumstance of having been appointed to that office to the general of the order, or to any authority in the order, intermediate between the general and yourself?—I never made to him, or received from him any communication on the subject; and to this moment, I believe, that my appointment is as utterly unknown in that quarter as if it had not occurred.

If the general of the order had prescribed to you any particular course of conduct to pursue as Vice President in the shape of an order, would you have felt yourself bound to obey it?—No; unless such advice were conformable to all my other duties there, and such advice as I would have taken from any other friend.

The question is, whether the peculiar duties you were called upon to perform there as Vice President fell under the jurisdiction of the general of your order, so as to entitle him to interfere if he had so thought fit?—The duties of my office there could not in any way be under his jurisdiction, but he has a right to give me advice on every subject on which he may think right to advise me; but I have no obligation to follow that advice, unless my conscience tells me it is conformable to every other duty I have to discharge.

Would you have felt yourself bound to obey implicitly his commands, if those commands did not transgress the rules of your order?—I should not feel myself so bound on every occasion that might possibly occur, because, though the command might not transgress any rule, literally and separately taken, yet it might be in conflict with some other duty.

Can you give any instance as an illustration of what you allude to?—The rule of the order

order may be supposed to be merely the letter of the law as contained in the rule; now that rule does not expressly tell me to honour my father or mother; there then is a duty not included in the rule, which I am bound to discharge. Now by possibility the superior might give an order, which would be within the strict letter of the rule of the order, and at the same time be in conflict with this other duty; and if so, I should not be bound to obey that command; such is the illustration that occurs to me. The rule of the order from the beginning to the end does not contain the Lord's Prayer; now suppose the general were to give me an order not to say the Lord's Prayer, it might be said there was nothing in the rule of the order literally assumed to prevent him giving that direction; and yet if he were to give me such an order as that, I should not comply with it, because it would be against a known duty.

If he were to give you a command with respect to which there might be a doubt, whether it was in conflict with any other duty or not, should you have felt yourself at liberty to resolve that doubt?—Most certainly, in such a case it would lie on my conscience to apply to the best advice I could procure, in the same way as any discreet person would apply to the best advice he could get in a case of difficulty.

Should you in that case be at liberty to apply for advice to any person you please?—To any person whom in my conscience I thought proper to consult, whether bishop, priest, or layman.

Suppose that the general of the order were to take exception to the oath of allegiance in this country, and desire his inferior in this country not to take it, must he obey; the question supposes that the inferior has not taken the oath at the time he receives the superior's command?—If I had a doubt in my own mind of the propriety of the oath that was to be administered, I should act as I would in the case before mentioned; if I had no doubt, I would take it; for allegiance is a duty which a subject owes to his sovereign before any other obligation is contracted, whether to bishop, or superior, and he is therefore already bound by that prior duty.

Suppose the general of the order were to admit the principle that allegiance was due by the inferior in this country to the sovereign; but to take objection to the particular form of the oath of allegiance, he having been apprized of the form of oath, not through any application made to him by his inferior for advice, but from other sources; the question is, in that state of things, were he to think proper to issue his command to his inferior, not to take that particular form of oath, would the inferior in the case put, be at liberty to take it?—He would be perfectly at liberty to take it, if he had sufficient grounds to believe that the oath was otherwise lawful. The way he is to ascertain whether there are just grounds or not for admitting a particular form of oath is, not by applying to his religious superior, who is not the proper tribunal for deciding on the lawfulness or unlawfulness of an oath; he should go to the proper tribunal, which is the judgment of the bishops. No religious superior in the Catholic church, who is not a bishop, is a judge in matters relating to faith and morals. The inferior should therefore apply to the bishop, and if he tell him that such oath is consonant to the principles of Catholic faith, or rather to be more explicit, that it contains nothing repugnant to the truths of divine revelation as held in the Catholic church, then such religious inferior would not only be justified in taking that oath, but be bound to do it when required by the laws of his country.

Has the general of your order the power of dispensing his inferiors from any particular description of oaths that they may have taken?—He has a power delegated to him by the Holy See in certain cases. I should rather say, he may have it; I do not know that he has it, but I know that the Holy See is frequently in the habit of delegating to religious superiors the power of dispensing in certain kinds of oaths or vows. These oaths or vows are private engagements by which a man binds himself, without reference to any other person; for instance, if an inferior made an oath, or made a vow to fast upon certain days in the week, to go upon a certain pilgrimage—these being acts that merely restricted his own will, and being judged to be inconsistent with his other obligations, then, if the Pope had delegated that power to him, which the Pope has *jure proprio*, the general would have, in virtue of this delegated power, a right of declaring that such oaths were not binding under these circumstances. Perhaps I might be allowed to say, as a general principle, that no general of any religious order has any right of interference whatever in granting dispensations, or any exercise of spiritual power, but what the Pope may please to grant to him.

And which the Pope is at liberty to withdraw at any time?—Whenever he thinks proper, he is at liberty to modify, restrict or withdraw it.

Were the vows by which you were bound while you were Vice President at Maynooth, the same as existed in the order of the Jesuits prior to its suppression?—The vows which I had taken prior to the period when I was Vice President of Maynooth, existed in the old society; the same form of vows was pronounced before the suppression that is pronounced now.

The question means to ascertain whether you were bound, when Vice President at Maynooth, by all the vows that then existed in the society?—Not by all, for there is a gradation amongst us from a less sacred to a more sacred obligation. There are some vows called simple vows, others that are called solemn vows.

Pray explain the nature of the distinction?—The simple vows are rather a private act of consecration, by which the individual who makes them devotes himself to God. They have neither the stability, nor in general the extent, which the solemn vows are understood to have. A solemn vow is the last and the most solemn consecration that man can make of

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himself; and such consecration must be *accepted* by the authority of the church; it thereby becomes a public act to which the church is a party as well as the person who makes these vows—whereas a simple vow is merely the private act of an individual.

Are we to understand that at the time of your vice presidency, you were bound by the solemn vows?—By the simple vows, but not by the solemn.

Were you bound by all the simple vows that existed in the old order, prior to its suppression?—No; there are many simple vows attached, in addition to the solemn vows, which are taken only by those who take the solemn vows. In a word, I was only bound by the ordinary vows of poverty, chastity, and obedience, which all *Religious* make, with this difference, that they were simple, instead of being solemn.

Is there not at least one vow in addition to these by which the order of Jesuits is bound, which does not bind the other regulars?—The Jesuits make four solemn vows; the fourth vow is that of obedience to the Pope.

It is to that vow to which the question applied?—The fourth solemn vow which the Jesuits take, in addition to the three vows that are made by all regulars, is pronounced in these words: “*Promitto specialem obedientiam summo pontifici, circa missiones.*”

Is that the whole of the fourth vow?—Yes, it is.

Is that the whole of all vows, whether simple or solemn, of a professed member of the order, taken to the Pope?—The whole; there is no other vow taken to the Pope, and since it is required, I will explain in what sense that vow is taken. The Jesuits understand by this vow that they bind themselves, as far as they have the free disposal of themselves, to go upon any foreign mission, to announce the gospel, if the Pope chose to send them on such mission*.

Are they not equally bound to go upon foreign missions, if the general of the order should send them, without any intervention of the Pope?—They are not so specially bound, because upon that they do not make a particular vow; but if there were no legitimate impediment to prevent their going, they would be bound to go by the vow of obedience, if the general sent them; and this obligation is not peculiar to the Jesuits, any more than to any other regulars who pronounce the vow of obedience, and are of a missionary institute.

Be so good as to explain the full import of the term “*specialem*” in the vow?—It signifies no more than this, that those who make this solemn promise, contract an obligation of obedience which they did not before owe to the Pope by vow.

Pray define the word *missiones*?—The words in the vow, *circa missiones*, signify any place to which the Jesuit may be sent for missionary purposes.

Is not the Roman Catholic church in Ireland considered as one of those missions?—No, it does not mean that, it means missions, at least I have always understood it, though I never heard the question proposed before, but I always understood it to mean infidel countries.

In point of fact, is not the Roman Catholic church in Ireland denominated the Irish Mission?—It is.

Is not Ireland considered a missionary country, as contra-distinguished from a country where the Roman Catholic church exists?—It is called a missionary country, because it is usually so called by the Congregation de Propaganda Fide, which is the channel through which this country corresponds with the Holy See. It is usual with that congregation to call all countries missionary, the government of which is not Catholic; in this sense the words “missionary country” are used, but I have always understood that the word *missiones* in the vow, to mean countries where you went to preach the gospel; to the Hindoos, for instance, or any other more remote countries where the Christian religion is established. When I express myself in this manner I do it so as my opinion, and as the impression of my mind at this moment; it never occurred to me to put the question upon the proposition.

Is not Great Britain a missionary country as well as Ireland?—Yes, more so perhaps, in the sense in which the word is used by the Propaganda, but I think that the sense in which the word *missiones* is used in the vow of which we are speaking, does not regard the religion of the government, or of the country, though the foreign missions of infidel countries are its principal and most meritorious object.

What is the correlative term to missionary; what term do you apply to countries where the Roman Catholic religion exists, and which are not considered as missionary countries?—In the curial style of the Propaganda, such countries are called Catholic, and they communicate with Rome through the papal nuncio, or through any of the other congregations to which the business to be transacted may more specially appertain. In countries where the religion of the State is Catholic, I suppose the term missionary would not apply. There is one case, however, which may form an exception, and that is the state of the Netherlands, which is a very recent case. Though the Netherlands are a Catholic country, yet as the government is not now Catholic, I do not know whether the Propaganda would call it a missionary country or not. I do not know the fact; I know that they call Holland a missionary country, but whether this particular instance of the Netherlands would be an exception to the general statement which I have made, I am not aware.

Japan and China were always considered as strictly missionary countries, were they not?—
They

[Subsequently added by the Witness.]

* As for instance, to go to America, to India, or to Turkey. This is the principal and the most difficult object of the vow; but it is also understood to oblige the Jesuit, who makes it, to go for the same purpose to any country, whether it be Catholic or A Catholic, Christian or Infidel.

They were always considered missionary and foreign; they were always called foreign missions.

Can a foreign country be a missionary country if there is no mission in it; for instance, Japan, at present?—They are denominated missions from being objects of missions, whether actual missions or not. In the sense of the word used in the vow, they are considered to be missionary countries.

We are seeking at present for a definition of the term missionary, as understood in Roman Catholic theology, and not confining it merely to the expression in the vow; are all pagan countries considered missionary countries, where, in point of fact, no missions may have been sent to them; for instance, any nation in central Africa?—Theology is not concerned in this use of the word missionary. I take it to be rather a mode of speaking that is adopted in the ecclesiastical offices, to distinguish one country from another; to distinguish a country where the government is Catholic, from a country the government of which is not Catholic. Taking it up with this distinction, all foreign countries, though they may not have ever been visited by missionaries, are actually missionary countries, because such countries are the objects of missions.

Can you point out any difference in the sense in which Ireland is called a missionary country, from that in which Japan may be called a missionary country?—No; inasmuch as it is a missionary country, I do not see any difference, except that the one is more peculiarly a missionary country than the other; substantially, there is not any difference in the sense in which the term is used in reference to this country.

Do you now, upon mature reflection, consider that the word *missiones*, in your vow, can have any reference to Japan that it has not to Britain and Ireland?—The meaning of the words, as declared by the constitutions, not being left to the mere letter, when I gave the explanation of the meaning of the word *missiones*, I did it from my impression that all constitutions among us used the word in that acceptation, and that it was the common understanding.

Then are we to collect, that in your constitutions you understand the word as excluding the British islands from being comprehended in it?—I do not consider them to be comprehended in it*.

Has not the Roman Catholic church in Ireland, although Ireland is considered a missionary country, to all intents and purposes in the eye of the See of Rome, a church having all the settled rights of a church, with a hierarchy, the bishops of which are bishops in ordinary?—As much as in any country in the world.

Is the distinction altogether nominal, as used in the different ecclesiastical offices, or attended with any practical results, and what are they?—I take the distinction not to be *merely* nominal, for I think there is a great difference between a country where the government is Catholic and where it is not Catholic; but I trace the use of the word to the office; I think it is from the manner in which it is used in the office, that the term is come to be applied to these countries: the office De Propaganda is the channel through which all countries where the Catholic religion is not established by law, whether they have a Catholic hierarchy, or are supplied by missionary priests and bishops, communicate with the Holy See; and therefore all those countries are in the sense of that word denominated missionary countries, merely from the peculiar regulation of the See of Rome, which for the more easy dispatch of business, divides the nations of the world into two classes; namely, those whose governments are Catholic and those whose governments are not Catholic; I do not, therefore, derive the distinction from the existence or the non-existence of a Catholic hierarchy; for though there does exist in this country a Catholic hierarchy as fixed and permanent, and as independent of the control of the Pope, as that which exists in any country on the globe, still the official expression in the Propaganda is, that it is a missionary country†.

If

* Mr. Kenney, after his evidence had been given, addressed a letter to the Commissioners, from which the following is an extract:

“When I was asked if the missions mentioned in the vow included such countries as Great Britain, I gave it as my opinion that they did not. It will be seen, that I gave that answer from the impression then existing in my mind, and stated, that as I never had occasion of reflecting on the question, I could only speak from the recollection and feeling of the moment; that impression was, that the vow was restricted to the foreign or infidel missionary countries. The great cause and the grand object of the vow are most certainly these foreign countries. There was no necessity of providing for the home missions by the obligation of a vow, as they are already supplied by an indigenous clergy, and are comparatively attended with less danger and difficulty to the missionary. Hence in all the explanations and instructions given in the course of our education on this vow, the foreign or infidel missions were solely proposed, as being the main difficulty and the main object of the vow; this imperceptibly led me to have the idea that they were the exclusive objects of the vow, so that the Jesuit who had made it, was not obliged to go *vi hujus voti* to any other than an infidel country. On reference however to parts of our institute, which did not make any impression on my mind when I before read them, I find that the vow extends to all countries, whether Christian or Infidel, and that consequently he who makes it, is bound to go whithersoever he is sent for missionary purposes.”

[Subsequently added by the Witness.]

† This explanation is moreover confirmed by the fact that the Greek Catholics, the Poles, who are now subject to Russia, Canada and the United States, have each a regular hierarchy; yet all these bishops, though they govern the churches over which they preside *jure proprio*, like all other diocesan bishops, communicate with the Holy See through the Propaganda, which consequently considers those countries as missionary countries.

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Peter Kenney,

8 December 1826.

If the Pope, referring to the particular vow of special obedience about missions by which the members of the order are bound, were to desire any particular Jesuits to repair to the British islands, do you conceive that they would be bound to obey that command?—Not by that vow, if such a mission as that of the British islands were not included in the word *missiones* *.

The question is intended to afford a criterion by which we may ascertain what is the meaning of the word *missiones*?—No; because the meaning of the word *missiones* is not taken from the manner in which the Propaganda used the word, but from the plain authorized sense in which the vow is pronounced.

Are we to understand from former answers, that there are different gradations in the order of Jesuits, and that some of the ranks of that order are bound by a greater number of simple and solemn vows than others are?—Yes.

It is so?—Yes, it is.

We are not sure whether it appears distinctly by how many vows you were yourself bound when you were Vice President of the College of Maynooth?—The simple vows which I had taken when I was Vice President of the College of Maynooth, were the usual vows that members of religious orders make; namely, the vows of poverty, chastity and obedience, with the promise of entering the society and remaining therein.

And no others?—No other.

How many in all?—The three religious vows and that promise.

Were you at any period of time at which you have communicated spiritual instruction at Maynooth, bound by any greater number of vows than those you have now stated?—I was bound, when I gave the last instructions at Maynooth, and perhaps the time before, by a greater number of vows than those I had taken when I was Vice President.

State the number of those additional vows?—I think there will be four in addition, which will make the entire number seven. There are three vows which I have already mentioned, that are called the usual religious vows,—there is the fourth vow, that I have also explained relating to missions; those are all the solemn vows. There is besides a simple vow regarding poverty, and another vow never to seek any dignity nor promotion either in the society or out of it; and another, never to accept of any, unless compelled by the authority of him who can command under sin.

Have you stated all?—All.

What rank did you hold in the order of Jesuits when you were Vice President?—I was then a priest of the order, I cannot call it a rank, unless the question be intended to ascertain whether I had the spiritual direction of any others of the same order that might happen to be in this country; I have already stated there were only two.

Had you any members of the order under your command at the time of being Vice President, or at any time when you have given spiritual instruction at Maynooth?—Yes, I had; I had those two, when I was Vice President, and others since then.

Pray describe what situation or rank you held in the order when you were Vice President of Maynooth, in relation to both the highest and lowest ranks in the order?—The lowest classes in the society are scholars and lay brothers; I was a priest of the society, I could only rank as a priest of the society, or a local superior of the few in this country.

By the question, it was meant to inquire what intermediate ranks there were at that time between the general of the order and yourself?—There were many ranks; because I had no other than what I have just stated. Perhaps the question means to elicit whether there was any intermediate *superior* between me and the general.

That is a part of it, but in order to answer the question, it would be necessary to state all the ranks that existed in the order at the time?—There is the general; then there are the provincials, who are the heads of the provinces; then the local superiors; those are all the gradations of authority, to ascertain which, I believe is the object of the question.

You are a local superior?—Yes.

Are there not also scholars in Ireland?—They have no gradation of authority,—the priest has no particular authority; the gradations are the general, the provincial and local superior.

The general, at the time in question, you have already stated to have been a Pole of the name of Brzozowski, pray who was the provincial next in gradation between that general and yourself?—There was no provincial.

Are we to understand there was no provincial, either in Great Britain or Ireland?—There was no provincial between me and the general,—the gradations of authority regard the order as a body, as a regularly formed body; the Jesuits in Ireland never have been such a regularly formed body,—they are no more than a few missionaries, and all the official authority that is held, is merely the authority of direction invested in some one of those persons, but there is no provincial. The Jesuits have been at all times in Ireland much in the same way, as any two or three men would be who might be sent to America to preach the gospel and serve the Catholic churches in that country.

Then are we to understand that there is no provincial, either in Great Britain or Ireland?—There is no provincial between the superior in Ireland and the general, but I have nothing to say about Great Britain.

Are

[Subsequently added by the Witness.]

* If the question supposes them to be sent for the purposes for which alone the vow is made, viz. to discharge the spiritual duties of a missionary, I conceive that they would be bound, as the vow makes no exception of any place; though infidel countries are its chief and most cherished object.

Are you local superior in Ireland?—Yes.

And as such have authority, as we understand, over those whom you have described as the priests of the order and scholars?—If there were any.

How do you mean if there were any?—The superior would have authority over any Jesuits that might happen to be in Ireland, whatever their designation might be; if he be their superior, he has authority over them.

Taking the last period at which you communicated any spiritual instruction at Maynooth, pray state what number of the order, subject to you, existed in Ireland at that time?—The number of priests, and of those who may become priests, must have been less than twenty; but if we are to include the domestics or lay brothers, then the entire number may have been about thirty.

Are we to understand from the former answers, that according to the constitution of the order, the local superior in Ireland might not be subject to a provincial residing in another country, suppose in France or Spain?—If the country in which he resided formed a part of the province, then he might become subject to the provincial.

But the question comes back, whether the Pope might not assign Ireland to that which he might call a province, the province of Spain for instance?—The thing is possible; there is nothing absolutely impossible in such an arrangement, but it would be so absurd a regulation, that it may be deemed absolutely impracticable.

In point of fact, does Ireland belong to any other province?—No; it is not under the jurisdiction of any provincial.

Pray in what country did you first take the vows belonging to the order?—I first took the vows in England.

In what year?—In the year 1806.

The order of the Jesuits had not been restored in England at that time?—Not restored universally till 1814. I stated yesterday that there were partial restorations,—there was one in Naples in 1804; in 1801, the restoration or recognition of the Jesuits, who still existed in Russia, occurred; after this restoration, there was a belief that persons might be aggregated to the society existing in Russia; this however became a controverted point, which occasioned me in 1808 to go to Palermo, where I formally and certainly became aggregated to the body.

We understood you to state yesterday, that the partial restoration in Sicily was confined to that Island?—To Naples and Sicily.

Could you at that time have become a professed Jesuit in France or Spain?—Not according to the founded opinion that the restoration in Russia, Naples and Sicily, limited the whole order to these kingdoms.

Was not that owing to the fact that the order had not been revived in France and Spain?—It was owing precisely to the fact, that the Pope's briefs confined the restoration of the order to certain countries.

Was there any facility, then either theoretical or practical, to becoming a professed member of the order in England at that time, rather than in France or Spain, in which as we collect, it would have been impossible to enter the order?—No other facility than that there was a belief that the vows being made any where, would effect an aggregation to the body that existed in Russia, which belief was rendered doubtful by the fact of the limitation of the order to Russia, and therefore to remove all doubt about it, as far as I was concerned, I went to Sicily.

And took the vows there?—And took the vows there; so that I make this explanation merely to be perfectly accurate, being so solemnly interrogated on these matters on my oath; but perhaps for all purposes for which inquiry could be made, I should be quite justified in saying that I became a Jesuit when I went to Sicily; what passed before, was rather a matter of private devotion, and I feel considerably, that those acts of private devotion, which did not connect me ostensibly or effectually with any body of men at the time, should be put on the record of public minutes.

Did you consider any obligations, which you had taken previously to going to Palermo, as binding upon you *in foro conscientiae*?—When I took the vows, I certainly considered them to be valid, because I believed them to have been authorized by the competent authority; but when this fact became doubtful, the obligation of the vow became also doubtful.

Did you take the vows again in Palermo?—The same vows again, and became aggregated there indubitably.

Is there any country in the world in which you do not consider the society to be now re-established?—As far as the validity of its vows is concerned, it is re-established all over the world.

By force of the Pope's bull of 1814?—By force of the Pope's bull of 1814; we are to distinguish between the spiritual aggregation of a number of *religious* in what is called a religious order, and the civil establishment which that body obtains in any particular country. It very frequently happens that the meaning of the word re-established, confounds those two ideas, which are evidently distinct. By the bull of 1814, the Pope makes it lawful for any number of men to take the vows of the order of the Jesuits in any country whatsoever; but they cannot have civil rights in that capacity, or be recognised, unless the state thinks proper to do so by some act of its own.

Does not the re-establishment of the order in any particular country depend upon the fact whether the bull has been published in that country?—Yes; as a canon of discipline, it does depend on the bull of restoration being received in that country or not.

Can you state whether the Pope's bull has been published in this country?—It never has been

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been published in this country. There is a difference in the manner in which briefs or bulls of discipline take effect in different countries. It is not necessary that a bull of the Pope should be always openly and formally promulgated and accepted. In countries where such bulls have a connection with civil rights and ecclesiastical establishments, as with the bishops court, the prerogative court, and such other courts, then, a formal acceptance becomes necessary. In other countries, where no civil right can be acquired by the practice of that which is enjoined by such a bull, there is not the same reason for a formal or public acceptance, and canons of discipline, or bulls concerning discipline, frequently take effect by practice.

By practice?—Yes; and are allowed to be acted upon.

Do you consider that this bull for the re-establishing the order of Jesuits as taking effect by practice, though not by publication, in Ireland?—I have never heard of any opposition made to it.

Was the college at Palermo, of which you were a member, exclusively under the management of individuals belonging to the order of the Jesuits?—Exclusively.

Did all the students in that college belong to the order?—Those who resided in what is properly called the college, were of the same order; but there was a part of the house which was allotted to the education of young noblemen, who did not belong to the order.

Had the college existed prior to the restoration in 1804?—It had.

How soon after the restoration of the order, did it become occupied by the order of Jesuits?—I believe immediately.

Where had the individual superiors been immediately before their restoration?—At their own houses; they were employed individually in their own occupations, or in various situations.

But were they not in the same college?—No; not before the restoration. The establishment had formerly belonged to the Jesuits before the suppression, but had not been occupied by them in the interim between the suppression and the restoration.

How was it occupied during the six months prior to the restoration of the order?—As a college; it had become the university of the city.

Was it under the management of the same superiors during the six months prior, as it was the six months after the restoration?—No; they were entirely different persons. I do not know whether any of the many, who became Jesuits after the restoration, might not have been previously members of the university; but if any, they must have been only a few individuals.

The question is, as to whether the individuals who had practically the management and superintendence of the college, as professed Jesuits, immediately after the restitution of the order, were the same individuals, or not, who had practically the superintendence of the college previously?—By no means.

Are we to understand that the individuals who had had the superintendence and management of the college prior to the restoration of the order, were sent away, or proceeded to other places where the order was re-established?—The college prior to the restoration, in 1804, was the college or university of the city, composed of lay men and secular priests; when the King thought proper to re-establish the Jesuits, he provided these laymen and priests with another house; and he restored to the Jesuits their own old house.

Then we are to understand that different individuals came into the house on the restoration of the order?—Quite different.

Can you tell us generally, how those individuals who then took possession of the college, had been occupied before the restoration of the order?—I suppose as men usually are who live in their own homes; some of them had been secular priests, and some of them had been brought up, and under the care of their parents, until the day on which they entered amongst the Jesuits.

Had they been employed in different countries?—Their number was composed of natives of different countries, who consequently had previously lived in different places, but they had not been engaged in any common undertaking; nor were they in any way aggregated together, from the time of the suppression of the society until the time of its restoration; many of them were members of the old society, who lived as private individuals in the best way that they could.

What might be the annual expense of a student educated at Palermo, when you were there?—I cannot exactly say; but I should suppose that the annual expense might have been 40*l.* a year, or 50*l.* a year; for a Jesuit student, I should think it would not exceed from 40*l.* to 50*l.*

Can you state it from your own experience?—I think that my expenses did not exceed that. I think students might be supported in Palermo, at the rate of from 30*l.* to 40*l.* per year, or at the most 50*l.*; as there are different gradations in different houses.

Do you think in general it costs about that?—Yes; I think so.

In this particular college, of which you were a member, was the expense of the student about that sum?—I think in the particular college of which I speak, the education of each student did cost from thirty to forty British pounds a year.

Did it cost that to the college or the student?—All the colleges of the society that are founded, have always property annexed or given to them by the state.

They are endowed?—All colleges of the society are endowed colleges; and that is so essential to us, that we can have no college properly so called, that is not an endowed college.

Is it so endowed as to enable it to afford gratuitous education?—Education is given gratuitously

gratuitously to the members of the province to which the college belongs, according to the extent of its funds

Are there at this time any students intended for the Irish priesthood in the college of Palermo, so far as you are informed?—Not that I know of.

Do you know any other colleges under the management of the Jesuits abroad, in which students are educated for the Irish priesthood?—There are colleges abroad in which there are students, who most probably will become missionaries in Ireland.

What period of your education did you pass at Stonyhurst?—About three years.

Pray state the period?—From the end of the year 1804, to the beginning of the year 1808.

You went to Palermo after that?—In that year.

Had not Stonyhurst existed under the same management for a considerable period, antecedent to that under which it existed when you entered?—It had.

Were not the superintendents members of the society, when you were there?—I cannot say that they were, for the reason I gave before; nor can I say that they are members now, I could not say they were members then; because there was no bull or brief, nor any authentic document at that time which had emanated from the Holy See, restoring the order; nor can I say that there are any members there now, because I cannot say, that the bull of the universal restoration is really accepted, or acted upon in England.

But your answer does not mean to imply any doubt that the individuals are bound by the vows of the order *in foro conscientie*?—I have given a reason, why I cannot say, whether they are Jesuits now or not; if the bull has no force there, they are not Jesuits now, nor were they Jesuits then, if competent authority had not united them together, as members of a religious order.

Are not the individuals at Stonyhurst in this situation, that if properly recognized by the bull, they are to all intents and purposes members of the order?—Yes, if the bull were accepted in the country, and that they were aggregated; and this would be equally true of any other individuals.

Is it matter of doubt whether the bull has been accepted in England?—It is so far so, that I understand the apostolic vicars say, that it is not accepted.

Were the works of Bellarmine put into your hand, either at Palermo, or at Stonyhurst?—They were not; but I have consulted them in the same manner as I have other authors.

Of course, since you have ceased to be a student, your investigation has been extensive, but were those works suggested to you as forming part of the course of education?—They formed no part of the course of education.

Were they suggested to you as works to be referred to?—The works of Bellarmine in general, have been highly and deservedly commended; but I beg leave to say, if the questions lead to the doctrine of the deposing power, I am quite ready to give a direct answer.

Were the subjects connected with the doctrine, distinguished by the name Ultra-montane, discussed at Palermo or Stonyhurst?—I do not know what doctrines may be designated by the name of Ultra-montane; but I know that I have not imbibed, or learned, or believed any doctrines at any time or period of my education, that are contrary to the oaths and declarations of allegiance which Catholics take in this country. The doctrines on which I might be supposed to hold any particular opinions, and that are sworn to in the oath of allegiance, I take to be the doctrine of the deposing power, including the assumed right of dispensing with the oath of allegiance, and the doctrine of the infallibility of the Pope. With regard to the doctrine of the deposing power, I declare that in my whole life I have never heard that doctrine proposed, expounded, explained, or in any way whatsoever discussed in any school in which I have ever been; and as far as my knowledge reaches, I do believe that the doctrine of the deposing power, including the assumed right of dispensing with oaths of allegiance, is not taught at the present time in any school, college, or university in the world. I cannot recollect to have heard that doctrine introduced, or intimated, or spoken of, even in private conversation among the Jesuits, except as an obsolete opinion, not now believed by any one, and never to be hereafter revived. The assertion contained in the oath of allegiance, that it is not an article of Catholic faith to believe that the Pope is infallible, is a doctrine which Jesuits as well as all other Catholics maintain; but the proposition which asserts that the Pope is infallible, when, *loquens ex cathedrâ*, he decides, that such or such a doctrine is an article of Catholic faith, is an opinion which each man is free to hold whose conscience and judgment lead him to that conclusion: and I beg leave here to add, that as a Jesuit I am not bound to hold this opinion, nor am I bound to hold any doctrine, or any opinions, or maintain any assertions whatsoever, that every other Catholic is not bound to hold and to maintain. I am free to avow, that in fact a great number of Jesuits maintain the doctrine that the Pope, speaking (as the schoolmen say) from the chair, in which he teaches the whole church, is so far assisted by the Spirit of God, as to be preserved from error, when he thus propounds a dogma of faith to the whole church; but they defend this position as private theologians, exercising their own judgment in a matter on which the supreme authority of the church has not pronounced a definitive sentence; nor are they bound to support this doctrine, even as matter of opinion by any law, or by any statute, or by any vow, or by any obligation, that does not arise from their own free and full conviction. They enjoy, in this respect, the same liberty as other Catholic theologians who teach the same opinion, and as those also, who without censure defend the contrary assertion. I look upon this question to be a speculative rather than a practical one; I have not, therefore, ever given to it that time and attention that would enable me to swear, were I even interrogated by my bishop, that the Pope is infallible, speaking *ex cathedrâ*; for the question here is not about infallibility residing in the church, nor about the advantages or

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the disadvantages of believing in this infallibility, since all Catholics believe that the church, that is, the body of bishops with the Pope at their head, are infallible when they propound dogmas of faith. The question is not, then, whether the privilege is attached to the body of pastors, with the Pope at their head, but whether it resides in the Pope before the assent of the body of pastors is known. Now, however obnoxious the tenet of infallibility may appear to a statesman, or to a politician, he cares not whether it be considered to rest with the Pope alone, or with the bishops united to the Pope, if it be certain that the Pope and the bishops will always agree in the same decision; such is, however, the fact. In eighteen centuries, amongst the almost innumerable definitions that have been addressed by the Holy See to the whole church, there is not one in which the bishops did not finally agree. Hence the abettors of the opinion that the Pope is infallible in propounding dogmas of faith to the whole church, always maintain that the providence of God will secure that the bishops shall join with him, so that, in point of fact, whether the Pope speaks first, or the Pope and the bishops speak together, they will always be united in judgment; and the result will be, that the decree or dogma propounded will be received as infallible. Of this we have a splendid instance in the bull *Auctorem Fidei*, so often mentioned in these examinations; it was addressed to the whole church by Pius the Sixth in 1794, and every dogmatical definition which it contains has long since been venerated as the infallible judgment of the Catholic church. How, then, can the interests of society, or of the state, be more involved in the question of the Pope's infallibility than they are in that of the infallibility of the Catholic church, which we all receive as an article of faith? If the Pope, *loquens ex cathedrâ*, be not infallible, his doctrine will still be unchangeable, and in a little time the judgment of the bishops will proclaim that at least he spoke an infallible truth. The agreement, then, between the Pope and the bishops, in matters of faith, is the practical result of Catholic principles, while a difference of judgment, to say the most of it, is a theory that is merely possible. As far, then, as the social system may be supposed to be interested in the tenet of infallibility, the infallibility of the Pope cannot in practice be distinguished from that of the church.

Were you taught, either at Palermo or at Stonyhurst, that the Pope was infallible, when speaking *ex cathedrâ*?—The proposition did not come in the regular course of study; I recollect that it was not to be found in the printed authors that contained the entire course of our theological studies; but I am not quite sure that the professor, as is commonly the case where there is a printed course of studies, might not have expressed his own opinion, or at least given arguments for and against it. I am, however, quite certain, that he left every one to follow the opinion that each one, after mature consideration, deemed best, and thus each man exercises his own judgment in deducing arguments for his opinion from the Holy Scriptures, and from the authorities cited in the defence of either side of the question.

The question was rather whether any particular doctrines taught in those places of instruction, with regard to that point, were of that character as would naturally lead a young man to adopt the idea that the Pope was infallible, always admitting it was a matter of freedom whether he should believe it or not?—I do not recollect any other instruction, public or private, given for that object. In private conversations, opinions may have been incidentally expressed that might influence young men to adopt it as a grave opinion, just as any senior, by his arguments in such conversations, might influence the opinion of a junior, who may be supposed to pay a deference to the opinion of a man more learned than himself, and thereby he might be led to examine the question more minutely than he had hitherto done.

Who was the author principally referred to?—Antoine's *Theologia Dogmatica*, &c.

What book of moral theology was read at Palermo?—One part of the time, Busembaum; and at another period the works of De Ligorio. At the same time that these books were made, as I may call them, the class books, the students were allowed to study any other books on the same subject; and to adopt what might appear to them the better and the safer solution of any doubt, even though it did not agree with the solution contained in the Class Book; there was full liberty for every person to hold his own private opinions upon any subject on which all Catholics were not bound to agree.

Are we in error in supposing, that the works of Busembaum maintain the deposing power of the Pope in temporals?—His only work is the "*Medulla Theologiæ Moralis*," which does not contain a single assertion on the deposing power. The discussion of that opinion does not appertain to a course of moral theology*.

Is not Busembaum understood to be one of the writers of the order of the Jesuits, who has been the most objected to by persons not belonging to the order?—He was most wantonly and maliciously abused by the French party, who were raging for the destruction of the Jesuits, about the middle of the last century. The frequent repetition of the calumny has deceived many, who took no interest in examining into the truth of the statement. He was accused of teaching what is called the regicide doctrine, though the question is not once introduced in the whole course of his work. The only proposition that could even by any contortion of its true meaning be made to support the charge, is the following one. When discussing the right of self defence against an unjust aggressor, he gives this solution, which he borrows from authors who had written before him: "*Ad defensionem vitæ, et integritatis*"

[Subsequently added by the Witness.]

* Busembaum also wrote after 1626, when Vitelleschi, the then general of the Jesuits, strictly forbade that question to be proposed in the schools, or to be treated by the writers of the society.

integritatis membrorum, licet etiam filio, religioso, et subdito, se tueri, si opus sit, *cum occisione* contra ipsum parentem, abbatem, principem: nisi forte propter mortem hujus, secutura essent magna incommoda, ut bella, &c. Sylva, Bonacina. Lib. 3. Trac. 4. Dub. 3. c. 1. p. 8. ed. 1729." In the early editions of the work, there are many propositions, which like the preceding one, had been previously taught by many others: and in his preface, he begs that their insertion may not be taken as an approval or a recommendation from him: he cites them as he found them in reputable authors, that the clergy, for whose use the work is solely intended, may judge of their value. Some of these opinions were censured as scandalous and pernicious in practice, by Alexander VII. and by Innocent XI., in 1679. In every edition posterior to this sentence, these propositions have been either wholly omitted, or distinguished by a reference to the list of condemned propositions. None of them however has any connexion with either the deposing or the regicide doctrine.

Can you recollect the date of those modern editions of Busembaum?—There is one printed at Bassano in 1816: and another I believe so late as 1822 at Mecklin: both editions have the commentary of De Ligorio, the Bishop of Saint Agatha, on the text of Busembaum.

Could you supply us from your own library with any of the modern editions of Busembaum?—The work is in this country. I have no difficulty to let the work be seen by any gentleman who wishes to examine it. I do not think it is to be got at the booksellers.

Was any thing taught you at Palermo or Stonyhurst, with respect to the extent of the power which the See of Rome held over Protestants by reason of their baptism?—I do not recollect any proposition of that kind being proposed in the course of our education.

Were not the decrees of the Council of Trent very fully explained in the course of your education?—No doubt; they are always cited as decisive authority.

Is it not part of one of the canons of the Council, that if any one should say, that those that are baptized are free from all the precepts of the holy church, either written, or delivered by tradition, so that they are not obliged to observe them, unless they will submit to them of their own act, let him be accursed—and afterwards in the 14th canon, in the same part of the Council, "if any one should say, that those baptized children, when they grow up, are to be asked whether they will confirm what their godfathers promised, and if they say they will not, they are to be left to their own discretion, and not to be forced in any manner to lead the life of a Christian, by any other punishment than that of keeping them from the reception of the eucharist and other sacraments, let him be accursed;" are not these parts of canons of faith in the Council of Trent?—I know it follows from the principles of the Catholic church, that every person who is once validly baptised becomes subject to the laws of the Catholic church. This is a necessary consequence from the truth, that there is but one baptism; and that by this baptism we become children of the church; and, as such, are subject to her spiritual jurisdiction. The baptized person may separate himself from her communion, but he cannot deprive her of the authority which Christ has given to her. To establish this independence of her authority is the object of the canon.

But is it not the clear meaning of that latter canon, that as a practical consequence of that submission they are to be compelled to obey those laws by other than spiritual censure?—No, that is not the meaning.

Will you explain it?—The meaning is, that they may be compelled or rather induced to lead a Christian life by a greater punishment than the mere privation of the sacraments. Now they can be compelled by a spiritual censure of a higher order than that of keeping them from the eucharist; therefore it does not necessarily follow, that they are to be compelled by punishments that are not spiritual.

Pray explain how you conceive that any censure, purely spiritual, can have any compelling or binding obligation in the mind of a Protestant who disregards it?—The church in this canon does not suppose the case of a Protestant no more than of any of her own obstinate children: it only asserts the right of the church to bring obstinate persons to a sense of their duty by the use of ecclesiastical censures. In the case for instance of the child of Catholic parents, baptized in the Catholic church, who on arriving at the years of discretion, should refuse to submit to the laws of the church, the church has a right to say "I shall cut you off from my communion by the sentence of excommunication," which is a far greater punishment than the mere privation of the sacraments*.

Was

[Subsequently added by the Witness.]

* These canons then have no reference whatever to civil penalties inflicted on any particular denomination of Christians on account of their religious tenets. In fact the proposition that is condemned in the 14th canon, is said to be extracted from the works of Erasmus, who never left the communion of the Catholic church; and that he spoke of persons baptized in the Catholic church, seems evident from the admission that those who should refuse to ratify their baptismal engagements ought to be deprived of the sacraments. Now if such privation be considered a penalty for them, excommunication must be a still greater chastisement. It was then both just and necessary that the church should assert her right of publicly stigmatizing, by the most severe censure that she could inflict, the man who would publicly refuse to lead the life of a Christian, after he had been initiated into the Christian covenant, and had become responsible for the solemn vows, which in his name and for his advantage had been pronounced by his godfather and godmother. The error thus censured, made the obligation of the law of Christ depend entirely on the ratification which a youth makes of his baptismal vows, so that if he should refuse to ratify them, he should be allowed to live in the midst of Christians like a Turk or a Pagan. The condemnation of this error declares that by the very fact of baptism, he is bound to practise the

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Was any instruction conveyed to you at Palermo or at Stonyhurst, as to the duty of subverting any system, the direct tendency of which might be in your opinion the spiritual and final ruin of man?—There was no instruction or any other direction given upon the obligation of subverting any system which might be considered as erroneous, in any other way than by fair open persuasion and argument*.

Of course you took the oath of allegiance, on being appointed Vice President of Maynooth?—I have taken it.

Can a Roman Catholic properly take an oath of allegiance, the form of which has not been tolerated or sanctioned by the Pope?—He can; for there is not any need of recurring to the Pope for his leave or sanction to take an oath of allegiance. There is no need of any man recurring to spiritual authority to enable him to perform a duty to which he knows that he is already bound; or to sanction by oath the performance of an obligation already contracted.

The question is not, whether it is necessary in each particular instance to have recurrence to the authority of the Pope, but whether an individual Roman Catholic may take an oath of allegiance, the form of which has not been either sanctioned or tolerated by the Pope?—He may.

If the Pope were to except to the form of any particular oath of allegiance, and enjoin Roman Catholics at the peril of their salvation not to take it for the future, would they be at liberty to exercise their own judgment, and take it notwithstanding?—They would be at liberty to exercise their own judgment, unless the Pope declared that the oath violated a principle of morals, or abjured a dogma of Catholic faith.

Supposing the Pope were to do so?—If he were to declare that the oath was a renunciation of Catholic faith, then no Catholic could take it, unless he had the judgment of the whole church in favour of the oath.

The question is, as to what would be the obligation upon the Roman Catholic in such a case as you have supposed?—There would be an obligation on the Catholic to examine further, whether the judgment of the Pope was received or rejected by the concurrent testimony of the bishops, before he could lawfully take such oath.

Do you mean the bishops of his own country?—He should endeavour to learn the judgment of the bishops of all countries, because he should endeavour to have the highest authority, before he could take an oath condemned by the Pope.

But until the judgment of the whole of the bishops could be collected, would it be his duty to abstain?—It would; no Catholic could otherwise take that oath; supposing always that it included some dogmatical proposition, quite distinct from the allegiance due to the sovereign, but declared to be contrary to the Catholic faith.

But if the Pope should assume, perhaps erroneously, that any particular form of oath of allegiance did interfere with some dogma of Catholic faith, would it not be, according to what you say, the duty of Roman Catholics, called upon to take such oath, to abstain until the point could be cleared up by all the bishops in the different Catholic countries?—I again state that, if the exception were against the practice of allegiance, it would not be his duty to wait further; but if the question was not as to his duty of allegiance, but upon some particular assertion, which, besides the known duty of allegiance, was annexed to such oath; and if that assertion were pronounced by the Pope to be contrary to the Catholic faith, then it would be the duty of the Catholic to abstain from taking an oath, containing such clause, until he could obtain the judgment of the church, that it was not a violation of any dogma of Catholic faith.

The question does not suppose that the Pope could assume as an abstract proposition, that no allegiance was due from any subject, but only alludes to a particular form of the oath of allegiance, to which objection is taken?—If the form to which he excepts, contains nothing more than a declaration of the allegiance due from a subject to a sovereign, the supposed prohibition should not prevent the Catholic from taking the oath, no matter who the sovereign may be, or what may be the circumstances of the subject. But if the promise of allegiance be mixed up with certain other assertions or propositions, which are connected

duties of a Christian; and that this obligation may be enforced by a penalty or censure, that is different from the privation of the sacraments. Kemnitius himself, though he tries by an unjust insinuation to cast suspicion on the motives of the council, admits however the entire doctrine of this canon, and teaches that such obdurate persons should be excommunicated by the church. He even goes much further than the enactments of this canon, when he states that the civil magistrate ought to punish such transgressors for the public and notorious blasphemies of which they may be guilty. This I take also to be the doctrine of the Established church. For if a man were prosecuted in the ecclesiastical court for living in a state of public adultery, he could, I imagine, be punished by temporal penalties; and he would be severely punished by the civil magistrate if convicted of bigamy, nor could he in either case avert the chastisement, by declaring that he had not ratified his baptismal promises, and therefore was not bound to observe the matrimonial contract as it is observed in the Christian law. According then to our law, of which the Christian religion is part and parcel, even severe temporal chastisements may be employed to make a man lead a Christian life, even though he have not ratified his baptism; and all that this 14th canon of the 7th sess. says, is, that in the same case and for the same purpose, another penalty as well as privation of the sacraments may be adopted.

[Subsequently added by the Witness.]

* Nor have I ever been specially advised to oppose even by legitimate means, any particular religious system, establishments or institutions, however erroneous in their principles or injurious in their effects; but I have been always taught, that whenever I should attempt to combat error or to defend the truth, I should never use other means than that of fair argument and open honest persuasion.

nected with other points of faith, different from that of allegiance to the sovereign, and if the Pope declared such incidental assertions, not intrinsically connected with the well known duty of allegiance, to contain errors of faith, no Catholic could conscientiously take that oath, until he obtained a judgment in favour of such assertions that would supersede the judgment of the Pope.

Does that which you just state, apply to the whole of the oath, or only to part of it?—In the case supposed the Catholic should object to the whole oath. I give this answer; because the proposed question might refer to the intricate composition of an oath, in which the declaration of allegiance might be closely interwoven with the expression of erroneous opinions, and in general the censures which an ecclesiastical authority passes on such oaths, are passed upon the whole formula, on account of the connection existing between the different propositions; but in this case, the subject, when he rejects that form of oath, on account of the objectionable matter mixed up with his duty of allegiance, is bound to protest his readiness to take any oath that contains no more than a declaration of allegiance to his sovereign.

In the year 1791, there was a form of oath of allegiance under the consideration of the legislature in England, and the leading members of the Roman Catholic laity were desirous to take that oath, and entered into a correspondence even of an angry nature with the vicars apostolic of England, who finally disapproved of that oath. Do you conceive that the Roman Catholic laity were bound to acquiesce in their decision?—I do think that the Roman Catholic laity were bound to acquiesce in the decision which the vicars apostolic then gave; because I well know that the objection to that form of oath was not on account of the assertion of allegiance, but on account of certain other opinions inserted in that declaration, which they declared to be opinions that no Catholic could safely swear to maintain.

The question did not suppose that the objection was founded on account of that part containing the principle of allegiance, but only to recal to your recollection what really took place, and to ascertain whether the vicars apostolic of England have a binding power upon the judgment of the laity with respect to the lawfulness of taking any particular form of oath?—Their judgment in such cases should obtain the acquiescence of the faithful, until it be corrected by superior authority.

Are you aware that Bishop Horsley stated in his place in the House of Lords, that the objections taken to the oath met his approbation, that the objection did not apply to any part of the oath which pledged the person to the performance of civil duties, but to a part of the oath which touched upon religious dogmas, and that he would not allow a clergyman of his diocese to take it?—I think I have heard that some prelate did make some such declaration, but I was not aware that it was Bishop Horsley; but it is well known that the legislature deemed the exceptions so valid, that they rejected the condemned oath, and substituted what is called the Irish oath in its stead.

Is the question how far a particular oath contains matter contrary to the Roman Catholic faith, one which may be determined by individual members of the Roman Catholic church for themselves, or must they be directed in that by ecclesiastical authority?—If a doubt is entertained of the lawfulness of taking it, the oath should be subjected to the authority of the bishops in the first instance.

Are they not bound to consult and to take the opinion of the bishop before subscribing to such an oath?—If they have a doubt whether that oath contains any thing contrary to Catholic faith, then according to the principles of the Catholic church, they must have that doubt solved by the authority of the church.

Supposing an individual has no such doubt in his own mind?—He has then no obligation to consult any one, but to take the oath of allegiance; no man is bound to submit to the judgment of priest or bishop every oath that may be proposed to him to take, or any oath, when he believes the subject matter of the oath to be lawful.

Do you conceive that the Roman Catholic laity in 1791, had doubts in their mind that the particular form of oath then proposed, contained doctrines repugnant to the Catholic faith?—I do not wish to pronounce any opinion upon them.

When the professor of moral theology at Maynooth was before this Board, as a witness, speaking on the subject of oaths, he was asked this question; "It is laid down in the book as one of the species of *materiæ mutatio*." "*Si res jurata fiet impossibilis vel illicita ob superioris prohibitionem*;" will you have the goodness to translate the words, "*illicita ob superioris prohibitionem*," to which he answered, "That class of cases consists in some persons who have not the full and absolute disposition of the thing they swear to dispose of, but they must obtain the assent of a superior, in order for them to perform the engagement they have taken, and the superior refuses his consent, or prohibits the inferior, over whom he has authority, to do such a thing; in that case, he cannot fulfil it without disobeying his superior, whom he is bound to obey. Suppose that one of the members of a religious house was to swear to do such a thing, and the superior hearing of that, sees that the thing will be absolutely pernicious to the community, or will be an extraordinary thing, of course he prohibits it; then it becomes *illicita*, not *in se*, but *ex auctoritate superioris*, and he cannot do it without infringing on the rules of the community which he had bound himself to obey, and committing a sin." We beg to ask you, whether your view as to the subject matter of that question coincides with his?—My view coincides with his, as the answer clearly indicates the thing promised, to be a matter already subject to the jurisdiction of the superior.

The professor of moral theology was then asked, "Do you mean that the superior of an order of regulars, may prohibit an oath taken by one of the regulars to be observed?" to

Appendix, N° 50.

Examination of
Rev.Peter Kenney,
8 December 1826.

which he gives the following answer; "If that oath is contrary to his community, and he is the judge of that, because we suppose, that a man who is in a regular order, has no will of his own; that his will is identified in some manner with the will of the superior, and he can do nothing of himself." We shall be obliged to you to state your opinion on that matter?—I shall distinguish whether that oath is a promissory oath, in which the rights of others are concerned, or an oath that merely regards the particular good of the individual; if it is an oath in which the rights of others are concerned, the superior cannot prohibit the performance of the oath, unless the person who is interested gives up his right to exact the performance of that oath; but if it merely concerns the individual himself, so that the just rights of others are not involved in the promise, then the superior, judging that such oath would be better not performed than performed, might lawfully prohibit the performance of such an oath. I add, that when it is said that the inferior has no will of his own, or that his will is in some way identified with that of the superior, this is to be only understood of those things which the voluntary submission of the inferior can subject to the superior's controul, as his own time, conduct, studies, employment, &c. He cannot submit to the superior the rights which others may have acquired over him, as the rights of his parents, his creditors, his sovereign, &c. nor can the superior exercise any controul in an arbitrary way.

The answer of the professor of moral theology, suggests another criterion to which you have not at all alluded in your answer, that is, being contrary to the interests of the religious community of which the regular is a member?—I prefer the answer that I have given. The good of the community may be just ground on certain occasions to prohibit the performance of an oath, the subject matter of which is already under the superior's controul; but I do not think that this reason gives the adequate answer, because there might be oaths required to be taken, which the superior could not prohibit, or annul if already taken, and which might be injurious to the community to which he belongs; so that I think the adequate and the clear answer would be to distinguish the two kinds of oaths; and as these questions, like all cases of conscience, are matters that require some time for reflection, I feel persuaded, that the respected professor whose words have been cited, would on revision, agree that this is the answer required by the object and purport of the question.

In the course of that examination, this further question was put to the professor of moral theology; "Suppose a member of the order of Jesuits to come before this Board as a witness, and the usual oath is tendered to him to disclose the whole truth, and he is examined as to matters relating to his own community, which it may be very evident both to him and his superior that it might be noxious to that community to disclose; do you conceive, that that regular would be bound to state the whole truth or not?" to which Mr. Anglade answers, "I think he is bound to do it." We would beg your answer?—I think he would be bound to answer in every case where he was legitimately called upon so to do; and if not so called on, he ought either to decline taking the oath, or object to the unauthorized question.

Might not the superior take upon himself in that case, to declare that such disclosure would be injurious to the community, and therefore prohibit him from making that disclosure?—Though he were to think it would be injurious to the community, his authority could not interfere in the supposed case, and though the deponent himself firmly believed that it would be injurious to the community, yet if he were lawfully required to take the oath, he should take it and fairly state the truth.

The Commissioners will feel obliged if you would furnish them with a copy of the rules of your order?—I feel no difficulty in furnishing the Commissioners with a copy of the institute, which will be found to be contained in two volumes folio; those volumes contain every thing that can be called rule, decree or advice, given by the authority of the society to the members of the society. They form the entire code of our legislation. I must, however, make this remark, that only the parts which relate to the vows are obligatory, under pain of sin, even of a venial sin; all the rest is rather advice or counsel, than command; amongst the various parts of this institute, are the decrees of congregations, and other acts that emanated from the authority of the order, from its origin to its suppression. All these were deprived of the sanction, which they derived from the approbation of the Holy See, by the bull of suppression. Now, as the present Pope has renewed the society according to the primary rule of St. Ignatius, I cannot tell what portion of those decrees may have already received, or may hereafter receive, further sanction from the Pope.

Are there any instructions, admonitions or suggestions, given to any class of the members of the society, other than those contained in those two volumes?—Every thing, admonition, instruction and rule, and every legislative enactment or ordinance are contained in these volumes; perhaps, the question has reference to a little pamphlet or publication that is called the *Monita Secreta*. I am quite prepared to say, what is my opinion of that work. Whoever looks for any part of the contents of that work in the rules and constitutions of the society, will be greatly disappointed. I consider it, and I declare it to be, as far as my knowledge goes, a false, infamous, and malicious libel; such a libel as no one charitable man ought to impute to another, without having the fullest evidence, that the atrocious imputation was merited.

Were not the rules and institutes of the order made public for the first time upon the occasion of the trial of the great cause of the Jesuits before the parliament of Paris, in the year 1764, or thereabouts?—I am certain there were numerous copies of the institute of this society, in the fullest extent, printed in various countries, long before that period; if I can recollect any thing of that unhappy dispute, printed copies were instantly produced,

on being called for, and in virtue, as was pretended of these very rules, the society was condemned to pay a debt which one of the members had contracted.

The question referred to whether all the institutes and rules of the order had been made public previously to that trial?—The constitutions were ordered to be printed in 1558, and before the year 1762, the whole institute of the society had undergone sixteen editions; it was to be found in every library of any note; and various analyses, compendiums and abstracts had been published, both by the Jesuits and their enemies. The charge of concealing their institute was one amongst the many crimes imputed to the Jesuits by the furious faction that calumniated them, that they might the more easily destroy them. But the inconsistency of these charges are their best refutation. How could the institute of the Jesuits be concealed from the public when the substance of it, and all the privileges annexed to it, are found in the bulls of the Popes that confirmed their institute, and which the Jesuits were obliged to produce in the civil and ecclesiastical courts of every country in which they obtained a legal existence? The letters patent of the kings that authorized their establishments frequently mention in the preamble, that the institute had been previously examined; those of Francis II., in 1562, and the arrêt of the parliament of Paris, 1592, are proofs of this statement. How could the institute be unknown to the public before 1761, if the enemies of the Jesuits had discovered, 100 years before, that the *Monita Secreta* formed a portion of their rules? With respect to this infamous production, I may be allowed to state, what I know of its history: In the year 1616, it was found posted in writing against the walls of the Jesuits college, in Cracow. It was dictated by a malicious revenge. An unhappy member, who deserved to be dismissed, and was dismissed from the society, forged it to bring the Jesuits into odium. For a considerable time after their first publication, no mention can be found, as far as I have been able to ascertain, of these *Secreta Monita*, until the unhappy disputes which took place in France about the time mentioned in the question between the Jesuits, the Jansenists, and the magistrates, who supported that party; a copy at that time having been found in some library, was published; and from that period down to the present, it is a work usually adopted by the declared enemies of religion to cover the Jesuits and the Catholic religion with obloquy and opprobrium.

Was it found in a library of the Jesuits?—I cannot say that it was; and I rather think that it was not in a library of the Jesuits; but though it were, that circumstance would not prove its authenticity, as their libraries contain the works of their enemies as well as those of their friends. When published the first time, it was declared by the Holy See to be a malicious libel, and condemned as such. To the best of my recollection, it was put upon the index of the prohibited works at Rome. This I add as a proof, that it was a forgery; for no government could publicly condemn a part of that institute, the whole of which it had solemnly approved.

Have you any knowledge whether it was proved, or attempted to be proved, in the cause before the parliament at Paris?—I do not know that such an attempt was made; but I think it would be quite within the wish of the enemies of the society to set up some degree of proof, if they could; for any one that had put forward such a libel on such a body of men, would endeavour to establish the charge if he could do it. But I think that there is a *prima facie* argument in favour of the society. For it was the wish and the interest of those who produced the document to authenticate it, and yet notwithstanding all that they have said and written, there has never been any proof brought forward, that it ever emanated from a Jesuit, or that any part of it was sanctioned by the legislation, acts or doctrines of the Jesuits.

Appendix, N° 51.

Examination of The Most Reverend Doctor *Murray*;
Wednesday 20th December, 1826.

THE Commissioners understand you to be a trustee of the College of Maynooth at this time?—I am.

And a visitor?—Yes.

In one of those situations or the other, have you been connected with that establishment for several years?—Yes; I was also at one time President of the College, for a short period, with a view to keep the place still open for another gentleman, (Dr. Everard) whose health did not allow him to continue in office. At the earnest solicitation of the trustees, I undertook the superintendence of the college in the mean time; but as soon as I found it unlikely that he would be able to resume his office, I resigned the presidency, never having intended to occupy it permanently.

When was that?—I think in 1813 or the beginning of 1814.

How long did you hold that office?—I think about one year and a quarter, or perhaps a half.

Were you trustee previously to your accepting that invitation?—No; nor for several years afterwards. I think it was about the year 1820, that I became a trustee; but the books will state the exact time.

Have the goodness to state what you consider generally to be the duty of the trustees?—The duty of the trustees is stated in the Act of Parliament, which is before the Commissioners, and I know of no other duties which belong to them but those which the law gives them.

Appendix, N^o 51.Examination of
Most Rev.Dr. Murray,
20 December 1826.

How often do you assemble as trustees in the course of the year?—Generally twice.

At Maynooth?—Not always at Maynooth. Of late the trustees have in general held one of their meetings at Maynooth, and the other for the greater convenience of the trustees, in Dublin, receiving there the officers of the house and communicating with them.

We believe you have a general superintendence and authority over the affairs of the college?—Yes. The trustees were appointed by Parliament to erect the college, and to prepare from time to time such buildings as would in their opinion be necessary for the masters and students; and to superintend the disbursement of money, and to make bye laws for the house, with the approbation of His Majesty's government in Ireland.

What number of trustees are in the habit of attending?—The number required by law is seven; of course there must be always that number to constitute a Board.

Do the meetings which are generally called, consist of a greater number?—Yes.

Do all the trustees generally attend?—No, not all; some of them attend very diligently.

In what way is the business brought before the Board of trustees?—It is brought at the suggestion of the president, or the secretary, or of any trustee who may think proper to submit to the consideration of the Board any subject connected with the interest of the establishment.

Have the goodness to state whether the trustees would turn their attention to any business which was not brought before them in that manner; the object of the question is, whether if any matter connected with the college was privately known to an individual trustee, he would feel it his duty to bring it under the consideration of the Board?—Most undoubtedly; if the interest of the establishment were concerned, he would think it his bounden duty.

Do you conceive that the power of the trustees in the establishment of bye-laws, with the approbation of the government, would go so far as to enable them to repeal any of the regulations established by Act of Parliament?—Not by any means.

In what way are the accounts brought before you?—They are submitted to us by the bursar, and the officers of the house, and examined by us through a sub-committee appointed to investigate minutely all the vouchers and the expenditure of the money; and afterwards those accounts are submitted to the Commissioners of imprest accounts, as is required by law.

Is the examination confined to verifying the sums expended, or do you conceive that you have any jurisdiction as to the application of the money; do you call the application in question, or only look to the expenditure?—We of course look to the application of the money, that being a part of the duty of the trustees.

Is there not an annual estimate given in of the money that is likely to be required for the use of the college under detailed heads to the government?—We submit no estimate of that kind that I am aware of. I have with me a copy of our petition which is prepared under the sanction of government. It is exactly the same every year, and prays for the usual sum allotted by Parliament for the use of that establishment.

We have had laid before us a copy of an estimate which we have been informed is annually delivered in together with the petition?—The only paper signed by the trustees, and sent by them annually to Parliament, is the petition already referred to. It is the same every year, and goes in the manner just stated, to pray for the allotment of the usual sum granted for the maintenance of that establishment.

As trustees, have you any knowledge of the estimate which is said to be delivered in together with the annual petition?—No; it has not engaged my attention. I suppose, however, that originally in fixing the sum that would be necessary for the support of the establishment, an estimate should be made out of what would be required to meet the probable wants of the institution.

Have the goodness to deliver in a copy of the petition?—

[The same was delivered in and read as follows.]

“ To the Right Honourable and Honourable the Knights, Citizens and Burgesses in the Parliament of the United Kingdom of Great Britain and Ireland assembled.

“ The Petition of the Trustees of the Roman Catholic Seminary in Ireland,—

“ Humbly Sheweth,

“ That Petitioners most gratefully acknowledge the continual benevolence of this honourable House, by which they have been enabled to effectuate, in a considerable degree, the purposes of the institution:

“ That the unprovided charge of the seminary for one year ending the fifth of January amounts to the sum of eight thousand nine hundred and twenty-eight pounds, for which Petitioners have no resource, save in the liberality of Parliament.

“ Petitioners therefore humbly pray, that this honourable House may grant such relief as in their wisdom they deem meet, and as in duty bound Petitioners will ever pray.”

[Signed by seven Trustees.]

Is this petition presented as a matter of course, or presented upon requisition from the secretary of the Lord Lieutenant?—It is presented as a matter of course.

Does the secretary of the Lord Lieutenant every year before Christmas address a letter to the trustees, calling upon them both for a petition and estimate for the services of the ensuing year?—I am not aware of it; these communications pass through the secretary and

and the officers of the house, and they are so much a matter of course, that it is not deemed necessary to bring them under the constant consideration of the trustees.

In the application of the money, do the trustees consider themselves at liberty to distribute the grant as they please, provided only it is applied to the objects required by the Act of Parliament?—Certainly; keeping always in view the primary object intended by Parliament.

You said it was a part of the duty of the trustees to superintend the erection of the buildings, can you say whether there was any original understanding between the trustees and the government as to the extent to which those buildings were to be carried, or as to the number of students for whom accommodation was to be provided?—I was not at all connected with the establishment at the original foundation of it, nor was I then even residing in Dublin.

Has any thing come to your knowledge which would enable you to form a judgment as to that fact?—I have often heard that the original plan was more extensive than the one executed.

State what you have heard as to the original plan?—That the college was to consist of four sides instead of three, of which it consists at present.

By whom did you understand that plan to be formed, by the government or by the trustees?—I am not aware of the quarter from which it originated, but I have heard it spoken of very frequently as contemplated, and as a thing looked forward to still, whenever it can be accomplished.

According to the terms on which the vote is made, would the trustees feel themselves at liberty to apportion any part of the grant to the erection of fresh buildings?—Certainly.

If it was the intention of the trustees to increase the accommodation of the students, would they think it their duty to communicate that intention to the government?—No; except they were to call for an additional grant to carry the object into effect.

Do you happen to know whether at any time an application has been made to the government specifically for a grant of a sum of money to be applied to building purposes?—I understand there was an application before I became connected with the college, for a further sum to increase the establishment; and of course to provide increased accommodation by additional building—that sum was granted for one year, and afterwards I understood that a part of it was continued.

Do you know what part was continued?—About one-fourth of the additional sum.

Do you happen to know whether the money granted by the government is divided in such a manner amongst the whole of the students, as to show, when it is accounted for, the total number of the students upon the establishment?—I am not aware that the number of students, including those who are maintained at their own expense, is ever stated; but there is a fixed and uniform number supported at the public expense, or rather partially supported; for they too are obliged to supply themselves with dress, and books, and furniture, and things of that kind.

We would beg to put into your hands, a paper purporting to be an "Estimate of the Charge of the Establishment of the Roman Catholic seminary in Ireland, for the year ending 5th January 1828; signed, B. Crotty." Are we to understand that you never saw that document?—I never saw it, but I dare say it is correct.

Is it not stated in the first article in that estimate, that commons would be required for 250 students?—Yes it is; that is the number which is on the government establishment for the ordinary course of studies. In addition to this number, there is a class consisting of those who, after finishing their ordinary course, are allowed to remain in the college for more protracted studies, and which class when filled up, would consist of 20.

Does that comprehend the total number of students on the establishment?—It comprehends the total number of students that receive support from Parliament. But there are besides in the house many other students who support themselves, or are supported by burses founded by individuals.

Making altogether about four hundred?—I cannot state accurately the total number, as this is not regulated by the trustees, but depends upon the number which each bishop may, by the means just referred to, be enabled to send.

Is not a part of the money which would appear to be appropriated to 250 students, in reality diffused and shared among a greater number by an arrangement made for dividing the allowance devoted to one between two?—Yes, the number of students is so inadequate to the wants of the country, that the bishops sometimes think it advisable to put two students instead of one upon the allowance that is supplied for one, each of the two supplying from his private means the difference.

Would not the estimate be more accurate in reality, if it stated that the sum, in whatever portions allotted, was divided among the real number, which would exceed 250?—That is impossible, because it depends upon the different prelates, who never agree as to the precise number wanted for each diocese beyond what the State supplies.

Does it not depend upon those who superintend the affairs of the college?—No; upon each bishop, who has so many places allotted to him—the number of 250 places is divided, first, among the four provinces, 75 being given to each of the provinces of Armagh and Cashel, and 50 to each of those of Dublin and Tuam; this number is then distributed through the dioceses of each province, and each bishop is allowed to turn those places to the best advantage he can for the wants of his diocese.

Do you happen to know whether the number of students at present educated in Maynooth, is sufficient to supply the annual wants of the priesthood in Ireland?—It is quite clear that it is not.

Appendix, N° 51.

Examination of
Most Rev.Dr. Murray,
20 December 1826.

Do you conceive it would be desirable to accommodate a larger number of students in Maynooth?—If Maynooth be intended to supply the ministry in Ireland, the number should be considerably enlarged.

Do you know whether there is any idea on the part of the trustees to increase that accommodation?—I think there is a wish to increase the number of the students; whether it would be desirable to do so in that particular establishment or not is another question. There are some who think that it would be more advisable to have a separate establishment, and not to enlarge the number in Maynooth, in consequence of the difficulty of maintaining discipline when the number is so extended.

Is it your opinion that the number collected there is too large?—The number is too large for the accommodation which the house at present affords.

Are they really more numerous than the house can properly accommodate?—The officers of the house are of that opinion.

In case of any extended means being afforded for the education of an increased number of students for the Catholic priesthood, would it be desirable to have a distinct college for their reception, or have a place to which they should be sent preliminary to their going there; in other words, would it be better, in your opinion, to cut off one or two of the classes, for instance?—My opinion leans to that conclusion; but I should not wish to state it as a matter on which my mind is entirely made up, without consulting the Board.

You have said that a part of the increased grant made for building, has been continued annually down to the present time?—So I understand; I do not say it was given exclusively for the purpose of building, but for the general maintenance of the establishment, whether by procuring necessary accommodation or otherwise.

We observe that in 1807, and for some years before, the annual grant received was 7,760*l.* that in 1808, in which the grant for 1807 was included and received, the amount was 12,610*l.*; and we observe, that in the years 1809 and 1810, the annual grant was 8,972*l.* 10*s.*, the 8,972*l.* 10*s.* appears to exceed the sum of 7,760*l.* does it not, by about the sum you mentioned, that is, the fourth of the increase of 8,972*l.* 10*s.*?—So I understand.

Do you not believe that that increase, producing an amount of 12,610*l.*, was for the purpose of providing for the maintenance of the additional pupils to be accommodated in the additional buildings erected by the 5,000*l.* granted to the college during the Duke of Bedford's Lord Lieutenancy?—I believe it was distinctly mentioned by Mr. Perceval, in his place in the House of Commons, that that additional grant, or part of it, was given expressly because certain buildings had been commenced on the faith of a promise of that grant, and of course it was not intended exclusively for the maintenance of pupils; that is the impression that remains upon my mind. At this distance of time I cannot be supposed to recollect exactly the words that were used.

The Commissioners understand that the college has funds of its own, over and above the parliamentary grant?—Yes, there is 500*l.* a year, a legacy of the late Lord Dunboyne; and besides, there are some burses founded by individuals for the maintenance of students.

Were there not two sums of 600*l.* remitted anonymously to the college within the last few years?—I have understood that there were some sums of that kind.

May the trustees make what application they like of those sums?—They are particularly restricted with respect to the burses, and must attend rigorously to the conditions on which the foundation is made in the college. With regard to the 600*l.* or whatever may have been the sum alluded to, I think they have a power of disposing of it, in any manner which they think proper for the benefit of the establishment; unless the donor himself may have defined the particular application of it.

Is there not a special application of a fund for the use of the Dunboyne establishment?—Yes; a fund arising partly from a parliamentary grant, and partly from the Dunboyne legacy, which the trustees were desirous to appropriate to that particular object. When the number of which the Dunboyne establishment was intended to consist is not complete, the latter sum, or such part of it as is not expended, reverts to the general funds of the house.

Has there not been a practice rather to keep the number of students upon the Dunboyne class on a reduced scale, with a view to save the money arising from the Dunboyne fund, and that which is added to it by the government, in order to enable a separate application to be made of that money?—No; quite the contrary; it has been the wish of the trustees to keep up the contemplated number of twenty if they could do so, but they have never been able to realize that wish, because the number of individuals to be put upon that establishment could not be spared from the wants of the different dioceses, to which the students belong.

But is there not a specific addition made to the parliamentary grant, in order to enable the college to maintain the Dunboyne class?—Yes, there was a grant of about 700*l.* Irish.

Do the trustees think themselves at liberty to apply the money so granted, in any other way than to the maintenance of students upon the Dunboyne class?—There would, I believe, be no difficulty in applying part of it, if necessary, to the other pressing wants of the house; but in point of fact, that sum has been applied to the support of that particular branch of the establishment. The additional accommodation procured, and the number of Dunboyne students maintained in the house were quite sufficient to account for the expenditure of that part of the grant.

Can you recollect what statement was made to the government to grant the money that was to be applied to the support of the Dunboyne class?—No, I do not even recollect at what time it was made.

Since you were a trustee?—No, it was not.

Do

Do you know whether any statement was made to the government at that time, that the legacy of Lord Dunboyne had been applied to the maintenance of the Dunboyne class?—The intention of the trustees to apply it to that purpose was I believe signified, and they wish to do so still, if they can get an opportunity so to apply it.

But in reality it was a grant made upon the condition that that money should go to the maintenance of that class?—The statement was as I have mentioned; there was a sum of 500*l.* per annum at the disposal of the trustees, and it was their wish to apply it towards the maintenance of twenty students, whose course of studies should be prolonged in the house, if the government should think it advisable to grant an additional sum to enable them to accomplish that object.

Do you not think that the trustees by that proceeding, pledged themselves to the government, in the first place, to the erection and maintenance of that class; and secondly, to the application of the money arising from the Dunboyne fund to that object, as well as the money granted by the government in aid?—They do so, as far as it is possible for them; a large part of the money has been spent in building for the express use of the Dunboyne students.

We collect from you, that the only reason that the Dunboyne class is not now full, and has not been since its institution, is, that there are not individuals in the college fit to be placed upon it?—That there are not individuals who can be spared from their dioceses, and are fit to be placed upon it.

Might there not be at present students in the college who would with advantage to themselves and benefit to the clergy, be placed upon it?—That would be contrary to the intention of the institution. The object of the Dunboyne establishment, is to enable students who have already finished their ordinary course with distinction, to continue in the house, for three years longer, to prosecute their studies on a more extended scale. Any student, therefore, who has not finished the usual time allotted for his course, is not eligible to a place on that establishment.

If application was originally made to the government to grant 700*l.* a year, in aid of the Dunboyne class, and it was ascertained that from the want of persons qualified to be placed on that establishment, that sum of money would not be required, would it not be stated in the estimate, that instead of 700*l.* being required for the use of the Dunboyne class, some smaller sum would only be asked for?—It appears to me that the petition, and all connected with it, have been framed under the eye of government, and with the knowledge of government, and obtained their sanction, and of course I think it is not our business to interfere with an arrangement so made.

Would the trustees think that they were at liberty now to apply the 700*l.* originally granted to the Dunboyne class, to the other purposes of the establishment?—If the institution were wholly given up, I should hardly think they would feel themselves at liberty so to do, without submitting it to the government; but they look forward to the advancement of the institution which they deem of great consequence to the country.

In the estimate for the next year there is a sum of 1,107*l.* 13*s.* 4*d.* for twenty students of the Dunboyne establishment, being at the rate of 55*l.* 7*s.* 8*d.* each; are we to understand from you, that a sum to this amount has been usually expended on that class, whatever their number may have happened to consist of?—I have stated the contrary; I mentioned that besides the grant of 700*l.* allotted by Parliament for the maintenance of the Dunboyne establishment, there is a yearly income of 500*l.* arising from the legacy of the late Lord Dunboyne, destined for the same purpose; that the 700*l.* being the amount of the additional grant by Parliament, was expended or considerably more than that sum upon the institution; and that the trustees not being able for the present to uphold the institution of the Dunboyne establishment according to the wished for extent, consider that the remaining part of their funds of 500*l.* should in the meantime revert to the general purposes of the college.

Do we understand you to say, that the reason practically why the Dunboyne class is not kept full, is, that the demand for officiating priests throughout the country is so great, that you cannot therefore afford that number to remain a sufficient length of time to keep it full?—Yes, precisely so; the bishops are obliged to call home the students even sometimes before they have finished their ordinary course, to employ them in the active exercise of the ministry; and in no instance for the last few years, have they been able to spare a sufficient number of students who have finished their course, to make up the number necessary to complete the Dunboyne establishment.

Is it optional with the individuals who are students, whether they will remain?—No; it is optional with the bishop of those individuals who may be chosen to allow them to stay or not.

Suppose an individual when he has obtained the distinction of being elected to the Dunboyne class, is unwilling to leave, is he at liberty to stay?—He must obey the command of his own bishop.

Would the inclination or the disinclination at all prevail practically upon the bishop, if a young man for instance were disinclined to remain upon the Dunboyne class, would that disinclination operate upon the mind of the bishop?—I cannot answer for the sentiments of the different prelates upon that head. Each would be governed by his own sense of duty.

Do you know whether it is an object of ambition, among the young men, to be admitted into that class?—I think their sentiments differ very widely upon that subject. To some it is an object of ambition, and others after going through what they consider a laborious course, would prefer returning to their respective dioceses.

Appendix, No 51.

Examination of
Most Rev.

Dr. Murrey,

20 December 1826.

As the young men selected for that class, are those the most distinguished for their abilities and good conduct, would it not be natural to consider it as an honour to be placed upon it?—Yes.

Do you think it was at one time looked forward to with more eagerness by the students than at present?—I am not prepared to answer that question.

Was it with reference to the expense at all, that the fires in the rooms appropriated to the Dunboyne students, were discontinued?—I believe the principal reason was, that fires in apartments so small, each of which was to be at once a sitting and a bedroom, were considered to be injurious to the health of the students: they afforded also a greater temptation to them to assemble together in a way not thought favourable to the purposes of study.

On what branches of the expenditure have the savings usually arisen, which have been applied to the purpose of building?—In order to answer that question, I should examine distinctly the different accounts. Those savings have been various, according to the prices of provisions. It would be easy to ascertain the precise amount of the savings on each part by reference to the accounts submitted to the trustees from time to time.

In the copy of the petition of the trustees which you have given in, we observe this statement: "That the unprovided charge of the seminary, for one year ending the 5th January, amounts to the sum of 8,928*l.* for which petitioners have no resource, save in the liberality of Parliament." In what manner do the trustees ascertain the precise sum that is there stated?—The sum that is there stated, is the precise sum in new currency that the bounty of government allots for the support of the institution, and they have no further inquiry to make on the subject; they simply present the petition, stating that sum.

Then are we to understand that the petition every year states the same amount?—Exactly, and in the same terms.

£.8,928?—Exactly, and in the same terms.

That is the precise sum?—It is the precise sum in new currency equal to 9,672*l.* former currency, comprising the grant of 8,972*l.* already stated as given in 1810, and the additional sum of 700*l.* afterwards granted on account of the Dunboyne establishment.

Are we to understand that the trustees do not settle or approve of, or prepare an annual estimate to be submitted to Parliament?—They sign the form of petition which I have handed in, with an understanding, that that is the form approved of by His Majesty's government; they sign no estimate to be submitted to Parliament.

But that merely regards the form of the petition; but the question relates to something beyond that; whether according to parliamentary usage, by which an estimate always accompanies a petition from every public body receiving aid from the government, an estimate is not delivered, such estimate as we presume being not only prepared by the officers of the house, but seen by the trustees?—It is not thought necessary to see the estimate, as it is supposed to be arranged with the approbation of government.

By whom is that estimate prepared?—I really do not know; but I suppose it has been prepared by the officers of the house in the same manner every year since the increased grant was allowed.

Are we to understand that there is an understanding between the government and the trustees of the college, that there shall be a certain annual sum not fluctuating, but of the same amount from year to year?—That is the understanding of the trustees, that such a sum will be granted from year to year, by the continued bounty of government and of Parliament.

The Commissioners have observed in the statutes of the college, one that prohibits any individual, either professor or student, from publishing any book without the leave of the President; have the goodness to look at the clause in that statute, and say whether any breach of that statute has come to the knowledge of the trustees?—I am not aware that there has been any breach of that statute on account of which any one has been accused before the Board.

The Commissioners have been informed that Dr. M^cHale, when professor of dogmatic theology, published two pamphlets under the name of Hierophilos, which pamphlets were sold by the bookseller who published them, who is also the authorized bookseller of the College of Maynooth, within the walls of the college, there being no concealment whatever that Dr. M^cHale was the author of them, as it appears to us—that in point of fact, although the pamphlet was not published actually in his name, it amounted, if not to an actual, to a virtual breach of the statute—can you state to us in what way it could happen, that that circumstance should not of necessity have been brought under the cognizance of the trustees?—No such accusation has been brought under the consideration of the Board. It is the duty of the President to enforce that statute; the President of course is the person who should in the first place answer as to the supposed breach of the statute.

There having been an evident breach of that statute, although not known to the trustees, can you point out to us any means by which the operation and the enforcement of that statute could be rendered more sure than it appears to be at present?—No means immediately occur to me. The President is the executive authority, placed there by the trustees to enforce the observance of the statutes; and if any criminal negligence on his part were to come under the consideration of the trustees, they would of course call upon him to account for it. I am not aware that any thing of that kind has been brought officially before them.

Does it appear to you that the circumstance of the pamphlet being published under a feigned name in itself makes any difference, or prevents it being the duty of the President taking notice of it, as if published with his authority?—When the author's name was not avowed,

avowed, the President might not have thought himself justified in instituting an inquisitorial examination into the subject. He might have supposed that the matter was liable to considerable doubt, and therefore he might have thought it right not to enforce the statute. Besides, the person named by the Commissioners as the author of the pamphlet was on the eve of quitting the college, and the President might have considered it unnecessary to put out by force one who was actually retiring through choice, as if for the mere purpose of fixing a stigma on a man otherwise of immaculate character, who was going to occupy a high station in the church.

In your opinion, do you think those considerations would have justified him in overlooking such a breach of the statute?—Dr. Crotty is a very prudent, a very zealous, and a very intelligent man. I would rather consult his views on the subject, than pronounce a judgment on him, without knowing exactly the motives by which he may have been governed.

Without any reference to asking any opinions as to his individual act, we would ask this, do you consider that the publication of a pamphlet, without the name of the author attached, does, according to the words of the statute itself, take the case out of the statute?—I think not, if it were clear that the person who wrote the pamphlet was known to be the author of it.

If it had come to your knowledge, or to the knowledge of any trustee, that such a pamphlet had been published under a feigned name, though avowedly by a professor, should you have felt yourself bound to have taken notice of it?—I am not at present prepared to say what I should do in such a case; I should think the person had acted wrong in publishing such a pamphlet, and would be liable at least to rebuke, even though it might not be thought advisable to enforce the statute in all its rigour against him.

The question went fully to this point, whether if such a knowledge had come to you incidentally, you should in your character of trustee have thought yourself peremptorily bound to take notice of it, and to put the statute into effect?—It does not belong to the trustees to put the statute into effect—this is the President's duty.

Now supposing it had come to your knowledge that such a publication had taken place, and the President had been guilty of an omission of his duty and not brought it before the trustees, would it have been the duty of the trustees to have noticed that omission of the President?—I think it would be right to call upon the President to account for this apparent omission of his duty.

Do the individuals subscribe the statutes when they enter upon their professorships?—No.

When elected students, it is understood that they subscribe generally to the statutes?—They do.

Under oath?—No.

Would there be any objection on the appointment of any other individual to a professorship, or any other office or authority in the college, to their being required to enter into an obligation to conform to, uphold and obey the statutes?—I do not see that there could be any objection to such an arrangement.

Could that object be carried into effect without Act of Parliament, through the medium of a bye-law established by the trustees?—Certainly.

The Commissioners have been informed that there exists within the college of Maynooth, a society called the Sodality of the Sacred Heart?—There is a sodality of that name in the college.

Do you know how long it has existed?—I do not recollect the exact date of its commencement; but it has existed there only for a few years.

Are you at all acquainted with the circumstances connected with its institution in the college?—Intimately acquainted with them.

By whom was it recommended originally?—By me. It could not exist there but by my authority, as Catholic ordinary of this diocese.

Be so good as to state generally the nature and the character of that institution?—It is purely a religious devotional institution, calculated to excite in the minds of the associates a feeling of love and gratitude to our Blessed Redeemer, for the boundless love of us that glowed in his sacred heart, and was particularly instanced in those two great prodigies of goodness, the institution of the eucharist and the sacrifice of his life upon the cross. I do conceive that pious associations calculated to impress the minds of Christians with sentiments such as these, must be deserving of commendation.

Is there any thing in the institution which has either for its object, or has indirectly in its tendency, to connect the individuals belonging to it with any particular religious order in the Roman Catholic body?—No; no particular religious order. It is an institution sanctioned by the Pope, and established in any diocese where it exists under the authority of the bishop of that diocese.

The Commissioners have before them a work which is entitled, "The devotion and office of the Sacred Heart of our Lord Jesus Christ, with its nature, origin, progress, &c., including the Devotion to the Sacred Heart of the Blessed Virgin Mary, &c. &c. &c.; also, Exercises for the Holy Sacrifice of the Mass of the Sacred Heart, to which is prefixed, the recommendatory pastoral letter of the Lord Bishop of Boulogne. A new edition," Published in Dublin, by a man of the name of Clarke, 50, Great Britain-street. We are informed, that this book is a reprint from a similar work, published by Keating, in London; it contains not only a great deal of matter connected with the devotion to the Sacred Heart of Jesus, but some pages that appear to relate also to the devotion to the Sacred Heart of Mary; it contains also litanies and other matters, under the head of "Other pious

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Most Rev.Dr. Murray,
20 December 1826.

Practices and Devout Prayers;" after which, there is, "The Litany of our Lady of Loretto;" and it comes at last without any apparent separation to "The Litany of Saint Francis Xavierius." It contains also, "A commemoration of Saint Ignatius of Loyola;" and it contains, "A commemoration, &c. of St. Patrick, Apostle of Ireland;" in which it appears, that on the "Second Day," presumed to be the second day's devotion, there is this address; "Most glorious St. Francis Xavierius," then the matter is to follow: "as on the first day and so on all the following days." On the fifth day, there is this prayer, "Lord God of the Virtues! by whose means thou workest miracles and prodigies peculiar to thy sovereign power, I offer up to Thee the merits of those most stupendous Spirits and those of thy servant St. Francis Xavierius, whom thou madest a new Thaumaturgus or worker of new and prodigious miracles;" on the seventh day, "Lord God of the thrones! on whom thou reposest as on the seat of thy glory and chair of thy majesty, I offer up to Thee the merits of these supreme spirits, and those of St. Francis Xavierius, that throne of thy glory, that vessel of election;" and again, other matter connected with St. Francis Xavierius; also this, "The Devout Client's Address to St. Aloysius," and "The Litany of St. Aloysius;" there then follows other matter, after which, the offices of the Sacred Heart of Jesus are resumed. It suggested itself to the Commissioners, upon an inspection of this book, that it has been so arranged as to connect the worship of the Sacred Heart, with such matters as must necessarily associate it with the members of the order of the Jesuits, in the minds of those persons who become united to that sodality. It being the duty of the Commissioners to ascertain whether the College at Maynooth is, in any degree directly or indirectly connected with the body of Jesuits, you are asked whether the ideas which have arisen in our minds, have in your view any foundation, and whether there is any connection directly or indirectly, in the institution of the Sodality of the Sacred Heart of Jesus, with the body of the Jesuits?—There is no connection directly or indirectly between the College at Maynooth, and the order of the Jesuits; nor does that sodality connect itself or the college with them. It is a sodality which, I believe, did not at all commence with the Jesuits. The first person I know of who gave it any kind of celebrity was, the Père Eudes, a priest of the congregation of the Oratory, who propagated it in seminaries which he established first at Caen, afterwards in other places in Normandy; and I never understood that it was particularly connected with the Jesuits. There is certainly nothing in the institution, as established in the College of Maynooth, which has a tendency to connect that establishment with any religious order whatever.

Are you acquainted with the work to which reference has been made?—I do not think I have ever seen that book; it may contain many things that are very good; but I do not answer for its perfect accuracy.

Should you entertain any doubt that the compiler arranged the matter, so as to combine the thing in the minds of persons in such a way as to lead them insensibly to a greater predilection and respect for the order of Jesuits, than they previously had?—I repeat that I do not recollect having seen the book. I should be very happy, that all should have a respect for the Jesuit body; but I think that the sodality in question, is wholly unconnected with it, and has no tendency to connect the two institutions together. I have myself a great respect for the Jesuit body, and for some individuals of it, I have the highest veneration.

We have before us a book, entitled, "The Memoirs of Scipion de Ricci, Bishop of Pistoia." We would beg to direct your attention to the following paragraph, and to ask your opinion thereon; the passage commences with the words "Personne n'ignore" ?*

[The Book was offered to Dr. Murray, who declined looking at it.]

I beg to decline giving my opinion upon any book published at Paris, whether the Memoirs of Scipion de Ricci, or of any other person.

Suppose any effort was made by any person connected with Maynooth, to induce any of the persons in the course of education there for the secular clergy for this country, to become a member of any religious order, would you consider that act a breach of trust in such a person?—I would consider it most unfair and most dishonourable.

Suppose you found that any religious order was in any way directly or indirectly endeavouring to induce any young man educating at Maynooth to join such religious order, would you consider such persons as acting improperly?—I would.

Have you any reason to apprehend that any such interference has at any time taken place?—No.

Was not Mr. Kenney, Vice President of Maynooth, during the year that you were President?—Yes; I was so happy as to have been able to procure the advantage of his assistance, during a part of the time that I was President.

On what understanding, with respect to the period of his continuance in the office of Vice President, did he accept it?—I think for about a year. He was then an officiating clergyman in one of the Dublin chapels; and I found the assistance of such a man highly necessary for me, as my attention was then unavoidably directed to various other cares, besides the duties of the office of President. I had consented to accept that office with the understanding, that I was not to hold it for a longer space of time, than about a year. I was desirous to have his assistance during that period, and with great reluctance he consented for that length of time to become my assistant.

Would

* The passage alluded to in the question is that which was referred to in the examination of Mr. Kenney, and is to be found in page 384.

Would you have requested him to have become Vice President, or suffered him to become Vice President, if you thought he was capable of availing himself of his situation in the college, to induce any persons there to join the order of the Jesuits?—Most undoubtedly not.

Has not Mr. Kenney occasionally conducted the spiritual Retreats of the students at Maynooth?—I believe he has on one occasion since he left the college, but he has at different times conducted the Retreats of the secular clergy who assemble annually at the college of Maynooth, to spend a few days in exercises of devotion.

Are persons eminent for their powers of preaching, the persons usually selected for conducting such Retreats?—Yes; they are sought for on account of their talents, their zeal and their knowledge of a spiritual life and of the spirit that ought to animate an ecclesiastic.

Is Mr. Kenney frequently applied to, to preach for the benefit of public charities and so forth?—Very often; his time is very much encroached upon by the eagerness of people to have him advocating any cause of charity, or any other which they deem of importance.

For which cause is he applied to, as being a Jesuit, or as being a man of very considerable powers?—Solely in my opinion as being a man of very considerable powers, of very extensive information, of ardent and enlightened zeal, possessing an accurate knowledge of the springs which move and the virtues which elevate the human heart, together with a great facility of communicating his sentiments to the public in an impressive manner.

You were understood to say, that you did not consider the devotion of the Sacred Heart was at all connected with the Jesuits as a body; have you had any reason to know that an opinion has prevailed that they were particularly the favourers of that devotion, and took much pains to promulgate it?—Not as a body; I know that there was a certain individual of the name of Colombière, a man of considerable talents, and a great preacher in France, who did exert his talents to recommend that devotion; but I do not understand that the Jesuits as a body ever interested themselves about the propagation of it.

Is it more particularly connected with them than any other description of devotion which prevails in the Roman Catholic church?—I believe not.

Was its institution in this country connected at all in point of time with the restoration of the order of Jesuits?—It was established in Dublin long before the restoration of the order was even thought of.

Is it within your knowledge when it was first introduced into this country?—No.

Was there any particular bull, or any authority from the Pope to enable the bishops to grant permission to persons to form such institutions?—I am not aware of any.

Are you aware that it was favoured by Doctor Moylan?—It is very likely that it was; as he was most anxious for the introduction of every institution that could promote piety among his flock, it is very likely that he may have encouraged that particular species of devotion.

Was there any particular permission obtained from the Pope to establish the sodality in Maynooth?—Not from the Pope.

Or any authority from the See of Rome?—No, that authority exists in the bishop; whenever once erected by the bishop, then the associates are at liberty to recommend themselves to the devotions of particular sodalities elsewhere; and there is a sodality in Rome which may be called in some measure the chief sodality with which they may be thus associated; it is called, I think, the Society or Confraternity of the Secular Priests of St. Paul.

The question is, whether the diocesan had within himself the entire liberty of establishing this sodality in Maynooth, or whether in point of fact application was made to Rome on that subject?—The ordinary had in virtue of the original constitution of the sodality, a full power to erect it in Maynooth and elsewhere throughout his diocese, without any specific application to the See of Rome upon the subject.

But was there any application to the See of Rome on that occasion?—No, not that I am aware of; there was no application made to the See of Rome on that subject.

To no authority at Rome?—No, to no authority at Rome; there was a union of devotion between them and the sodality—I have before mentioned the secular priests of St. Paul.

Has every bishop the same authority?—Yes, every bishop in the Catholic church.

Were you not in Rome some years ago?—Yes.

Did you observe whether this sodality existed there at that time, and was favoured?—I did; I saw that it existed there and was favoured; I thought it a very rational kind of devotion, and I resolved to encourage it upon my return, seeing there the good effects which it is calculated to produce.

Was it after your return from Rome that you sanctioned the existence of it at Maynooth?—Yes, long after; it was suggested by some of the trustees, that some little devotional sodality of that kind would be desirable in the college, to encourage a spirit of piety among the young men; I, and another trustee, who had also witnessed the good effects of it, turned our thoughts to this sodality, and by my authority it was then erected, as Catholic ordinary in this diocese.

Is it part of the duty of the trustees to select the books which are used by the professors of Maynooth, in directing the studies of the students, or does this depend on the individual who holds the chair?—The trustees must approve of the class-books used in the college course, but as to the books consulted for the more extensive discussions on the subject-matters of the course, that must rest with the professor.

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Examination of
Most Rev.
Dr. Murray,
20 December 1826.

The question had reference to the text or the class-books—of course the books at present used were approved by the trustees?—Yes.

What book was used before Cabassutius, as a book on canon law?—I believe that Cabassutius was the first which was authorized by the Board, as a book on canon law.

Do you recollect any other books brought over by Doctor Troy at any time?—Yes.

Why were they not used?—Because they were supposed to inculcate opinions too strong with regard to the interference of spiritual authority in temporal matters.

And for that reason they were not used in the college?—Yes, for that reason they were not used.

What was the name?—Devoti.

And Cabassutius was introduced in lieu of it?—I cannot say it was introduced in lieu of it, because there was no book of that description authorized till Cabassutius was adopted.

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Examination of the Reverend *Thomas Furlong*; Thursday, 2d November 1826.

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Examination of
Rev.
Thomas Furlong,
2 November 1826.

YOU are a student at Maynooth?—I am.

You are one of the Dunboyne class?—I am.

Are you the senior among them?—I am.

How long have you been in that class?—The present is my third year.

How many years have you been in the institution?—This is my eighth year.

Were you admitted into the first humanity class?—No; I read logic in my first year.

Where did you receive your preliminary education?—For the five years previous to my entrance into college, in the seminary of Wexford.

Are you a native of the county of Wexford?—I am.

Were you recommended from that diocese?—I was.

Were you recommended by the Roman Catholic bishop of that district to Maynooth College?—I was.

In what condition of life were your parents?—My parents hold land in the barony of Forth.

Are they of that class of persons that were the original settlers in that barony?—I presume they are; the name of Furlong I should think is not of Irish derivation.

Who was the head of the seminary of Wexford when you were educated there?—The Reverend Miles Murphy was president.

Do you happen to know where Mr. Murphy was educated?—I do not know where he was educated previous to his entrance into college; he went through his theological studies in the College of Maynooth, and I believe he spent some time there also in the study of the classics.

Will you be so good as to state to what degree of proficiency in classical or other learning you had attained, before you entered the college?—I had read most of the Greek and Latin classics, part of Lucian, Xenophon's *Cyropædia* and Homer, the five first books of Livy, part of Cæsar and Tacitus, of Virgil, Horace, and Juvenal.

Who was the professor of the class into which you were first admitted at the time of your entrance into the college?—The Reverend Mr. M'Nally.

Did you continue a year in that class?—Yes.

And proceeded in regular succession through the institution?—I proceeded regularly through the other classes.

In what way were you nominated to the Dunboyne class?—In the usual way I believe.

Will you state what the course is—is there any concursus, or is it a mere process of selection?—I am not thoroughly acquainted with the process of appointment; in the nomination, attention is paid I understand, to the studies and the conduct of the candidates for the establishment.

Does the hope of being named upon the Dunboyne class, operate extensively amongst the young men as an excitement to diligence and good conduct?—I cannot answer for others; with me it had little influence.

Is it an object of ambition amongst the young men?—It is in some degree I believe an object of ambition.

Is it thought to be likely to have a beneficial effect upon them in their future course through life?—Yes, it is; the studies of the Dunboyne class are thought to be well calculated for the attainment of the end which the Board of Trustees proposes to itself in having young men nominated to it; that is, to fit them by a proper ecclesiastical education for a more competent discharge of those duties which they will afterwards have to exercise on the mission.

When you were in the logic class, will you have the goodness to state what portion of the youths that were in it, were capable of doing the business of the class with credit to themselves?—I cannot answer precisely, but I think that far the greater part could do so.

Was there any thing like a considerable proportion that appeared to have been so far deficient in their studies as to be unable to keep pace with the course of instruction that was delivered?—I do not think there was.

In the logic class the instruction is delivered by the professor in Latin, is it not?—It is for the most part.

Was

Was there any considerable number of students in the class who were so little conversant with that language as to be unable to follow him?—No, I should think there was hardly one.

In the application that is made by the professor to the different students successively, to give answers to questions proposed by him and explanations of points referred to them, are they not required to reply to him in Latin?—In Latin generally; but should any one find difficulty in expressing himself in Latin, he is permitted to answer in English.

Speaking generally, and referring the question to the close of the year when the young men will have had an opportunity of receiving a good deal of instruction from the professor, was there any considerable number of the students who were unable to express themselves and answer in Latin?—No, it is unusual to reply in English; there are some instances of it, but they are rare.

Will you state whether the course of study in that class is such as entirely to occupy the time of the young men, or whether they have an opportunity, and if an opportunity, whether they have also the inclination to prosecute any private studies of their own?—I do think that most of the young men of each successive logic class are disposed to prosecute private studies, and occasionally find leisure and opportunity to apply themselves to them.

Do they begin as early as that period to study theology?—Theology, precisely so called, forms no part of their course of study, nor is it, as far as I know, read by them in private.

All that they do at that time is to learn the catechism and attend lectures upon the Scriptures delivered by the Vice President?—I believe they also attend an evening class.

Was that so when you were in the class?—I attended during my logic course an evening class, in which English rhetoric was taught.

During the time you were in the logic class were you possessed of any books, excepting those which it was necessary for you to use in the class, of your own property?—I do not now recollect precisely how many others I was possessed of, but I am sure (excluding the Greek and Latin classics, which I had not immediately with me) they were very few.

Do you happen to recollect whether at that time you were possessed of a Bible or Testament?—I had neither at that time, at least in my immediate possession. *I say in my immediate possession*, because I recollect having had an English Testament previously to my entering college.

Do you know whether many of the students in the class had a Bible or Testament?—I do not recollect at present.

Was there any rule for or against it at that time?—No express regulation at that time, but it was desired that each student in the class should, if possible, be provided with a copy of the Scriptures, as he was obliged to commit to memory, on each Wednesday and Saturday, the substance of a chapter in some one of the books of the Old Testament; on this account also, I think it probable that there were several copies in the possession of the young men in this class.

How did you yourself get possession of any Bible, to enable you to perform the study that was required?—I borrowed one.

Is there any rule upon the subject now?—Bibles have lately been printed for the college by the direction of the trustees, and I believe each person is obliged at his entrance into college to purchase a copy, which is given to him immediately.

On referring to the book, which contains the minutes of the proceedings of the trustees, of the date of 22d June 1825, is the following entry: "That the proposal of Mr. Coyne, to supply the college with 500 copies bound of the stereotype edition of the Holy Bible, at 14s. 6d. each, be accepted." Is that the edition of the Bible that you alluded to in your last answer?—I suppose it is the same.

Is it the rule now that the students are bound to supply themselves with a copy of the Bible?—Each student is obliged at entrance to purchase a copy, if he do not otherwise procure one.

Does that copy remain in his own individual custody during the time that he is in the college?—I cannot answer generally.

Is he permitted to take it into his own possession?—Most undoubtedly he is required to have it in his possession, in order that he may be enabled to make the necessary preparation for the class at which the Vice President presides, and at which, as I have already said, he is required to attend his first year. It is also indispensably necessary for each individual during the three years of his theological course.

Did you purchase one of the Bibles referred to in the minute which has been read?—Not one of those; the regulation to which reference has been made had not taken place at the time that I entered college.

Are you in possession of a Bible?—I am in possession of the Vulgate, and also of the Douay version.

After having continued a year in the logic class, did you proceed into the physic class?—I did.

What number of students were there in that class at the same time with yourself?—I think about forty or fifty.

Will you be so good as to state whether, in the short time that is allotted for the study of mathematics and algebra, the students are able to obtain any considerable proficiency in that science?—I do consider they are.

Did they, in point of fact, obtain any considerable proficiency in the class in which you were?—A good portion of them did so.

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Examination of
Rev.

Thomas Furlong,
2 November 1826.

Was there any considerable portion of the class that were so unable to keep up with the instruction given, that in point of fact they were incapable of following it?—There were some who had not, as I conceived, the degree of talent requisite to attain to a competent knowledge of the science; others were deficient, not from want of talent, but of application.

Were there more who were incapable of profiting by the instruction given in this class than in the preceding class, the logic class?—I believe not; it was considered that the class which preceded that in which I studied, had acquitted themselves with considerable credit in the study of the mathematics.

At the time that you quitted the physic class, had you become possessed of many books for your own private studies?—Not more, as far as I recollect, than in my logic year, with the exception of the tracts that form the course of the year.

Had you at that time made yourself acquainted with the French language?—I had been acquainted with the French language previously to my entrance into college.

Had you any opportunity of keeping up your knowledge of it by the instruction you received there, or the study of any French books?—Yes, I was obliged during my physic year to attend a French class.

Had you any opportunity of acquiring any knowledge of Italian?—Not at that time.

Have you had since?—I had; one of the professors of the college had the kindness to give private lectures on the rudiments of the Italian language, at which I attended.

Are there any premiums distributed among the physic class?—There are.

Did you obtain any of them?—I was so fortunate as to obtain the second premium.

After the physic class did you go into the divinity class?—Yes.

Were you three years in that?—I was.

Was Dr. M'Hale the Professor of Dogmatic Theology at that time?—He was, during the whole three years.

Was Dr. Anglade the Professor of Moral Theology at that time?—He was.

Is the study in that class altogether more severe upon the young men than in the previous classes you have described?—I think that the study of theology is more severe than the other previous studies; the mathematics are burthensome to the memory, but on the whole, I think the study of them not so distressing as the study of theology.

During the course of the theological study, what lectures are given upon either the Old or New Testament?—During my time in the Scripture class lectures were given on the book of Genesis; also on the gospels according to St. Matthew and St. John. The other gospels were not read in detail. The parallel passages were noticed in some instances, and whenever an apparent contradiction between them and the gospels of St. Matthew and St. John occurred, it was usually accounted for. Lectures were also given on the epistle of St. Paul to the Romans, the first to the Corinthians, and the epistle to the Hebrews, and on the first and second epistle of St. Peter.

That course does not comprehend the book of Acts?—No.

Was the Commentary of Menochius the one you referred to for explanation?—It was the one generally referred to, but Estius, A'Lapide, Maldonatus, and Perreius were also consulted by several of the young men in the class.

In addition to those lectures, and the explanations that were given of the Old and New Testament, was not the principal course confined to the different treatises of dogmatic and moral theology, which were prepared by Dr. Delahogue for the use of the college?—The treatises prepared by Dr. Delahogue, and those written by Bailly, were the class books in dogmatic and moral theology.

Were any other books lectured upon but those?—Those were, as I have said, the class-books; but other books were, I presume, also consulted by the professors, in which the principles found in those are detailed at greater length.

Were the principles taught strictly consonant with the doctrines laid down or the explanations given in the treatises themselves?—I think in general they were.

When you say in general, do you mean that you have any recollection of their having in any case differed?—Not in any essential point; there might be occasionally some unimportant difference.

Dr. Delahogue lays down this proposition in his treatise, *De Ecclesiâ*: "Christus Petro et ejus successoribus, aut Ecclesiæ nullum concessit potestatem directam vel indirectam in Regum temporalia: proindeque isti nunquam auctoritate clavium, etiam indirectè deponi possunt, aut eorum subditi a fide et obedientia illis debita eximi ac dispensari;" has that proposition been constantly maintained by Dr. Delahogue and his successors in the chair of dogmatic theology?—As far as my acquaintance with the doctrine of the professors extended, I have known it to be invariably asserted by them.

What is the principle you have yourself imbibed with respect to that proposition from your education in the college?—The principle I have imbibed exactly coincides with that stated by Dr. Delahogue.

Are you aware of the objections which have been made to that proposition by those who are considered as Ultra-montane writers?—Yes, I am acquainted with them in general.

Are you aware of the way in which Dr. Delahogue answers those objections in his book?—I know the principles upon which he answers them.

Do you concur in the soundness of those principles?—I do.

The questions refer to the answers which he gives to the objections made to that proposition drawn "De exemplis Pontificum," and "De Decretis Conciliorum quæ adversus independentem Regum potestatem objiciuntur?"—I concur with him in all those principles.

Will

Will you have the goodness to state, whether you have any reason to apprehend that a contrary principle, or a principle in any degree clashing with that which is laid down in the proposition of Dr. Delahogue, to which your attention has been called, is entertained by any of the students at Maynooth?—None whatsoever; I have no reason whatsoever to apprehend that a contrary principle is either inculcated or credited there.

Will you state from your general conversations with the young men in the college, what you believe to be their prevailing feeling with respect to the principle of allegiance to the King?—I believe from my knowledge of that circle in which I have been conversant, that their allegiance is truly pure, and that they are truly loyal to His Majesty; I have no reason whatsoever to think the contrary.

Suppose the Pope were now to issue a sentence of deposition against the King, and to publish an order directing the Roman Catholic clergy of Ireland to inculcate upon the people that it was their duty in consequence of that deposition, to withdraw their allegiance from the King; which do you think would be the duty of the priests in that case—to obey the Pope or to resist him?—Should the Pope issue such a sentence, which I am confident he never will, I think it would be their duty to resist him.

Do you form that opinion in consequence of instructions which you received at the college, and from your general instruction as a Roman Catholic?—I do.

Have you any reason to believe or to suspect, that a contrary opinion is entertained by any persons at Maynooth?—I am confident that a contrary opinion is entertained by no one in the college.

Neither professors nor students?—Neither professors nor students.

Suppose the Pope were to threaten the clergy with an excommunication, if they did not obey the command which has been stated, would you conceive in that case that the excommunication was a lawful or an unlawful excommunication?—I should consider the excommunication to be unjust, and by no means obligatory or of any force whatsoever.

Are you in holy orders?—I am in full orders.

How long may you have been a priest?—Since last Pentecost.

What do you expect will be your next destination; are you to go out on the ministry?—Yes.

As a coadjutor?—Yes.

Have any alterations taken place since you were first acquainted with the college, with regard to the quantity of Scripture instruction, which is given to the junior part of the students?—I cannot give a precise answer to the question; I know that some change has taken place of late with regard to the Scripture class over which the Vice President presides, but I cannot give accurate information with regard to it.

When you commenced your course at Maynooth, did the lectures and study of the Scriptures occupy as large a portion of the week as they do at present in the class of theology?—They did.

Do you recollect the circulation of any pamphlet within these three or four years within the college, entitled the Letters of Hierophilos?—I do.

Can you state the circumstances under which that circulation took place?—I believe those letters were intended as a reply to certain persons, who maintained that the Scriptures without note or comment, should be put into the hands of the people at large.

They were made up into the form of a pamphlet, were they not?—They were.

Do you know by whose authority they were circulated, or in what manner they were circulated within the walls of the college?—They were purchased at the will of each individual.

By whom were they introduced within the college for the purpose of being so purchased?—I do not know by whom they were introduced into the college; I suppose by the ordinary booksellers.

Have you known other pamphlets to be sold in the same manner to the students in the college?—Exactly; booksellers frequently attend at the gate of the college, and the students purchase those pamphlets from them.

Was there any particular pains taken to attract the attention of the young men towards that pamphlet?—Not that I am aware of.

Were there any particular facilities given to the sale and purchase of that pamphlet in the college, that were not given to others?—Not that I am aware of.

Do you mean to say that other pamphlets are occasionally sold in the same manner in Maynooth?—Some pamphlets; there is a prohibition against the introduction of periodical publications; they are not countenanced in the college.

Was it a matter of notoriety at Maynooth, who was the author of the Letters of Hierophilos?—It was generally believed that it was the Right Reverend Doctor M'Hale.

Did any person doubt it?—For some time it was doubted, but afterwards it was believed universally that he was the author.

Is that the pamphlet to which you alluded (*a pamphlet being shown to the witness*)?—This is not the pamphlet to which I alluded; the pamphlet to which I alluded treated of the diffusion of the Bible without note or comment; this, I believe, regards Catholic emancipation.

Did you ever see that pamphlet which is now shewn to you, within the walls of Maynooth?—I did.

Was it sold and distributed in the same manner as the other?—I think it was.

Have you read it?—I have read part of it; I cannot say that I have read it through.

That is a letter addressed to Mr. Canning?—Yes.

Appendix, N^o. 52.Examination of
Rev.Thomas Furlong,
2 November 1826.

Has it been very generally read in the college?—I think it has been read by several there.

Has it been the subject of much conversation amongst the students?—They have talked of it during their recreation hours.

Will you have the goodness to look at the book now shewn to you, entitled “Letters to the English people, by Hierophilos, on the Moral and Political State of Ireland, demonstrating the inefficacy of the remedies hitherto applied to its evils, through the means of Bible Societies;” is this the work which you referred to in your original answer, when you spoke of a work which was published as an answer to the persons who were circulating the Bible?—I referred to those letters that were addressed in reply to Bibliophilos.

Will you be so good as to state whether the young men in the college are allowed to purchase books according to their own will and discretion, or whether there is any rule or regulation according to which they may know what books they are permitted to purchase, and what not?—As I stated to the Commissioners, they are not allowed by any means to purchase works, whose principles may inculcate immorality or infidelity; the purchase of such works is entirely discountenanced, nor are our superiors partial to the purchasing of periodical works.

Is there any list of prohibited books?—Atheistical and immoral works, of course, are not allowed.

How is a student to find out what are atheistical works?—They are known by character; as, for example, the works of Voltaire and Rousseau.

Are you yourself possessed of any books as your own property?—I dare say I am possessed of about 160 volumes.

Will you have the goodness to state, generally, what they may consist of?—I am possessed of Bellarmine, Bergier on Religion, Milner’s End of Controversy, Letters to a Prebendary, Pontas’s Cases of Conscience, Wards’s Errata, &c.: I have Burke’s Works, Fox’s Speeches, Johnson’s Works, Milton, Thomson; I have Blackstone’s Commentaries; I have also Bourdaloue’s and Massillon’s Sermons; I have Gravison’s Works, Lingard’s Anglo-Saxon Church, and Bossuet’s Universal History.

Is a greater latitude allowed to the students in the Dunboyne class, with respect to the books they are allowed to read?—I think there is no objection on the part of our superiors to the Dunboyne class taking a greater latitude, confined however by prudence, because their judgment is more matured; and they are of course more fortified against dangerous impressions.

Do you know whether any of the other students happen to have Bacon’s works?—One of my fellow students, I think, has his Essays.

Are Locke’s works in the possession of any of the Dunboyne students?—I cannot answer.

Is Adam Smith’s Wealth of Nations in the possession of any of them?—Yes; I know it is in the possession of some one of them.

Are Bossuet’s works in the possession of any of the Dunboyne students?—Yes, they are.

Are the young men permitted to study the books in the library freely, or are they under any restriction as to the books they may select?—I do not know of any express restriction, but I am confident that the superiors who have the care of the morality of the students, would be very much averse to their reading certain works that are found in the library.

What works do you allude to?—Atheistical works; for example, certain parts of the Encyclopædia, &c.

Are those passages pointed out to you previously to your making use of the library, or is it only that if a student was observed reading them, he would be recommended not to do it?—I believe the assistant librarians sometimes caution the students against reading those works; they are themselves generally aware that they are not allowed.

How do they become aware that they are not allowed?—By communication with each other; they are also aware that the chief object of their admission to the library is, that they may improve themselves in ecclesiastical knowledge.

So that their reading is most frequently confined to that class of subjects?—It is expected that it should be so; however, if any gentleman find time to devote to other useful studies, he is not prohibited—on the contrary, he is exhorted to attend to them.

With regard to the general discipline of the college, are the rules with respect to silence, and those rules which impose restraints on the young men, found to be so restrictive as to be productive of material inconvenience either to their health or general habits?—I think not.

What is the nature of the institution in the college called the Sodality of the Sacred Heart?—Catholics are bound, in conformity to their religious creed, to believe that Christ is really present in the blessed eucharist; the object of the institution then is to make reparation, by reciting certain forms of prayer, for those instances of neglect and of contempt offered to Christ in this sacrament by tepid Catholics, or by those who differ from us in belief.

Is the sodality of the nature of a congregation, or of an order?—It is merely a society; the names are enrolled in a register kept in certain places—there is such a register, I believe, in the College of Maynooth; there is a certain formula of admission, upon a person becoming a member.

Is there any vow taken upon admission?—None.

Is any oath taken?—None.

Do you cease to be a member of the sodality, upon leaving college?—No.

You

You still remain so till the end of your life?—Yes; but you are not obliged to perform those exercises ordinarily performed by the members of the sodality.

Every member of the college is not a member of that sodality?—No.

Do you know what proportion of the students are members of that sodality?—I do not.

When you use the word "reparation," what sense do you attach to it?—To make some compensation for that neglect shewn by many Catholics to the blessed eucharist, and also for the irreverence that may be offered to this sacrament by persons differing from us in belief. I think I can illustrate it in this way: suppose an insult offered to a king by the members of a certain community; a part of that community make profession of allegiance, and perform certain acts of respectful homage towards the insulted prince in the name of all, and so compensate for the injury offered by all. I wish to remark, that although the sodality offer compensation to our Redeemer for the irreverence shewn him in the blessed eucharist, they do not think such compensation exempts the delinquent himself from making atonement in his own person.

Is there not a part of the day in which the young men, for the purposes of recreation and refreshment, walk in the grounds that are within the walls of the college?—Yes, there are certain parts of the day allotted to that purpose.

Will you state whether at such times, in the conversations that take place, it is customary for them, or it frequently happens, that they enter into political discussions?—Sometimes they do; at least those with whom I have been acquainted, have occasionally done so.

Do you believe that political subjects occupy any considerable portion of their thoughts?—I can answer generally, that they do not occupy a considerable portion of their thoughts; they converse on them occasionally during the recreation hours.

Have you ever heard the connection of Ireland with England, and the benefits or disadvantages of a separation from England, discussed?—I believe the idea of a separation is considered too chimerical to be treated of seriously, or to be entertained in any way.

Have you ever heard the idea of the overthrow of the Established church, and the entire re-establishment of the Catholic system, discussed?—No, I have not.

Do you believe it to be a settled object of wish on the part of any body of the students?—By no means.

Do discussions of that sort take place in the college; or when you say that political subjects are discussed, do you mean the general politics of Europe at large?—Political subjects in general are discussed, and among the rest, the politics of this country; perhaps discussed is too formal a word to use, they are talked of during the recreation hours.

Have you any reason to think that there exists on the part of the students, generally, at Maynooth, a settled dissatisfaction at the established order of things in this country?—I think they are not much pleased with it; that they share in the dissatisfaction of the rest of the Catholics of Ireland.

Do you mean that as quite general, or with regard to any one particular point; do you mean to confine it to the laws which impose political disabilities on Roman Catholics?—I think those are the chief causes of their dissatisfaction.

Does any thing else in particular occur to you?—I think that they are dissatisfied also with the distribution of ecclesiastical property, that is the church establishment; they think that the funds which are applied to the support of the church establishment, might be applied to a better purpose.

When you say a better purpose, what do you mean?—Some purpose that would conduce more to the benefit of the state at large.

Do your ideas go to this point, that they might be better applied by a transfer to the Catholic church?—They have no idea of that, I think.

Appendix, N° 53.

Examination of the Reverend *William Delany*; 2d November 1826.

Appendix, N° 53.

Examination of
Rev.*William Delany*,
2 November 1826.

HOW long have you been in the Dunboyne class?—Since the commencement of this academical year.

How long have you been in the College at Maynooth?—I entered in the year 1820, about September.

What class did you enter in?—In the first class of humanity.

What diocese did you come from?—From the diocese of Cork.

Where were you educated, before you came to Maynooth?—In the city of Cork; I was at different schools.

What degree of proficiency had you attained, before you entered Maynooth?—I read more than the course for entrance into Trinity College. The school at which I had been educated, was a school where persons intended for the University, principally were educated; I read the course for entrance into Trinity College, and I read other things besides; I read the twenty-four books of the Iliad of Homer, and the other things necessary for entrance as a pensioner; besides those other things in Latin, I read some of Livy; I cannot exactly recollect the number of books that I read; I read some of the Annals of Tacitus. In Greek, I read some of Demosthenes; before I came into college, I had read besides twelve books of the Æneid of Virgil; I had read the entire of the Eclogues, and I had read Juvenal.

Into what class were you admitted at Maynooth?—Into the first class of humanity.

Appendix, N^o 53.

Examination of
Rev.
William Delany,
2 November 1826.

How happened it that you were not placed higher?—Previous to my entrance, there was a regulation made by the Board of Trustees, that persons entering should read one year's humanity; that might be the reason of it, or it might be that I was not deemed qualified by the examiner to enter higher; but another reason was, though I believe it was not known to the superiors of the college, that I would not have been old enough at the time to enter a more advanced class, because I should not have been old enough to receive any holy orders when I would have completed my course.

Had you studied mathematics at all before you entered the college?—Very little mathematics; I read some of Elrington's Euclid, because at the school at which I was educated, at the latter part of the time previous to my entrance in Maynooth, it was the custom to teach them something that would be afterwards matter of examination in Trinity College.

Was the master of the school at which you were educated, a Protestant or a Roman Catholic?—He was a Protestant, a Mr. Maginn; and after his death, his son, Dr. Maginn, succeeded him.

Will you describe the course of your studies in the Dunboyne class?—The studies I have gone through as yet in the Dunboyne class, are trifling; I have only been in the class since September, and what we have read in the class during that time is some of the treatise *De Religione*, by Dr. Delahogue, and we have read some ecclesiastical history, and a small portion of canon law, besides which I have another class to attend in common with some of the students who attend it, that is the Hebrew class which we have once a week; in that class I have read a little of the Hebrew; hitherto I have gone through the first chapter of the Prophecy of Jonah.

Is Mr. Slevin the person who lectures to you?—He is; but Mr. Browne, professor of Scriptures, is also our professor of Hebrew.

Are your studies principally in class with Mr. Slevin, or privately by yourselves?—We have class with him three times in the week, and each time about an hour and a half; to prepare for this, we study by ourselves.

What hours of study have you, as preparatory for the class?—The hours of study in winter, and in summer, are not precisely the same, as we rise at different times; in summer we study from six o'clock till eight o'clock, we resume study at ten; on the days of class, we study till half past ten; there are two days in the week on which we have no class, and on which we are not obliged to study from morning study till night study, those are Wednesdays and Saturdays, but on Tuesday, when we have not class, we are obliged to study from ten o'clock till twelve; on the days on which we study, from ten till half past ten, we have a class of an hour and a half till twelve; after three quarters of an hour, we return to study again till a quarter before three; in the evening, we study from half past five till a quarter before eight. There is a little interruption in this course, owing to the Hebrew class, which upon Thursdays we have at twelve o'clock, it continues for an hour; three quarters of an hour after the expiration of that hour, we return again to study till the usual time.

Do you attend any lectures, in which the Sacred Scriptures are explained?—No; the students of the Dunboyne establishment do not, the other students in the theology class, do attend them.

You had attended those lectures before you became a member of the Dunboyne class?—Yes.

By whom were the lectures in Sacred Scripture given?—By Mr. Browne.

Were you possessed of a Bible, at the time you attended that class?—I do not think I had one of my own; but I had a great facility in getting the use of one to prepare for class.

By borrowing from some other person?—Yes.

Have you a Bible now?—Not in my possession; I have the use of a Hebrew Bible to study for the class.

Have you a New Testament?—I have it in Greek; not long since I had got a Bible, which I have not at present; when I went home at vacation, I left it at home.

Is that the Douay version?—Yes.

Is it the edition published by Coyne?—Yes.

Are you in possession of many books of your own?—Not very many.

Be so good as to describe generally what books you have of your own, what works on theology have you?—As for the books I have myself, I have not all of the tracts read in the theology class. I have not more than those, and not all of those.

You have others probably for your own private reading?—No, I have not other theology treatises. If I find it necessary to consult other authors, I have recourse to the library in which there is a good supply of them; I do not find it necessary to have them at present.

Have you any works on other than theological subjects?—I have a work called the *British Classics*, comprising the *Guardian*, the *Adventurer* and *Rambler*, with which are published Lord Littleton's *Persian Letters*; I have a *Spanish Dictionary*, and I have three small Spanish books, I have a *Bossuet's Universal History*, I have a *Hebrew Grammar*, by Yates, and I have the *Elements of Hebrew reading*, and some others.

Do you read Spanish?—Before I entered the college, I had read some; but since, having had no opportunity of practising and reading very little of it, even in private, I have forgotten a good deal of it; however, I still know a little.

Have you had any opportunity of acquiring the knowledge of the French language?—Before I entered the college, I knew it pretty well.

Have

Have you any knowledge of Italian?—No; I never could be said properly to study Italian.

Have you ever seen that volume at Maynooth?—[*A copy of the Letter of Hierophilos to Mr. Canning, being handed to the Witness.*—I have.

Have you seen several copies of it there?—I cannot say that I saw several. The number that I saw might be about three; but it is some time since.

Can you recollect on what occasion they were introduced at Maynooth?—I believe shortly after the publication of the letter.

Do you know in what manner they were introduced there?—Dr. M'Hale, was professor of theology at the time, and the students hearing of this being published, and being under the impression that he had written letters under the name of Hierophilos, were anxious to see this, so I believe it came in; I did not get one myself.

Was he himself instrumental in circulating it?—I never heard that he was.

Did he favour the circulation?—I have no reason to think that he did.

Was it not natural, however, that the students should wish to see what was written by their professor of theology?—It was natural that they should wish to see what they supposed was written by him.

Did any body doubt that he was the author of it?—It was believed generally pretty firmly that he was the author of it. I do not know what authority they had for it.

Has it ever been a subject of discussion among the students at Maynooth, in their familiar conversations, whether it is reasonable that the Established church of this country should be Protestant rather than Roman Catholic?—I do not remember having heard of such discussion.

You do not recollect that being a topic treated of among the students?—I do not recollect having heard it.

Have you ever heard the Established church mentioned at all in conversation?—The Established church is mentioned, because in our theological treatises it is natural that mention should be made of it; but as to the discussion of the reasonableness of the Established church being Protestant, I do not recollect such a discussion.

Or in other words, whether it was right and fitting, under all circumstances, that the Protestant should be the Established church, rather than the Roman Catholic?—I do not remember such a discussion.

The question is, not as to any particular discussion, but whether it was a topic that ever formed the subject of the conversations you have heard?—I do not think it was.

Have you ever heard any conversations as to the probability of the Established church continuing in this country?—As for these conversations they are things which I might have listened to carelessly, and not remember accurately; but I do not think it improbable, that I might have heard some person say, that in the course of time our religion, which is the true religion, as Catholics will say, will certainly become the religion of the state, that is to say that the state recognizing its truth, in time, will adopt it. Such things as that I should not deem it improbable to have been said; but I do not remember any particular conversation which I could point out as one in which it was said.

These questions do not refer to any particular instances of conversations, but rather as to whether you can say generally, that such have been the topics of conversation or have not?—I think in general such have not been the topics, at the same time I must remark, that I think it very difficult for any individual to say what were generally the topics of conversation; and I say so on account of the manner in which our time is spent, and our companions selected. It does not happen that we have a general range of companions through the whole body of students, for it is a custom that certain persons will walk together at certain hours of recreation, and that they continue so doing through the year; in consequence of that it appears to me that a person cannot have a good opportunity of knowing what is generally the conversation, as he must be limited to a few companions.

Is that practice enjoined by the superiors, or does it proceed from the voluntary act of the young men?—It is a custom from which they do not think of deviating; for which custom I do not believe there is any order given.

In what manner is it originally determined who is to be the companion of a particular young student?—They have free choice of the persons.

Have you ever known it to be the subject of conversation, whether the connection of the British Islands was advantageous or disadvantageous to Ireland?—I do not recollect any such conversation.

Do you belong to what is called the Sodality of the Sacred Heart?—I do not.

Do you know whether there is such a sodality at Maynooth?—There is such a sodality, of which some of the students of Maynooth are members.

Are there any other sodalities in the house, to your knowledge?—I do not know of any other.

Have you ever known of any teachers or preachers of any description, except the regular professors and teachers of the place, coming to Maynooth to visit the institution, and to give any instruction of any description to the students?—I was never present at any.

Did you ever hear of any such?—I happened to be rather late in my return from the vacation one year, and when I returned, I heard that the Retreat, which all the students perform at the beginning of each year, was conducted by Mr. Kenney; he is a Jesuit.

How long ago was that vacation of which you speak?—It is more than two years.

Appendix, N^o. 53.Examination of
Rev.William Delany,
2 November 1826.

Mr. Kenney had been Vice President at Maynooth?—So I heard.

What interval of time had elapsed between his ceasing to be Vice President, and returning to give those instructions?—I do not know the time at which he was Vice President; but I know that he had not been Vice President since I entered the college.

Did you ever hear of any other Jesuits repairing to Maynooth for the same purpose?—No.

Will you describe what you mean, by his conducting the Retreat?—Giving them lectures in morality, exhortations.

By *them*, do you mean the whole body of the students?—Yes; and some of the superiors attend occasionally.

Where are those lectures delivered?—Generally in the prayer hall, though of late in the chapel.

How long do those lectures last?—About half an hour each.

How often are they delivered?—Once a day.

For how many days together?—I believe the time is not invariable, but about four or five days.

Does not the office of conducting the Retreat include something else than delivering a lecture once a day?—Ordinarily the person who is said to conduct the Retreat does no more than give a lecture once a day. There are other things performed on the Retreat; there are other spiritual lectures read, but those are not the composition of the person who gives us the lectures in the pulpit; the other lectures are principally read from Massillon's charge to his clergy. I speak of Retreats as far as I have witnessed them.

When Mr. Kenney repaired to Maynooth, upon the occasion you speak of, to conduct the Retreat, did he do nothing else in the five days than lecture once a day for half an hour?—I was not present, and I do not know exactly what was done during that Retreat in that respect.

Have you any doubt that he acted as confessor, for instance?—I can have no reason to think that he did act so.

It is your present impression that he did nothing else but deliver those lectures?—It did not occur to me to inquire before, and I have no reason, pro or con.

When you speak of lecturing, do you refer to sermons or exhortations given in the pulpit?—Yes.

You do not mean such school lectures as are given by the professors?—No.

You have denominated them moral lectures?—Yes, they are exhortations to virtue and morality.

Were they in the nature of sermons?—Yes.

They were publicly delivered from the pulpit?—Yes.

Were they delivered in like manner as a sermon would be delivered by any clergyman ascending the pulpit for the purpose of delivering a sermon?—The person who delivered them did not put on a surplice such as other clergymen put on, though he wore a stole.

Who conducted the last Retreat?—The last Retreat was conducted by Mr. Dowley the dean.

Did he on that occasion give exhortations as is usual on these occasions?—He did.

Did he do nothing else but deliver a lecture once a day for half an hour?—At the end of the Retreat, like all the other professors of the college, I think he heard the confessions, but on the Retreat he did nothing else peculiar to the Retreat but give these lectures.

In point of fact could Mr. Kenney hear confession at Maynooth, unless he had special authority for so doing from the Board?—He could not, without authority from the bishop of the diocese.

But he might do it with such permission?—He might, but I have already stated that I do not know that he did any thing else, except what I heard that he conducted the Retreat.

Was it not a matter of perfect notoriety at Maynooth, and is it not so now that Mr. Kenney is a Jesuit?—It is generally believed.

Is that considered at Maynooth as a distinction, favourable or unfavourable, to the person to whom it belongs?—The body of Jesuits has been considered as a very learned body; and whatever honour will attach to a person for being a member of what is esteemed a very learned body, that honour attaches to Mr. Kenney on that account, but I do not know of any other.

The question has a reference to a popular prejudice, which we must all know exists amongst the uninformed, with respect to that society; in popular language the term often is understood to convey a certain degree of reproach; the question meant to elicit whether there is any feeling of that kind at Maynooth, or whether there is not the contrary feeling of considering it a badge of distinction?—As well as I know, for my own part, there is no disgrace whatever attached to a man for being a Jesuit; at the same time I do not know of any other honourable distinction being generally attached to it, except that which I have already mentioned of his being a member of a body esteemed for their learning.

And for their piety, perhaps?—And perhaps for their piety.

But, *ceteris paribus*, is not a person more respected at Maynooth for belonging to that order?—Whether he is more respected I do not know exactly; the secular clergy have also been very highly distinguished for their learning, so have the Benedictines; and though I admit that he would be esteemed on that account, yet that he would be esteemed for it more than the others now mentioned would, for belonging to their respective bodies, I do not know.

Observe

Observe the terms of the question, which are, whether, *cæteris paribus*, the belonging to that order is not considered an additional circumstance of honourable distinction?—I think not a more honourable distinction than the circumstance of his belonging, suppose to the Benedictines, or perhaps in the minds of some, to the secular clergy.

Is the circumstance of belonging to any religious order generally considered as a circumstance either derogatory or honourable, or a matter perfectly indifferent, with respect to the estimation in which the individual is to be held?—It is not held to be derogatory; we do not think the worse of a man for his belonging to a religious order.

Cæteris paribus, do you think the better of him?—That we think the better of him for his belonging to a religious order rather than belonging to the secular clergy, I am not prepared to assert; but it would be a circumstance that would make us think better of his virtue than of the generality of persons who are not leading what is termed a religious life.

By a religious life you mean the life of a regular?—Yes.

Have many of the students of Maynooth become regulars?—I know of some cases; I know of one who, after leaving Maynooth, I understood, without being promoted to orders, became a Franciscan friar.

Do you consider that as a very unusual circumstance?—It is unusual.

Is it extremely unusual?—It is very unusual.

Do you know enough of the rules and discipline of Maynooth to be able to state what permission it is necessary for a Jesuit to obtain, in order to be allowed to conduct a Retreat?—I never heard.

It is presumed that he cannot do it of his own mere motion, without obtaining the consent of the persons connected with the place?—At any rate the consent of the superiors of the college.

Are the Commissioners to understand from you, that the peculiar duty of the person who conducts the Retreat is simply to deliver discourses, in the nature of sermons, once a day during the Retreat?—That is what is generally done.

Are you aware of any other peculiar duty which he has to perform?—I mentioned before that I believe the dean, who, as far as my experience goes, conducts the Retreat, hears confessions at the end of the Retreat; besides which I do not think he performs any other duty.

Do not all the professors hear confessions at the end of the Retreat?—Yes.

Can you therefore consider the hearing of confession as the peculiar duty of the person who conducts the Retreat?—Certainly not in that view.

Then has the person who conducts the Retreat any duty to perform beyond the ordinary duties of a professor, except that one of delivering a daily discourse from the pulpit during the Retreat?—He has nothing else to perform, except his ordinary duties as dean, as well as I have known.

Do you know of any other?—I know of no other.

From your knowledge of Maynooth, is a person sought for to perform that duty through his character as a preacher?—From my knowledge of Maynooth, one person has generally conducted the Retreat; I say generally, because as well as I remember*, I know of only one exception, at which exception I was not present. Whether I am to consider that it was his character as a preacher that was the reason of it, I have no reason to assert positively.

Has not Mr. Kenney a high character as a preacher?—I understand he has.

Can you state to the Commissioners, whether or not a considerable number of the children of the Roman Catholic gentry of Ireland are educated under Mr. Kenney?—I understand they are.

Do you suppose those children are sent there on account of his being a Jesuit, or of his establishment having a high character as a public seminary of learning?—I cannot say that I am acquainted with any persons who send their children there, and as for the motives of the persons who send their children there, I cannot take upon me to answer.

Did you ever hear of any stranger, except Mr. Kenney, having conducted a Retreat at Maynooth?—No, I do not recollect hearing of any one besides Mr. Kenney.

Will you state how it happens, that you are not a member of the sodality of the Sacred Heart?—We are at liberty to become members or not.

What proportion of the students are members of the sodality?—That I cannot say.

Are the greater portion of them members of that sodality?—I cannot say.

Is there any time at which the members of that sodality are separated from the rest of the community, for the purpose of their private devotions, as connected with that sodality?—I never perceived that there was any.

Since you came to the college, has there been any period allotted for religious instruction to the students, as contradistinguished from their class studies, and the exercises in chapel; any thing in the way of lectures or sermons at stated times?—At the prayer in the morning, there are always some things read for meditation, that I may call religious instruction; besides this, we used occasionally to get some exhortations from the deans.

When did that take place?—I think it was before the last academical year that we had them,

[Subsequently added by the Witness.]

* Since I gave the above answer, I remember that once the junior and not the senior dean conducted the Retreat.

Appendix, N° 53.

Examination of
Rev.

William Delany,
2 November 1826.

them, and since that, I do not recollect that we had any; besides those we get no religious instruction, unless you count as religious instruction, the sermons which the students preach every Sunday, but which are considered amongst us as a preparation for their preaching on the mission afterwards.

Are not those rather exercises for the students themselves, than instructions to the students?—They are so considered.

But the practice of exhortations by the deans, has not been pursued during the last academical year?—No.

Nor during the present one?—Not hitherto.

Appendix, N° 54.

Examination of Mr. *Anthony Reynolds*: Monday, 13th November 1826.

Appendix, N° 54.

Examination of
Mr.

Anthony Reynolds,
13 November 1826.

THE Commissioners understand you are a student in the humanity class at Maynooth?—Yes.

That is the youngest class in the college?—Yes.

How long have you been a student?—Since the first of September.

From what diocese were you recommended?—The diocese of Kildare.

By the Bishop of Kildare?—Yes.

How is the selection of the persons who are to be sent to Maynooth made?—From merit.

How does the bishop ascertain the merit of the individuals?—Every ecclesiastical candidate belonging to his diocese, must remain a year in Carlow before he can be entitled to a free place in Maynooth; should he distinguish himself there, it is most likely that he will be sent to Maynooth if he makes application.

Did you go to the college at Carlow with a view to be educated as a priest?—No, it was not till I had been two years there that I determined to become a clergyman.

Did you obtain any distinction, either rewards or premiums?—I did.

What were they?—Every year I received a book as a premium.

What is your age?—I have attained my twentieth year.

Had you received any education previously to going to Carlow?—Not in the classics; merely in a course of mercantile education.

In what condition of life are your parents?—My father keeps a general shop in Kilcock, he also holds a considerable tract of land, something beyond two hundred acres.

Can you say at all what the average annual expense of your education at Carlow might be?—I should think about 50*l.* a year.

Did you live in the college at Carlow?—Yes.

Does that sum include all your expenses?—It includes, board, clothing, books, &c.

Do you know what expense you incurred upon first coming into the College at Maynooth?—As my parents live but a small distance from Maynooth, I can get every thing from home, and am therefore at little expense; but I should think if I were to buy my furniture, &c. it would come to about 35*l.* or thirty guineas.

Do you live in the college?—I do.

Have you a free place at Maynooth?—I have.

Will you state what studies you had gone through previously to your coming to Maynooth?—For the first two years I was at Carlow, my attention was chiefly confined to English. After that I properly commenced the Latin and Greek classics, I also read some French, Italian, and Hebrew, together with a considerable portion of natural philosophy, history and geography.

What classical authors had you read?—The last authors that I read in Carlow were in Greek, Euripides, Sophocles, and Plutarch; in Latin, Cicero de Oratore, Terence and Quintilian.

Setting aside any works in divinity, that you may have read, what other English authors might you have read before you came into Maynooth?—I have read Goldsmith's History of Rome, Greece, and England, also Robertson's History of Charles the Fifth, and of America, &c.

Was there any restriction upon the subjects that you read upon, or the works you read at Carlow?—Yes, we would not be allowed to read every publication in Carlow.

What was the rule that was given to you in that respect?—All immoral works were strictly prohibited.

With that exception, was there any other restriction upon you?—We were not generally allowed newspapers.

Had you access to any library?—Yes, the boys had a library into which I was admitted.

Have you at Maynooth any collection of books of your own?—I have.

In addition to those that are used in the class?—Yes, I have some English books.

Will you state what they are?—I have Bossuet's Universal History, the Histories of Greece and Rome; they are the only books that I have in the college at present, but I have some at home. I have Junius's Letters, a General History of the World, &c.

There is no objection to Junius's Letters being introduced into Maynooth?—No, we get a catalogue of the books that are allowed to be brought into the college, and that is mentioned in it.

Is that a printed catalogue?—No.

Did you take a copy of it?—I did not take a copy of it, but such as wished might.
When did you first see that catalogue?—A short time after our entrance, it was read by the professor in the class room.

By whom was it read?—By Mr. Boylan.

Was it a list of books that they preferred, or were all other books excluded?—All other books were not excluded, but the works mentioned in the catalogue were particularly recommended.

Have you a copy of the catalogue?—No.

In whose possession is it now?—Mr. Boylan's.

Does it comprehend a great many books?—It does a great number, most of the British classics; any book not of an immoral tendency would be permitted.

Are you in possession of a Bible or Testament?—I have both.

Had you a Bible at Carlow?—No.

Had you ever read any of the Bible or Testament before you came to Maynooth?—I had, but not under the guidance of an instructor,—we were taught at Carlow, Fleury's Catechism and Hornyhold's Exposition of the Creed.

Is it a Latin or an English Bible that you possess at present?—An English one.

Is it a rule in that class now, that every young man that comes in, is to possess himself of a Testament or Bible?—We are obliged to pay a certain sum at entrance, for which we receive books, and the Bible is one of them.

Have you that Bible in your own room?—I have.

Are you at liberty to read it as often as you please?—Yes.

Is the study of it encouraged?—Yes, we have a class in it twice a week.

Who is the person that gives you lectures in it?—Mr. Montague.

How long do those lectures last?—An hour is the appointed time.

What course of instruction does he give?—He expounds any thing that may be difficult in the lesson.

In what part are you reading?—It is Genesis that we are reading at present.

Have you had any lectures in the New Testament?—Not as yet.

Are your studies chiefly confined to Latin and Greek?—Mr. Boylan teaches us elocution, English composition, declamation and English grammar.

In what way does he teach you composition?—He proposes a theme upon which we write.

How often in the course of a week?—Once.

Will you describe as nearly as you can recollect, the three or four last subjects that have been set for you to compose upon?—One was upon the beauty and grandeur of the works of nature. Industry was proposed the last night, and before that we wrote letters, returning thanks for favours received.

Do you compose in Latin?—We do.

In prose or verse?—We at present compose in prose, but after Christmas we shall be exercised in verse composition.

Will you state what were the three or four last subjects in which you have composed in Latin?—We are at present translating Goldsmith's Roman History into Latin.

Are there any premiums given as rewards for the best compositions?—I was not there at the distribution of premiums, as I have been only two months in college, but I understand there will.

What Greek or Latin books are you now studying with the professor?—We are reading at present Xenophon's Anabasis and Cicero's Orations.

Have there been any other works read during the time that you have been a student in the humanity class?—No other.

Shall you continue to read those authors only during the whole time that you remain in that class?—No; we shall immediately begin Virgil, after Christmas, Homer, and we may perhaps read some of Juvenal and Epictetus.

Will you state as nearly as you can, what books you expect to have read both in Greek and Latin before you quit the humanity class?—I will have read Xenophon and Homer, then Cicero, Virgil, Horace, Livy, and if we have time, Juvenal and Epictetus.

You do not mean the whole of those works?—No, only a portion of them.

And in addition to this you will have studied under Mr. Montague a certain portion of the Old Testament, and you will also have studied elocution under Mr. Boylan?—Yes.

What works or what compositions will be comprehended under your study of elocution?—English composition and declamation are the subjects that come under it.

In what manner are you taught?—We are obliged to commit to memory a piece, on the delivery of which Mr. Boylan makes remarks, pointing out whatever may be good or bad in it.

From what books are the subjects of declamation usually taken?—We are at liberty to take them from any religious author we please, many however compose their own pieces.

Are they in English?—Yes.

In the hours of recreation are you allowed to associate freely with what companions you please?—We are; I know of no restriction.

Generally speaking, do you walk with the same persons at those times, or has it happened that you frequently change your companions?—That is according to each persons disposition.

You know of no rule or restraint upon the subject?—I know of no restriction, nor have I heard of any.

Appendix, N^o 54.

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Examination of
Mr.
Anthony Reynolds,
13 November 1826.

You are not forbidden to select your acquaintance?—No.

Are not the freshmen separated from the students of older standing?—They are; all that are confined to the lay house are separated from the senior students; all that belong to the rhetoric and humanity classes, and some logicians that are freshmen, are not allowed at all to communicate with the others while they remain in the lay-house.

For how long does that separation continue?—After our first year, we are removed to the other house, to make room for the freshmen that succeed us.

Do you walk with them on the day on which the students are permitted to exercise themselves out of the walls of the college?—No, we take a different direction.

During the hour in which the students walk in the ground that is within the bounds of the college, in what way are you separated from them?—The lay-house is separated from the other part by a wall which entirely secludes us from them.

But among the inhabitants of the lay-college, your choice of society is unrestricted?—It is.

Was the restraint you were under during the time you were at Carlow, greater or less than that to which you are now subject at Maynooth?—The rules were the same in the lay-house in Carlow, but were not enforced with quite so much exactness as in Maynooth.

Was there any thing essentially different in the mode of instruction, or the mode of management?—No, except that more attention is given to composition in Maynooth.

Did you, upon your admission to Maynooth College, subscribe to the statutes?—No, I was not required to do so.

The Commissioners understand that the statutes are read, and that the particular clause is read, which is entitled, “*Declarationes Alumnorum Collegii Romano-Catholici apud Maynooth*”?—It is.

Is the rule with regard to silence enforced more strictly at Maynooth, than it is at Carlow?—Yes, somewhat more strictly.

Do the rules with respect to silence, which are observed in the college, generally apply to the freshmen in the lay-college, as well as to the others?—They do.

Appendix N^o 55.

Examination of Mr. *Patrick Leahy*; November 13th, 1826.

Appendix, N^o 55.

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Examination of
Mr.
Patrick Leahy,
13 November 1826.

YOU are a student at Maynooth?—I am.

In the rhetoric or first humanity class?—Yes.

How long have you been in the college?—Between two and three months.

Do you live in the lay college?—I do.

Are there any persons in the rhetoric class that do not live in the lay house?—Yes; some of those that were in the lay house last year, who are seniors this year.

From what diocese were you recommended?—From the diocese of Cashel.

Are you a native of the county of Tipperary?—I am.

Can you state to what circumstance you owe your being recommended to Maynooth?—I cannot answer for the motives that induced my bishop to recommend me; I can state the circumstances connected with my application. I gave him to understand that I was anxious to become a clergyman; he did not give me a decisive answer immediately; he considered it for some time; he then, sending for me, acceded to my wishes.

Where had you been previously educated?—I received my education principally in Thurles; I was also at school in Clonmel not quite three months.

What seminary is there at Thurles?—I cannot say what seminary there may be in Thurles at present; I was educated at a classical day school.

Did you continue at that school till you entered Maynooth?—No, I lived in Clonmel latterly.

Did you prosecute your studies during the time you were in Clonmel under the superintendence of a master?—The time that I spent under the superintendence of a master in Clonmel would not amount entirely to three months.

What classical works had you read previous to coming to Maynooth?—I read the entrance course for Trinity College, and several other books not included in that course; I may say that I read a general course of classics.

What English works had you read?—I cannot exactly recollect.

Had you read many?—I had read some historical works; Goldsmith's *Histories of Rome, Greece and England*; Lingard's and Hume's *Histories of England*; Robertson's and Macintosh's *History of America*, the *History of Ireland*, &c.

Will you state, as nearly as you can, what might be the annual expense at which you were placed when you were at school at Thurles?—I think the general agreement was a guinea a quarter; it might for any thing that I know have been sometimes less, but that I think is what was generally paid. When commencing Latin and Greek, I was placed at a kind of preparatory grammar school, at which I think the charge was only half a guinea a quarter.

Where you a day scholar at Thurles?—I was.

In what condition of life are your parents?—My father is engaged in the surveying and engineering department.

Since you have been within the college, what has been the course of your studies?—Demosthenes and Quintilian constituted the course of Latin and Greek classics, which I read

I read since I came to college; this is the appointed business of every day in the classical department; we have English composition occasionally, and after Christmas, we shall have Longinus and the Art of Poetry of Horace, together with a supplemental Treatise on Rhetoric, written by Mr. Donovan, the professor of our class.

How often do those compositions occur?—We have Latin and Greek compositions for every day; occasionally our productions may not be called for, but it is the appointed business of each day.

Do you compose in Latin or Greek?—We have prose compositions in both; I understand that we shall have Latin composition in verse too after Christmas.

Will you state the last three or four subjects on which you composed?—The English composition in the rhetoric class is generally an abstract of the oration in Demosthenes that we last read. We write the substance of the principles and arguments of the orator in the best style we can; that generally constitutes the English composition in the rhetoric class; some of Cicero's Epistles are given in English, which we translate back into Latin, and we have Nelson's Exercises for Greek composition. There is another class also which is exclusively for English elocution. In this class we have composition once a week; a subject being appointed upon which we write. After these compositions have been submitted to the inspection of the professor, he generally selects the best and the worst of them, in order to make corrections in the latter, and to hold forth the former as specimens that might be useful to the class, and which, as exhibiting a degree of improvement in the writer, might operate as a stimulus on the minds of others. There is another exercise which is used to try the critical powers of the students; the professor writes down any blunders that he may have detected in these compositions, and he requires some individuals to rectify them. We have also declamation on every Friday, and the professor may ask any person by to pronounce his opinion on its merits, stating what he thinks may be its faults or its excellencies. It is discretionary with the person who declaims, to write the subject of his declamation, or to choose it out of a book that meets with the approbation of the professor. Lectures on the abstract principles of the English language in particular, and on philology in general, are delivered once a week. I know of nothing else connected with the immediate business of our class.

Do you attend any lectures on the sacred Scriptures?—Yes, twice a week, on Wednesday and Saturday.

Will you state what is the course of the lectures?—We generally have three chapters of Scripture each day, and a catechetical lecture.

What portion of the Scripture has lately been lectured upon?—I believe it is usual to begin the first book of the Bible, as one begins his academical year; accordingly the book of Genesis is the part of the Scriptures that has formed the subject of lecture since I came into the college.

What other class attend those lectures together with yours?—The second humanity class; there is also another class for divines distinct from ours.

Do you attend any lectures in the New Testament?—We go progressively through the Bible; hitherto we have had no lectures on the New Testament. But I should think we will, if we shall have read the Old Testament before the expiration of the year.

What catechism do you repeat?—Butler's catechism.

How often do you repeat it, and to whom?—We always have a certain portion of it on every Wednesday and Saturday, and are always interrogated in the words of the catechism by the Vice President, Mr. Montague.

Are you in possession of a Bible or Testament?—Of both.

Had you ever been possessed of a Bible or Testament before you came into college?—Sometimes I had, and at other times I had not.

Has it been an object of your study?—I have read a portion of the Bible attentively; the New Testament I made a particular object of study these two years back.

Are you encouraged to do so?—I am encouraged to do so at present; nay, I am under an imperative obligation to read and study the Scripture. Before I became a student of Maynooth College I was not discouraged to read the Bible; it was not disapproved of by any person.

Was it suggested to you by any body, or was it a matter of your own inclination?—It was my own inclination. From having read and been acquainted with the doctrine of our church on that head, I was convinced that it was not only not improper to do so, but on the contrary highly useful under certain salutary conditions.

In what edition have you read the New Testament, is it that lately published by Coyne?—No; I recollect when I was going to school, that I had an edition of I believe the Douay Testament, and a Greek copy, but I do not recollect to have had one since; I had the entire of the Bible together occasionally.

What edition of the Bible was it?—I recollect I once had a Protestant edition; I got it merely for the purpose of translating Greek into English; having been induced to buy it principally, if not entirely, on account of its cheapness, as it was sold for the small sum of ten-pence; I had a Douay Bible too at times; there was a prohibition issued against any Catholic retaining a Protestant edition of the Bible in his possession,—I immediately gave the one I had had to a Protestant friend of mine.

When did that occur?—About two years since; I had it but for a very short time.

What is the edition of the Bible that you now have?—The new edition of the Douay Bible, printed by Coyne in 1825.

Did you buy it upon your coming into Maynooth College?—I did.

Appendix, N^o 55.Examination of
Mr.*Patrick Leahy,*
13 November 1826.

What is the amount of the deposit that you made upon being admitted into the college?—I think I paid about 14*l.* 18*s.* for every collegiate expense; that included both deposit and books.

What do you consider to be the application of that money?—I understand that a certain portion of it would be appropriated to the payment of a salary to a physician, who attends the college; that another part would be applied to the purchase of books, and that a third part constituted the deposit of a half year's pension.

Are you a free scholar?—No, I am a half pensioner.

Being only a half pensioner, what is the amount of the expense which falls upon yourself annually?—A person pays about 15*l.* at entrance; and I think I shall have to pay five guineas more at the term of half a year; then a person may purchase books at his own discretion; besides, at entrance into the college, one has to buy one's furniture, and I gave 5*l.* 10*s.* for mine.

Does the furniture you have bought continue your property, or is it left in the college when you leave it?—It is my property when I purchase it; I can dispose of it as I choose when leaving the college. I should think if I were to estimate every expense that a person is put to upon entering college, including clothes and every other item, it would amount to between forty and fifty pounds for the first year. This, I state as the probable expense under which a half pensioner would lie.

How old were you when you were admitted?—I was twenty years and a few months.

Are there any burses in the college connected with Cashel?—Not that I know, I should think there are not any.

Is there any thing of grievance or of complaint which the students wished you to communicate to the Commissioners?—The students have not expressed the least wish to communicate grievances of any sort through me. And to speak with regard to what has come under my personal knowledge, I can truly say, there are no complaints nor causes of complaint; on the contrary, I have heard some speak in the best possible terms of the treatment they have received since coming to the college.

Appendix, N^o 56.Examination of Mr. *James William M'Gauley*; 13th November 1826.Appendix, N^o 56.Examination of
Mr.*J. W. M'Gauley,*
13 November 1826.

HOW long have you been a student at Maynooth?—This is my third year.

Were you in the rhetoric class?—I have read rhetoric; I am at present reading logic.

Where were you educated previously to your coming to Maynooth?—The last academy I was at was conducted by the Reverend Mr. Doyle, on Arran Quay; just before I entered Maynooth College I received instructions for three months from a gentleman at Trinity College at a guinea a month.

Were you a day scholar at Mr. Doyle's, or a boarder?—A day scholar.

Do your parents live in Dublin?—They live at Kilmainham, near Dublin.

Will you state in what situation of life they are?—They possess some houses in Kilmainham; my father undertakes to do the carpenter's work of buildings.

Have you any relations in the priesthood?—I have a second cousin who is a priest.

By whom were you recommended to Maynooth?—Immediately by Dr. Murray.

Can you tell what led to his recommending you?—I saw him before any person had recommended me to him, I believe.

Did you undergo any examination before him?—No, I did not.

Will you state what had been the course of your studies previously to your being admitted at Maynooth?—I read Latin grammar, syntax and prosody, part of Swain's Sentences, part of Cæsar, part of Virgil, part of Cicero, part of Justin, and I believe all Sallust; in Greek, part of the Greek Testament, the Greek grammar, I believe all the Cyropædia of Xenophon, a small portion of Homer, and some usual exercises in Greek and in Latin; I do not recollect any other classical works.

What age were you when you were admitted into Maynooth?—I believe I was very near sixteen years and a half old.

What examination did you undergo upon your admission?—I was examined in a part of the Cyropædia and in a part of Cicero.

By whom were you examined?—I do not exactly recollect the person.

Was it a strict examination?—It did not appear to me a very strict one.

Were you examined in the New Testament?—No; I was examined in the Catechism.

Were you examined in all the books that are stated in the card?—No; but I was liable to be examined in them; I had prepared all.

Were you admitted upon the establishment?—I entered a pensioner; in a short time I obtained a half place on the establishment, and just before vacation a whole one, on account of receiving the first premium in humanity.

What length of time were you a pensioner?—I had a half place at intervals until Easter; that is, when students from the diocese of Dublin, who were already on the establishment, were obliged, through sickness, to be absent from college; from Easter until the end of the year I enjoyed a permanent half place.

How long have you been upon the establishment?—Since the commencement of the first vacation after I entered the house.

You

You have described what books you read with your instructors previously to your coming to the college; what had you studied privately for your own amusement and instruction?—I had read the History of England and part of that of Ireland.

What History of Ireland did you read?—I had one volume of Crawford's History of Ireland, and part of Goldsmith's History of England; I do not at present recollect any thing else; I have read some French.

Had you studied French at all before your going into the college?—Yes.

Had you studied Italian at all?—For a short time.

What Scripture instruction have you received since you entered the college?—I believe we finished the Pentateuch in the two first years; I mean we read the same course in each year.

What course in the New Testament are you studying?—I am not studying any course at present.

Are you possessed of a Bible?—No; but I can have the use of one when I want it.

What instruction have you received in the New Testament?—None; I believe moral truths were explained after the instruction in the Bible, each day during the two first years; but I do not recollect that there was any instruction in the New Testament.

Do you repeat the catechism now?—No, it is not usual in the logic year.

What is the course of your study in the logic class?—I am reading the *Logica Lugdunensis*; we have not read any tract of ethics or metaphysics yet.

Does that comprehend the whole of your study?—I occasionally look into other tracts, which treat of the business of the class, when I think it is necessary; among others *Burgersdicius*, which I have.

Have you acquired a facility of expressing yourself in Latin when addressed by the professor in the class?—I think a tolerable proficiency, considering the shortness of the time that has elapsed since I began to do so.

How long have you endeavoured to do so?—Since the beginning of this academical year.

How long have you been in the class?—Since last September.

Do the greater part of the class express themselves in Latin with tolerable facility?—With as great a facility, I imagine, as can be expected.

Do one half of them?—I think more.

Do two-thirds?—I dare say full two-thirds.

Are you allowed to associate freely in the hours of recreation with any students that you please?—I do not know of any prohibition; of course it is usual to be more free with one person who is a particular friend than another who is not exactly so; the only restriction I know of is, that the junior are not allowed to have any communication, unless by special leave, with the senior students.

In the course of your studies at Maynooth, by how many different professors have you been lectured?—I have been lectured on the English language during the first year by one, and in the second class of humanity by another; during my second year I have been taught rhetoric by another, and this year logic by one and French by another; all different professors, except that the professor of French and English is the same.

Have you taken the oath of allegiance?—Yes.

Were you well aware of its nature and contents?—I think I was; at least I know the general tenor of it.

Are the terms and conditions of it well known at Maynooth?—I think they are.

What books are you now possessed of privately, not including class books?—I have but few.

Is not it the rule of the college that every student shall be possessed of a copy of the Bible?—I understand it is, since the beginning of last year, which was I believe the first in which such an obligation existed.

Does not that apply to the students that had been previously admitted?—Not that I am aware of; I have not been required to procure a copy of the Bible.

Were the Commissioners to understand you to say, that you have had no instruction in the New Testament since you came into the college?—I do not know that in the junior scripture class we have had any instruction in the New Testament.

Have you had it in any other way?—Besides by sermons, there is no regular mode of instruction that I recollect for the class to which I belong.

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Examination of Mr. *George Chapman*; 13th November 1826.

YOU are a student in the College of Maynooth, and are now in the logic class?—I am.

How long have you been in the logic class?—Since the class commenced.

How long have you been in the college?—An academical year, and some months.

Into what class were you admitted?—The class of rhetoric.

Then you were never in the second humanity class?—No, I never was.

From what diocese were you recommended to Maynooth?—From the diocese of Ferns; I am a subject of Doctor Keating.

Did you undergo any examination before him previously to your being recommended to Maynooth?—I was a boarder in his seminary, and he prefers his subjects from that seminary in general; I underwent no particular examination, but the general examination held at Midsummer.

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Examination of
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Were you appointed upon any particular recommendation, or in consequence of distinction you had obtained in the school?—My coming to Maynooth was in the general way that any person is preferred; sometimes from interest, and sometimes from merit.

Had you obtained any premiums in the school?—I had some trifling premiums.

What seminary do you allude to?—The Catholic diocesan seminary in Wexford; its president is Mr. Murphy.

How long had you been there?—Three years and a quarter; previously to that I was in the College of Carlow.

How long were you in Carlow?—About two years and three quarters.

Will you state what you believe may have been the annual expense which you incurred during the time you were at the Roman Catholic diocesan school in Wexford?—When first I entered, there was a pension of 32*l.* a year; next there was a general reduction with regard to all the boarders of 2*l.*, making the pension 30*l.*; but the necessary articles I might require would make the expenditure amount to about 35*l.* or 36*l.*; as being near home, I had not much necessity for any large remittance from my friends.

In what situation of life are your parents?—My mother holds between 250 and 300 acres, under the Marquis of Ely, in the barony of Shelbourne.

What have been the course of your studies, during the time you were in the diocesan school at Wexford?—The course was generally that required for entrance into the three different classes in the College of Maynooth; that is, the humanity, rhetoric, and logic classes. I read those courses respectively; for entrance into logic, the *Annals of Tacitus*, the *Georgics of Virgil*, *Longinus*, and of course some other general requisites, to qualify me for English composition and declamation.

Had you read any English authors?—I had read a great many, for my own amusement.

Had you read any history?—Yes, I had read Roman and Grecian history in class; I had never attended a class of English history.

Had you read any English history privately?—Yes, as an amusement.

What English history had you read?—*Goldsmith's History*.

What examination did you undergo previously to your being admitted at Maynooth?—I was examined in *Livy*, in *Longinus*, and in *Homer*; and in some few general questions on the fundamental principles of Catholicity.

Is the Gospel of St. John part of the examination?—It is, I believe, for the humanity class; but it is a length of time since I read it.

Was it a strict examination that you underwent?—Yes.

How long might the examination continue?—I suppose between ten and fifteen minutes.

By whom were you examined?—By the superiors of the house, (the president was absent at the time,) the vice-president, the professor of logic, and the professor of humanity; I do not know of any others that assisted.

When you were first admitted, were you placed in the lay college?—Yes.

Do you still continue there?—No.

How long have you been admitted into the upper department?—Since my return after the vacation, on the first of September.

Are you on the establishment?—I believe I am at present.

When you were first admitted, were you on the list of pensioners?—As an half pensioner.

What expense did you incur during the first year that you were at Maynooth?—I state rather below the real sum when I say 35*l.*; I consider 40*l.* to be the sum.

What books are you possessed of, over and above those used in your class?—I have not an exact catalogue of them.

Have you many?—Not many; I have a few of the Classics, and a few volumes of the British Poets, and a few Catholic books of piety; they are works of Doctor Challenor's, the Vicar Apostolic of the Midland district in England.

Have you a Bible?—I have.

Were you possessed of it as soon as you came into the college?—I suppose about a fortnight after my entrance I got it; I did not bring one with me from home, as I understood they were furnished to the students by the house.

Had you a Bible in your possession previously to your coming to the college?—I had not one in my own immediate possession.

Have you attended the lectures delivered by Mr. Montague on the Sacred Scriptures?—I have.

Upon what portions of Scripture has he lectured?—The Pentateuch alone.

Have you attended any lectures on the New Testament?—No, I have not.

Have you read any portions of the New Testament privately to yourself, or under the guidance of others?—Never under the guidance of others.

Have you read any privately to yourself?—I might perhaps, in an idle mood, take up the volume, if it lay before me, and read merely to see the thing.

The Commissioners understand you to say, that you have only been in the logic class since the 12th September?—I do not know exactly the date, but since the beginning of September.

In the course of the business of that class, the professor addresses the students in Latin?—He does.

It is usual, also, for the students to return their answers in Latin, if they are capable of doing so, is it not?—Yes.

Will you state what portion of the class have, in the short time they have been in it, attained a proficiency in answering in Latin?—I should think there are not five students in the class that would not answer in Latin with perfect ease.

During

During the hours of recreation, are you at liberty to select what companions you please, or is it prescribed to you what persons you shall walk with?—It is not exactly prescribed with whom we are to walk, but custom has prevailed so far, that in the longest hours of recreation, we generally select persons from our own diocese.

In what way are you made aware of that custom; are you told that you should select persons from your own diocese?—No; but when a student enters college as a freshman, he naturally associates with his own diocesans; and it is not to be expected that he will be very much acquainted with others from a strange diocese, unless he is united to them by ties of consanguinity; and in that case the custom does not prevail.

Then you do not understand that you are restrained at all by your superiors as to that matter, but you are left entirely to your own discretion?—We are left to our own discretion; there are many that do select their associates from among persons of other dioceses.

If you happen to disagree, do you change your associates with the same ease as if you were not in the college?—I do not think that is the case; it is very seldom done, at least, because it is calculated to give something like scandal, if a person does not associate with another, where previous intimacy existed; there would be, perhaps, ill surmises made respecting the character of both individuals.

Must it not happen occasionally, that disagreements take place between persons who have been accustomed to associate together?—It must happen sometimes.

If it did happen, would not the result be the same as between any two individuals out of the college, that the intimacy would cease?—I do not think it would; I think religion would oblige them to make up the difference as soon as possible.

So that if a man embarks with a particular associate at the beginning of the year, he is to associate with him for the whole of that year at least?—There is no positive precept for it.

But the practice is so?—The practice is so; I would not, however, have it understood that such agreement, made in the commencement of the year, precludes the possibility of a separation before the year expires.

What is your understanding as to the books which may be brought by a student into the college; is a student at liberty to bring into his apartment, for his own use, whatever books he thinks proper, or is there any prohibition upon the subject, or any list of prohibited books?—I do not know if there be a list of prohibited books; but this I know, that every book is allowed in the house, unless it contains something that tends to bring morals into contempt, or expose them to danger.

Was there any catalogue read in your presence, when you entered college, of books that were particularly recommended to be read?—Yes, there was; but that catalogue, if I mistake not, was given to us to select good English class-books, calculated to form the taste of an English writer.

You do not mean, by class-books, those that were to be used in the lectures of your professors?—No.

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Examination of Mr. *Edward Aylward*; November 13th, 1826.

IN what class are you in the College of Maynooth?—In the class of mathematics and natural philosophy.

How long have you been at Maynooth?—An academical year and two months.

Were you admitted into the logic class?—I was.

What examination did you undergo upon your admission?—I was examined in Longinus and in Livy.

How long did your examination last?—I cannot tell the time exactly, I suppose about fifteen minutes.

By whom were you examined?—By one of the professors; and I must observe that there were many of the other superiors present upon the occasion.

Was the examination of such a description as really to put you to the proof of all that you knew; was it a strict examination?—It was strict enough.

Where were you educated previously to your entrance into Maynooth?—In the seminary in Kilkenny.

How long were you there?—For five years and more.

Will you describe the course of your education there?—I was initiated in the Latin language before I entered the seminary, and I then read all the authors, both Latin and Greek, that are required to be known by such as offer themselves for the logic class in the College of Maynooth; I also acquired a tolerable knowledge of French, and read Goldsmith's *Greece and Rome*, geography, and Reeve's *History of the Bible*; the mathematics formed a part of my studies, and I read some algebra, geometry and a part of trigonometry. There were many other minor exercises which it would be tedious to enumerate, and among the rest, our memory was exercised by reciting each week a certain number of lines taken from the poetical works of Pope; I must observe that the greatest attention was paid to declamation.

At that time had you any intention of entering the priesthood?—I had.

Did you read any portion of the Old or New Testament?—I read part of the New Testament, the Gospel of St. John.

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Did you read it in Greek?—I read it in Greek and in English too at Kilkenny; at one period it was required that each should commit it to memory.

What might be the annual expense you incurred while you were at Kilkenny?—Thirty-two pounds and more, not including clothes nor any other accidental extra expenses.

What was the expense you incurred the first year of your being at Maynooth?—I expended 48*l.*; but it must be known that I had provided myself, ere I left home, with as much clothes as would in all probability bear me out through the year.

Of what books are you possessed?—Two copies of the Holy Bible, the course of theology, of the mathematics and physics, logic, metaphysics and ethics, Johnson's works and the Spectator, Hervey's Meditations, Milton's Paradise Lost and his Paradise Regained, with several others which I cannot at this moment bring to my recollection. Burke's works were once in my private collection, but they are now the property of one who was instrumental in conducting me through the paths of learning, and whose friendship I deem it my highest glory to cultivate.

Have you purchased these since you came into the college?—All, save one copy of the Bible, and Burke, which was given me as a premium.

Are you under a very strict examination or controul as to the books you purchase, or are you at liberty to buy any, provided they have not an immoral tendency, or are not hostile to the doctrines of the Catholic religion?—I am at liberty to purchase as many as I please, provided they be not hostile to the Catholic religion, nor of an immoral tendency. The senior students I can learn are not under so strict a controul as those in my class and the classes below me.

What lectures have you attended besides those delivered by the professor of natural philosophy and of mathematics?—The mathematics and natural philosophy constitute my only study for this year; but in the last I read logic, metaphysics and ethics, besides attending a class of French and one of English rhetoric.

Have you attended any lectures, the object of which is to expound the Holy Scriptures?—No; French is taught during the hour that the Scriptures are expounded, and on this account I could not attend the lectures.

Of what age are you?—About twenty-two.

In what situation of life are your parents?—My father is a farmer.

In what part of Ireland?—In the county of Kilkenny.

Will you be so good as to describe the course of study in your class?—In arithmetic we read addition, subtraction, multiplication and division of whole numbers, vulgar and decimal fractions; we then passed into algebra, and there read addition, subtraction, multiplication and division of integral and fractional quantities, involution and evolution, simple and quadratic equations, ratios, proportions, progressions and variations, a few propositions in Surd's logarithms and some geometry.

Have you had time to go through the different things you describe since you have been in the class?—Yes.

How long have you been in it?—We began about the 20th of September in this year.

Have you already completed all you have mentioned in the two months that have since elapsed?—We have.

Has the whole class been carried forward through that course, or only a few of the persons of the best capacity in it?—The whole class has been carried through it.

Had you any previous acquaintance with those matters?—I read, ere I entered Maynooth, some algebra, a part of trigonometry and geometry.

How many does the class consist of?—About seventy-five.

How many of the seventy-five do you think have proceeded successfully through the course you have described?—I cannot define the number.

Do you conceive that the half of them have?—Were I to judge from appearances, I could say that the generality of them have a tolerable knowledge of the business that we have passed.

How many are called in a day to be examined?—We have no fixed number.

What is the usual number?—About two or three in an hour, very seldom four.

Are they called upon pretty regularly in succession, or are there any individuals that are principally selected for the purpose?—Each is called upon in his turn, but the precise time in which he may be called upon is ever uncertain.

Can you say how often you have been called yourself?—I was called three times.

Will you describe what instruction you receive in natural philosophy?—We have not commenced it yet.

When shall you begin to do so?—After Christmas.

Have you any books in your private collection upon the subject of logic or moral philosophy?—None save the tract which is read in class.

Have you access to the library?—No.

Is there any general feeling in the majority of the class of natural philosophy that the studies of that year are less connected than those of other years with their own immediate profession, and therefore perhaps are less attended to by them?—I cannot recollect that the remark was ever made.

According to your own observation do the students of that particular class attend as much and as sedulously to the business of that year as they do to the business of other years?—I think the physicians of this year are studying as intensely as they did last year, and perhaps some individuals more so.

Do the students at Maynooth pay the same degree of attention to the studies of the natural philosophy class as they do to the studies of the theology class?—I cannot speak for the

the gentlemen of the theology class, but for myself I pay as much attention to my present studies as I have done to any in which I have been yet engaged.

The question is, whether as a general observation it is true, that the students of the mathematical and natural philosophy class consider that study an object to which they need not pay the same attention as they do to the studies of the other years?—I cannot speak the mind of the students generally.

Have you any reason to think that is the case?—Perhaps there may be a few individuals who, conscious of their narrow powers, consider themselves not bound to study those subjects as intensely as they would study theology.

Do you think, judging from your own observation, that the majority of the students in the mathematical class pay the same degree of attention to their studies in that class that the majority of the students in the theology class pay to their studies?—I have no communication with the theology class, and therefore can know nothing about it; for the gentlemen of my own class I can say that they are studying most closely, and there may perhaps be found among them some who are applying themselves more diligently to the business of this year than to that which immediately preceded it.

Have you studied French in the college?—Yes.

Do you study it now?—No; unless that I read some works occasionally for my amusement.

Had you any acquaintance with the French language before you entered the college?—I had; I acquired a tolerable knowledge of French at Kilkenny.

Have you any knowledge of Italian?—No.

Or of Spanish?—No.

Or of Hebrew?—No; that comes in a future part of the course.

How long have you been removed from that portion of the building that was formerly the lay college?—I never spent more than one night in the lay college, and know not why I was detained in it so long, unless it was that my superiors did not find it convenient to remove me immediately to the other house.

How happened it that you did not go to the lay house when you were a freshman?—I conceive it to be a mere matter of convenience.

Do you change rooms after you once get into an apartment on the side of the college in which you live now?—If I found a better room vacant I could have it by making application to the dean, provided my senior did not apply before me.

Is it understood that you subscribe to that declaration at the end of the *Regula Pietatis*, which is entitled, “*Declarationes Alumnorum Collegii Romano-Catholici apud Maynooth?*”—I did not subscribe it.

Is it read annually?—It is.

Is it understood that all the young men in the college are bound by that promise at the end of the *Regula Pietatis*?—I know not.

You were never called to subscribe it?—No.

Have you taken the oath of allegiance?—I have.

Are the statutes read aloud to the students at any period of the year?—They are.

Are the rules contained in the statutes well known to the students?—They are supposed to be acquainted with the rules contained in the *Regula Pietatis*, for each is obliged to get a copy of it.

But not of the statutes?—The statutes, I believe, are not so well known; the rule which obliges us to purchase the *Regula Pietatis*, does not extend to the statutes.

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Examination of Mr. *Charles Cassidy*; November 13th, 1826.

HOW long have you been a student at Maynooth?—I have completed my fifth year; I am entering on my sixth.

Have you been resident during that time in the house?—Yes, I believe I have been resident there, except, I think, about the space of three months in my first year's theology.

How long have you been in the divinity class?—This is my third year.

You have been elected freely by the students of the divinity class to come here on their part?—Yes; I consider the election to have been perfectly free.

Is there any thing particular relating to the Institution, that you would wish to communicate to the Commissioners, or which you believe that the class would wish you to communicate to them?—I have not been deputed by the class to communicate any thing particular relative to the Institution, and for my own part, I have no grievance to state.

The question did not relate particularly to grievances, but was quite general, as to whether it was your wish to offer any suggestion to the Commissioners respecting the College of Maynooth?—I confide too much in the judgment of my superiors, to think that I could suggest any thing that they would not have foreseen, with regard to the benefit of the establishment, or any thing of that kind.

How many spiritual Retreats have you witnessed since you came to Maynooth?—We are in the habit of performing two spiritual Retreats each year; I have stated before, that I was absent part of a year, and during my absence a spiritual Retreat was performed.

Then you have been present at nine spiritual Retreats?—Yes.

Can you state, upon recollection, by whom they were severally conducted?—They were

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all conducted by Mr. Dowley, with the exception of one of those Retreats, which was conducted by Mr. Kenney, the Jesuit.

How long ago is that one to which you now advert?—I think it was last September two years.

Will you state exactly what was done by Mr. Kenney upon the occasion of conducting that Retreat?—On that occasion, Mr. Kenney conducted the Retreat as Mr. Dowley is in the habit of doing; with this exception, that Mr. Kenney gave two spiritual lectures each day, whereas Mr. Dowley gives but one. The object of those Retreats is principally to afford us an opportunity of pious reflection, and preparation for confession; the confession being made at the conclusion of the Retreat.

How many spiritual lectures were given on each day?—Mr. Dowley is in the habit of giving a lecture when the Retreat commences; on each succeeding day we receive a lecture from him at twelve o'clock. There are several lectures read out of books in the course of the day, but not by Mr. Dowley. Mr. Kenney, as well as I can recollect, gave two spiritual lectures on each, as I have already stated.

That time is five days, is it not?—Either five or six.

Was the part assigned to Mr. Kenney nothing further than giving two lectures on each day?—Nothing more, that I am aware of.

Did he not hear confessions, for example?—Not that I was aware of.

Did he hold any particular examinations of the young men?—I know of none.

Do not such examinations regularly form a part of the spiritual Retreat?—At the end of the Retreat, we are supposed to make a confession, and to receive the blessed Sacrament afterwards; but, as far as I can recollect, I am nearly positive in asserting that Mr. Kenney has not heard the confessions of the students.

Is there not, independently of the lectures of which you have spoken, a suggestion of subjects of meditation upon the part of the person who conducts the Retreat?—Yes; the person who conducts the Retreat proposes certain matters for consideration, and the students are to meditate on those in silence afterwards. But this I consider to constitute part of the lecture.

Do you happen to be a member of the Sodality of the Sacred Heart, which, the Commissioners understand, exists at Maynooth?—No.

Can you give the Commissioners any information as to the nature of the rules of that sodality?—Not being a member, I know nothing concerning it; but if I could hazard an opinion, I think it is nothing more than a particular kind of devotion towards the Sacred Heart.

Do you know what determines any particular student to be or not to be a member of it?—I should think that a student, who becomes a member, is determined by a special devotion towards the Sacred Heart.

The question is, in what manner it is determined who shall belong to it, and who shall not?—It is announced, by one of the superiors, that there is such a society, and that any person who thinks proper may unite himself to that society; the superior at the same time declares, that the object of it is the promotion of piety in the college.

If so, should not one naturally suppose that that would be an effectual recommendation to every one in the college to belong to it?—A person would think so, were we to suppose that all are equally pious.

Upon what occasions do the superiors make the suggestion you have mentioned?—I have never heard them make it more than once.

Was that upon the occasion of a spiritual Retreat?—I do not think it was.

Have you any means of knowing how long that sodality has existed at Maynooth?—I know not.

Do you conceive that it existed there from the commencement of the institution?—I conceive that it has existed there before my entrance into the college.

Do you know how many members there are?—I am not aware of the number.

Have you admission to the library?—I have, during certain hours.

How many days in the week?—Every day in the week in which we have class, Wednesday excepted.

For how long?—I think from ten until two o'clock, unless during the hours of class.

The Commissioners understand that all the divinity class are permitted to have access to the library?—Yes.

Is that privilege very much taken advantage of by the students?—I think it is; I know that the generality of the students of the theology class are in the habit of frequenting the library, and are very anxious to do so.

Into what class were you originally admitted upon your entrance into the college?—Into the rhetoric class.

Where had you studied previously to your coming to Maynooth?—I am a native of the county Fermanagh; I had studied at a school, the proprietor of which was a Catholic.

Where was the school situated?—The school was held at M'Guire's Bridge.

How long were you there?—I had been at two different schools; at one, I dare say about three years, and at the other nearly the same, before my entrance into the college.

Were you a boarder at those schools?—No; they did not receive boarders.

What might have been the average annual expense of your education previously to your going to Maynooth?—I could not form a conjecture as to what the total annual expenses were, but I can state that the expense of paying my teacher was a guinea a quarter, and a guinea on entrance.

Can you recollect at all what books you had read before you entered Maynooth?—I had read the course which the generality of students intended for the situation of life which

I have

I have embraced, read; such as persons have read who enter Trinity College; I had read in classes with such persons.

Did you undergo a strict examination upon your admission into Maynooth?—It was tolerably strict.

How long did it last?—I think about the space of twenty minutes.

Is the examination such as really brings a boy's proficiency to the test, or is it likely that a person of very little previous knowledge of Greek and Latin could pass through it without disgrace?—I consider that the examination for the first class is such, that a person's proficiency will be pretty well tried; it is possible of course that they might be somewhat deceived; this may depend upon the authors which are placed in a young man's hands at entrance; if the authors are such as he has been well versed in, he may make a good examination, though he is not a perfect master of the Greek and Latin languages; but I should think they are generally very well able to ascertain from the examination the merits of each individual.

Are there instances of persons being refused admission to the college in consequence of not answering satisfactorily at the examination?—Some instances of it occur almost every year; I have known myself, I cannot say several instances of it, but I have known a few.

Will you have the goodness to state to what circumstance you owed the recommendation made by your bishop for your admission to Maynooth, was it as matter of favour, or for any personal merit of your own, which you showed upon examination?—I cannot suppose that my bishop would be influenced by such a motive in sending me, were he not aware that I was qualified for entering; whether he had a private motive I have not ascertained. My bishop was under the impression that I knew the course which was preparatory to that at college tolerably well, and that that was a recommendation I have no doubt.

Was he applied to on the subject?—Yes.

Is it the practice for the bishop to look out for young men, or do the friends of the young men who wish to be admitted apply to the bishop?—I should rather think the parents of the young men who are intended as candidates apply to the bishop.

Have the goodness to state in what situation of life your parents are?—I conceive my parents to belong to that state of life which we call the middle class of society; and with regard to the generality of the students of Maynooth, it is my opinion that their parents belong to the same order of persons; there may be some, who, perhaps, are not in so good a situation, but there are others that are above that order.

By the middling order, do you mean the agricultural order, or the commercial order?—I mean either; I mean persons who can live independently, and who, perhaps, could provide for their children a situation that would be more lucrative than the priesthood.

It is not unfrequent in Ireland to meet with persons who call themselves poor scholars, many of whom state, that they are educating themselves as well as they can in order to obtain admission into Maynooth College; will you state whether you have known any persons in Maynooth of that class?—If by poor scholars you mean those persons who go about begging their subsistence, I most positively answer that there are no such persons at Maynooth,—so far from it, if we advert to the expenses that attend necessarily upon a young man's entrance, I think it will appear that it is not only improbable, but altogether impossible that such a person should enter; my reason for saying so, will, I think, appear conclusive. I conceive the lowest average of the expenses of a person for his first year, even on the establishment, will be 50 *l.*; for myself, I can state, that having received an account from my father of the expenses of my first year, he has stated to me that they amounted to 70 *l.* though I entered on the establishment; under such circumstances it is very reasonable that a person should inquire how it is possible that a poor scholar could enter Maynooth; I think it is impossible.

Did you pass through the class of natural philosophy?—I have read the regular course from the rhetoric class up to the class I am now reading in, which is the third class of theology; of course I have read natural philosophy.

Had you any previous acquaintance with the subjects treated of in that class before you entered the college?—I cannot say that I had; I had studied privately; however, I had not acquired such knowledge as would qualify me for passing over that class without attending it in Maynooth.

During the time you were in it, were you able to acquire a competent knowledge of the subjects treated of in it, or is the time too short to enable the professor to give competent instruction upon those subjects?—I think the object of the professor is principally to lay the foundation for any perfect knowledge which a person may afterwards wish to acquire; I do not think that the professor of mathematics conceives that the generality of his class shall have that perfect knowledge of the mathematics which a person might be supposed to have; but I am certain, that any person of moderate talents, if he attends to his exposition, can, in the course of his life afterwards, if he wishes to study, acquire, perhaps, a perfect knowledge of that science.

Is not the study of the theology class of such a nature as to exclude all matters from it that do not strictly belong to the class; is not it impossible for a student, when once he has passed into the theology class, to give any time to the study of mathematics?—It is supposed that he should altogether disengage himself from any study in which he has been engaged heretofore in the college; he is supposed, during the years he has devoted to natural philosophy, logic and metaphysics, to have attained a sufficient knowledge of those subjects, and consequently, when he enters theology, he is supposed to devote his time to that study almost exclusively.

Have you acquired a competent knowledge of the French language?—I cannot say that I have

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Examination of
Mr.

Charles Cassidy.

13 November 1826.

I have acquired a competent knowledge of it; I think I have acquired a tolerably good knowledge, such a knowledge of it as will enable me hereafter, if I attend to it, to become perhaps perfect master of it.

That you have acquired in the college?—Yes.

Have you any acquaintance with the Italian language?—Not any.

The study of Hebrew is a part of the theological course, is it not?—Hebrew is a study attended to by the Dunboyne students, and the other persons that are reading theology who think that they can devote so much time to it from the study of theology.

Do you think that the expectation of being elected to the Dunboyne class acts at all as a stimulus upon the young men, and tends to encourage them to assiduity and good conduct?—In the present circumstances, I think the number who are emulous of entering the Dunboyne establishment is rather small; there might have been a greater number of candidates heretofore, but I am inclined to think that the number is greatly diminished.

To what circumstance do you attribute that?—The gentlemen of the Dunboyne establishment have been deprived of some privileges, which they heretofore enjoyed; I must of course suppose that the superiors acted conscientiously in doing so; but I conceive that the privation of those privileges has removed in a great measure that kind of emulation which they otherwise would have experienced previous to their entrance on that establishment.

Will you explain a little more fully what privileges you allude to?—Heretofore they enjoyed the privilege of having a fire in their room, in the same manner as the professors of the College of Maynooth; that privilege they have been deprived of, and in consequence of that they conceive themselves to be rather uncomfortable; they think, of course, that as having remained so long in college, and having spent that time in studying very closely, they ought to be entitled to something more than ordinary students.

Is there any thing else of which they have been deprived, which you think they feel the loss of?—I am not aware of any thing; some time ago there was not a professor to preside over them, and they were obliged to hold a public Thesis, I think once a year, to write on certain questions, and I believe this was the sum of their study during the year; but at present they have got as a professor, Mr. Slevin, and it is my opinion that the introduction of a professor there is a matter of great utility.

What is the doctrine that has been taught to you respecting the infallibility of the Pope?—Although I have not read the question in class, I must state, that the doctrine I have heard maintained by the persons who have read it there is, that the Pope at the head of the council is infallible; it is my opinion, that no student in the college maintains the individual infallibility of the Pope; that is, his infallibility in a private capacity.

The question relates merely to the Pope speaking, as the head of the church, upon a matter of faith, and of nothing else; but apart from the general council, have you heard his authority under such circumstances discussed?—I have never heard his authority discussed under such circumstances.

Will it not form a necessary part of your lectures, before you pass through the college, to consider how far the Pope may be infallible under the circumstances that have been suggested?—I have stated the general opinion regarding the infallibility of the Pope; he is considered by Catholics who discuss the matter to be infallible, speaking *ex cathedra*, on matters of doctrine, united with the church, that is, united with the bishops in council. With regard to other points, I have never heard it discussed, as I have been absent during the time it was treated.

Supposing the Pope *ex cathedra*, but without the bishops, to propound a matter purely of faith, can you state whether it is understood by the majority of the students of Maynooth, that he can err in stating that proposition?—I have stated before, that I have not heard the question discussed; but if I be allowed to offer a conjecture, his infallibility in this respect is a mere matter of opinion.

Have you ever heard the merit of undertaking pilgrimages to holy places discussed at Maynooth, either in class or elsewhere?—Never.

Do not you conceive that that question naturally belongs to some period of the course of divinity in which you are engaged?—I have not read any to which I should think it essentially belonged.

Would it not belong, for instance, to the doctrine of penance?—No; when we talk of penance, we do not talk of the particular external mode of penance; we speak of it more particularly as a sincere sorrow for our past sins, without which contrition or sorrow we consider it impossible such sins could be remitted.

Appendix, N° 60.

Examination of Mr. William Rogers; November 13th, 1826.

Appendix, N° 60.

Examination of
Mr.

William Rogers,

13 November 1826.

HOW long have you been a student at Maynooth?—Upwards of five years.

Into what class were you admitted?—The logic class.

What examination did you undergo at your admission?—I underwent an examination at the commencement of the eighth book of the Iliad of Homer, in Longinus, in Cicero pro Milone, I think, and in catechism; I do not recollect what else.

How long did your examination last?—I suppose something about half an hour.

By whom were you examined?—I do not recollect; most of the professors were present, I believe, as I entered late in the year.

Will

Will you state where you had studied before you were admitted into Maynooth?—I had studied principally in two schools; they were the two last in which I had studied, one of them was the Protestant diocesan school of Cork, conducted by the Reverend Doctor Lee, the other was Clongowes Wood College.

How long were you in each of those schools?—I was not more than I believe fifteen months at the Protestant diocesan school; I was about four years and a half at Clongowes Wood.

What might be the annual expense of your education at Cork?—I think, including French, it must have amounted to about three or four guineas a quarter at least.

Were you a daily scholar?—Yes.

Are your parents resident in Cork?—They are.

In what situation of life are they?—My father is a woollen draper and an army contractor for men's necessities and accoutrements on a large scale.

What may be the average yearly expense of the education of a scholar at Clongowes?—For persons under twelve, 50*l.* a year, besides several extras; for persons over twelve, fifty guineas a year and extras, that generally made it amount to about sixty guineas a year.

Were you early destined to the priesthood?—No.

Were you determined in your own mind when at Clongowes to enter into the priesthood?—I formed a determination during my course at Clongowes to enter it.

Did it arise spontaneously in your own mind?—It arose spontaneously.

When you went first to Clongowes, did you intend to enter into the priesthood?—No.

Can you recollect at what period of the four years and a half you spent there, you came to the resolution to do so?—I cannot recollect; I think it was about the middle of my course.

Had you obtained any distinctions as rewards of merit at Clongowes before you thought of entering into the priesthood?—I did obtain distinctions during my course there.

Will you describe the course of your study at Clongowes?—It was a general course of classics, French, arithmetic, and some algebra; I learned some Italian there, also poetry or humanity, and rhetoric.

Did your reading extend beyond the necessary studies for the classes that you went through at Clongowes?—Yes.

Were you left at discretion to read pretty much as you chose, provided that immoral books were excluded, or books that controverted the truth of the Roman Catholic religion?—Rather so; in fact I may be allowed to state, that with regard to that, we had an establishment called the Boys' Library, to which we contributed so much per month out of our pocket money, and to which books were given by some of the students at the commencement; it was a library containing general reading.

Were the books in various languages?—Chiefly in English.

As far as your memory will enable you to do so, will you state the principal books that were there?—I recollect there were some English poets; there were some of the prose works which are considered best calculated for the improvement of young minds, such as all of Miss Edgeworth's works; there were works of history I believe, and there were generally some of the first English productions; I think we had in it Sheridan's speeches, and the classic orators of the English language.

Had you yourself time and inclination to read much, excepting what was the subject matter of your study in class?—Yes.

Can you call to recollection what books you read while you were at Clongowes?—I read a good deal there; I read most of the English classics, and several portions of the Greek and Latin classics, which were not included in the class business, but in which I stood a second examination, called the Academics, which were public.

Did you study mathematics at all at Clongowes?—I studied a portion of algebra.

What theological instruction had you at Clongowes?—We studied Butler's catechism, and a larger catechism, which was very full of texts or references rather to Scripture.

What is it called?—The title page did not contain any particular author's name by which I can distinguish it.

Is it in use at Maynooth?—No.

Did you ever see it any where else than at Clongowes?—Never, to the best of my recollection.

[A book was handed to the witness, entitled, *An Abridgment of the Christian Doctrine, with Proofs of Scripture for points controverted, by way of Question and Answer.*]

Is that the book to which you refer?—I am almost certain this is the book.

Did you ever read any portion of the New or Old Testament when you were at Clongowes?—I did.

Did it form a regular part of your study, or was it only part of your own private study?—The reading of the Bible I do not immediately recollect to have formed a regular portion of our studies; I do not think it did; but we had very often passages of the Bible, that is, certain facts selected for the purpose of writing in praise of them, for instance, certain great exploits in the Old Testament.

Had you a Bible of your own at Clongowes?—No.

Would you have been allowed one if you had wished to have had one?—I suppose I would.

Did you know any student who had one?—I do not immediately recollect any.

Are not the larger portion of the students at Clongowes lay students?—All of those that had read as far as I read.

Was your education, you being destined for the priesthood, at all different from that of the lay students?—After I had destined myself for the priesthood, my education did not differ in the slightest degree from that of the lay students.

Appendix, N° 60.

Examination of
Mr.

William Rogers,
13 November 1826.

Did any subjects of a political character form a part of the instruction given to you at Clongowes?—They never formed a part of any public instruction given to us at Clongowes, nor of any regular instruction; and I believe I may say there was never any thing with which I could be dissatisfied as a person paying allegiance to the government of this country, even in general conversation.

Was any doctrine whatever respecting the infallibility of the Pope taught at Clongowes?—I heard it spoken of there.

The question does not refer to conversation, but to the matter of instruction given?—As a matter of instruction to the students I have not heard it inculcated.

Were the opinions held upon that subject at Clongowes similar to those entertained at Maynooth?—As I was a mere boy when at Clongowes, I do not think that I was competent to form a judgment on such a subject; I believe the free opinions of some of the superiors of Clongowes were not perfectly the same on that subject as those which I afterwards had reason to believe to be held by the superiors of Maynooth; I speak of spiritual individual infallibility. I do not mean to speak at all at present of the Pope's temporal power, which the superiors of Clongowes reject.

Will you point out in what respect you believe they differed?—I believe that some of the conductors of Clongowes, they being perfectly at liberty to hold either side of the question, paid more deference to the opinion of the Pope's individual spiritual infallibility, as far as I could understand their private opinions, than I afterwards had reason to believe the professors of Maynooth paid.

You have spoken of the conductors of Clongowes, whom do you mean by that expression?—The persons who conduct the establishment, and the professors of it.

How many are they in number?—I do not know.

How many were they in number in your time?—I do not precisely recollect; I am sure they exceeded ten, at least I think so.

Was it understood that all or any of those persons belonged to any particular order of regulars?—I think they did.

The Commissioners are not asking as to your own private belief at present, but as to what may have been the general supposition among the students upon that subject?—The opinion among the students was, that they did belong to a particular religious order.

All the ten?—Whatever superiors were there,—the number was about ten.

That order was the Society of Jesus?—We supposed them to be Jesuits.

Was it merely Mr. Kenney that belonged to that order, or were both he and all his assistants, Jesuits?—We understood that the superiors who were there were attached in one way or other to the order of Jesuits.

Did you ever receive any information or communication from them, or from any of them, upon that particular point?—I did.

Was it a subject that they were inclined to mention, or one upon which they were generally silent?—There was nothing remarkable that I could perceive about either their silence or their speaking upon the subject; it was an understood thing between us that they were Jesuits.

You say you had some particular communication upon that subject, would you have any objection to state the nature of it?—I have heard them to the best of my recollection acknowledge it.

Was there ever any sort of communication held with yourself, that you conceive either directly or indirectly to have had for its object to attach you individually to that society?—In consequence of a desire on my own part to join the society, I had some conversations with the superiors on the subject.

Can you now, upon recollection, trace back any circumstances that may have led to that desire on your part?—I think I can attribute it chiefly to the reading the lives of the great saints in our church, whom that society produced, and to admiration for the virtues which it seemed to me the nature of that society must have produced in those and other men.

What were the books in which you read those lives?—The ordinary books that are open to every person, the English lives of St. Francis Xavier, and of some other saints.

Had you ever seen those books before you went to Clongowes?—I am not quite certain; I might easily have seen them, for they are rather common amongst Roman Catholics.

Were the books to which you now refer put into your hands by the superiors of Clongowes?—I do not recollect that they were put into my hands.

Was it not in Clongowes that you read them?—I read them there, as I did the lives of many other saints in our church.

Will you state what took place upon the subject of your making that communication to the superiors?—Upon the occasion on which I made the communication to Mr. Kenney, he seemed satisfied, and expressed his approbation, but he declined receiving me unless I should obtain my parents consent.

How did the matter end?—My parents refused their consent, and after I had been some time at home I changed my mind, and resolved to enter the secular priesthood.

For what profession did you destine yourself when you first went to Clongowes?—I do not recollect that I then destined myself for any particular profession.

You had not the object of becoming a clergyman, either regular or secular?—In my own mind I had made no determination on the subject to the best of my recollection.

Do you conceive that there are many persons who have been educated at Clongowes, who are now in the Roman Catholic priesthood, or who are now at Maynooth in their way to being ordained?—To the best of my belief they are very few; there are at present in
Maynooth

Maynooth only three persons who, I believe, completed their education so far as the end of rhetoric, or near it, at Clongowes; and there is one person who was there for a short time.

Altogether then there are only four persons at present at Maynooth who were at Clongowes?—Altogether, to the best of my knowledge, there are only four at Maynooth who were educated at Clongowes; I am speaking of any persons who were educated at Clongowes so far as my information goes.

Were any opinions on the subject of the Pope's infallibility in spiritual concerns ever communicated to you in any way that you can now recollect by any of the superiors at Clongowes?—The only thing I can recollect with regard to that is, that I believe I heard them say that many persons of their order (which is scattered over various countries) held freely and voluntarily, they being at liberty on the subject, opinions favourable to the Pope's individual spiritual infallibility.

Did you ever hear any discussion among them to which it was intended you should be a party, as to the relative merits of the secular and regular clergy?—To the best of my belief never.

Which do you consider most strict, the discipline you were subjected to at Clongowes, or that which exists at Maynooth?—There was such a difference between the ages at which I was at Clongowes and at Maynooth, that I can scarcely think myself competent to form a sufficiently accurate comparison.

Can you state in which you think the degree of superintendence that was exercised over the actions of the students was greatest?—I think that the difference was not very great.

Were there any particular courses resorted to at Clongowes for keeping the students under perpetual observation?—Nothing more than the strict personal vigilance of all the superiors, as well as I can recollect.

You have stated that there was no public or regular instruction of a political nature, did that answer mean to imply that there was instruction of any other nature than public or regular upon that subject?—No, nothing further than the inculcation of the duty of allegiance to the established government, which was usually inculcated amongst the moral duties.

In describing the library that was open to the students at Clongowes, you mentioned works of history, could you specify any works of English history that were contained in that library?—I cannot immediately charge my memory with recollecting them, but I will state one fact, that to the best of my recollection, Robertson's History of Charles the Fifth was read publicly in the refectory to the students, or at least a portion of it.

You spoke of the English classics being also in the library, do you mean a large collection of them, or could you specify any particular works that you refer to more immediately?—There were Sir Walter Scott's poems, there were Burke's works, the usual collection of British Essayists, and many other works which I cannot now call to mind.

Was there any sodality or confraternity established among the young men at Clongowes?—There was.

Will you mention the name of it?—The Sodality of the Blessed Virgin.

Did you belong to it?—I did.

Is there any sodality established at Maynooth amongst the young men?—There is.

Will you name it?—The Sodality of the Sacred Heart.

Do you belong to it?—I do.

In what manner is it determined at Maynooth which of the students shall belong to that sodality and which shall not?—Any person that wishes it is perfectly free to enter it or not; so much so, that the superiors declared, when about its foundation, that a person's belonging to or not belonging to it would never influence them in the slightest degree in forming a judgment concerning him.

You have spoken of the period of its foundation at Maynooth, can you mention the date of that period?—I cannot precisely recollect.

Was it during your time?—It was during my time.

Is the Sodality of the Sacred Heart in any manner brought under the observation of the students by the superiors; is allusion ever made to it?—Since its foundation I have never heard any allusion made to it by the superiors.

Do you know by whom it was founded in the college?—I believe by the Archbishop of Dublin and the superiors.

Are there any books connected with that sodality which you used at Maynooth?—There is a small book connected with the sodality which is used at Maynooth, and which may be purchased from Mr. Young, of Harold's Cross; it has been printed publicly by Mr. Coyne, and can be had, I believe, of any Catholic bookseller in Ireland.

Does that contain all the rules connected with that sodality?—All of them, as far as I know them.

Have you read the rules of the society in that book?—I believe I have.

Who is understood to be the head or superior of the whole order?—I really do not know that there is any head or superior of that sodality.

Did you make any vow or any profession upon entering into the society?—No; upon entering the sodality we do nothing more than give in our names, to be enrolled in the register of the sodality, and saying a short prayer; it induces no obligation further than that we voluntarily undertake to say a few prayers and practise a few devotions, which it is not any sin, even a venial sin, to omit.

Does the institution connect itself in any way with the memory of St. Francis Xavier?—In no way that I know of.

Do you conceive that it has any connection whatever with the society of the Jesuits?—None whatsoever that I know of.

Appendix, N^o 60.

Examination of
Mr.

William Rogers,
13 November 1826.

In a book now shown to you, entitled, "The Mass of the Sacred Heart of our Lord Jesus Christ," the Commissioners observe, at page 126, a Novena to St. Francis Xavierius, which occupies the eleven following pages, and commences with this sentence: "This Novena commences on the 4th of March, and continues nine days, that is, to the 12th March; upon which day, in the year 1622, Pope Gregory the 15th canonized St. Francis Xavierius:" will you look at the book, and see whether it does not appear that there is some connection between the sodality and that saint—(*the book being handed to the Witness*)?—I think the tenor of the book itself will be sufficient to indicate that there is not.

Was he not, in fact, one of the most celebrated individuals that the order of Jesuits has produced?—He was.

Will you explain in what way the book indicates that there is no connection of the sort mentioned?—It is separated completely from the Mass of the Sacred Heart of Jesus by an article, entitled, "The Devotion to the Sacred Heart of Mary;" which last is totally distinct and different from the Novena to St. Francis Xavier, and from the Mass of the Sacred Heart.

Is it not, in fact, a part of the volume which is entitled, in the title page, "The Mass of the Sacred Heart of our Lord Jesus Christ?"—It is bound up under the same cover; it is part of the same volume; but a Novena is not a mass, nor a part of a mass.

Do not the pages run throughout?—It seems to be so; but there is no connection between that and the Sodality of the Sacred Heart, in my mind.

Have you been present at any spiritual Retreat at Maynooth, that was conducted by Mr. Kenney?—No.

The Commissioners have been informed that he did conduct such a Retreat during the period in which you have been a student at Maynooth?—I was absent for a considerable time from Maynooth since I commenced my theological studies.

Have you any reason to believe that it is somewhat less an object now than it was heretofore to the students at Maynooth, to be elected to the Dunboyne class?—I have.

Will you have the goodness to state what those reasons are?—They have been deprived of fires in their rooms, and I believe there may be some other reasons also.

Have you any reason to think there are other reasons; if so, will you have the goodness to state them?—I believe they are under more restraints than they were; I am not certain of the latter being a motive, but I am certain of the former.

Can you say to what country the superiors in Clongowes belong; are they any of them Irishmen?—When I was there, to the best of my recollection, with the exception of two, they were all Irishmen.

To what country did those two belong?—One of them was a native of Scotland, and the other a Frenchman.

Is Mr. Kenney an Irishman?—He is.

Can you say whether any of the students in Clongowes have at any time since its institution attached themselves to the order of the Jesuits, and become members of it?—I believe they have; as far as my knowledge goes, they have.

Are there any of the individuals whom you knew, or your fellow-students at Clongowes, whom you have now reason to suppose belong to the society, and are members of it?—Yes, there are.

Can you state about how many may fall within that description?—Out of my own class, two.

How many classes were there at Clongowes during the period you were there?—I believe there were about five.

Do those two individuals at present live at Clongowes?—I do not know; my communication with them at present is not frequent.

Have you any means, either of knowledge or of reasonable supposition, as to the entire number of the students at Clongowes that may at any time have joined the Society of the Jesuits since its commencement?—I could not say precisely by any means, but I do not think they were numerous.

Were the gentlemen who were the superiors of Clongowes, at the time you were there, educated, so far as you know, at Stonyhurst in England?—Several of them were, as far as I could ascertain.

Was there any particular book, connected with theology, that was put into the hands of the students at Clongowes, other than the Catechism?—Further than the usual books of Catholic piety, I do not recollect any particular one.

Did the superiors of Clongowes wear any particular dress that designated them to belong to the Society of Jesus?—As far as I heard of what the habit of the society was, they did not wear the habit of the society; the only particular dress I have seen on them was a cap resembling that usually worn by priests within doors, very similar to our Dunboyne cap, and a large cloak, I suppose to keep them comfortable.

Was there any regulation at Clongowes as to the number of times that the students were to attend confession?—To the best of my recollection, it was about once a month.

Was it the superiors who acted as confessors?—Some of the superiors.

Were the students at liberty to choose their confessors?—Certainly.

Was there any spiritual Retreat at Clongowes, of the same nature as that which exists at Maynooth?—Yes.

How often did it occur?—Once a year, to the best of my recollection.

Did it continue for the same time, namely, five days?—Very nearly.

Was there any thing particular that distinguished it in any way from that which is observed at Maynooth?—Nothing very remarkable.

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Will you mention any circumstance that distinguished it?—There might have been a little difference in the arrangement of the duties, but the duties were all of the same general tenor.

Have you ever taken the oath of allegiance?—I have.

Are the principles of the oath of allegiance inculcated at Maynooth, or otherwise?—They are inculcated most strongly at Maynooth.

What is your feeling as to the binding obligation of that oath, as being an oath taken to a Protestant sovereign?—My feeling, consistently with what is inculcated at Maynooth, and taught by the Catholic religion, is, that I am bound, even previously to that oath, by the word of God, to pay strict allegiance to whatever government I live under; of course, to the present government, as I live under it; and the oath adds the solemn sanction of an appeal to God upon the subject.

Will you have the goodness to look at this book—(*a book intitled "True Piety" being handed to the Witness*)—is that book in use at Maynooth?—I believe it is; there is a book, called "True Piety," in use at Maynooth: the only difference I perceive is, that the name of Doctor Coppinger is attached to this; I do not recollect whether that is attached to the one in use at Maynooth.

Will you have the goodness to look at page 109 of that book, and say whether the principles of Roman Catholics set forth are, according to your view, correct?—All the part that I have read, I hold to be the true principles of Roman Catholics, and consequently of the Jesuits.

Your attention is now particularly requested to page 88 of the book, intitled, "The Devotion of the Sacred Heart of Jesus," in which the Commissioners find these words: "Letters Patent of Aggregation: We, Brother Francis of S. Reginald, Prior of the Venerable archconfraternity of the Sacred Heart of Jesus at Rome, *To our beloved in Christ, the Associates of the Sacred Heart of Jesus, the faithful of either sex, who are any ways British subjects, or descend from them, wheresoever they dwell; greeting, in our Lord:*" And in the recital to those Letters Patent of Aggregation is contained the following paragraph: "And whereas a confraternity of the Sacred Heart, erected in the church or domestic chapel of the English Fathers of the Society of Jesus at Bruges, has applied to us, through its solicitor in Rome, Signior Joseph Monionelli, in order to obtain leave to be thus associated to ours, and to share in all its privileges and grants; we have thought fit, considering the many good works of piety, penance and charity, performed in that confraternity at Bruges (which as to all essentials is modelled upon the same plan as ours), to unite and associate it to our arch-confraternity, pursuant to the power given us for this purpose by the Holy See; and we grant to it and its members all the indulgences and particular favours mentioned in the Pope's briefs, still keeping within the terms of the decree of Clement the Eighth, which directs such associations and communications of spiritual treasures." When you take into your consideration the passage that has been read to you, do you still retain a doubt as to the sodality at Maynooth being connected with the Society of the Jesuits?—The thing being quite new to me, I should wish to read the book before I answer the question.

Suppose there happens to be a Sodality of the Sacred Heart, of which Jesuits are members, so far as that sodality goes, will not those Jesuits who are members of that sodality, and the members of that sodality at Maynooth, have a spiritual connection and communion with each other?—There would be a spiritual connection and communion between that sodality and every other which was aggregated to the general Sodality of the Sacred Heart.

The connection between the members would be a connection by virtue of their belonging to the general sodality?—Yes; a mere participation in the benefits of each other's prayers.

Do you know whether any Sodality of the Sacred Heart has been established at Clongowes?—While I was there, I never knew of one being established.

Appendix, N° 61.

Examination of the Reverend John Marmion; 15th November 1826.

HOW long have you been at Maynooth?—Six years, last September.

Are you aware of any desire existing, upon the part of any portion of the students, to have an opportunity of making any communications to the Commissioners upon the subject of the internal discipline of the house?—I am not aware of any.

Would you yourself be desirous of taking this opportunity of making any suggestion to the Commissioners upon the subject of the discipline of the house, as affecting yourself or your fellow-students?—No, I would not.

Then the Commissioners are to understand that it is not your wish to take this opportunity of making any suggestion with reference to the College of Maynooth?—They are.

Do you happen to be a member of the Sodality of the Sacred Heart?—I am.

What do you understand to be the nature of that sodality?—Its object is, the promotion of piety—to the saying of a certain number of prayers on each day; there is an indulgence attached. These prayers may be said or not said, at the option of the person; to the omission of them there is no guilt attached.

Does it operate as any particular bond of union amongst the persons that belong to that sodality?

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Examination of
Mr.

William Rogers,
13 November 1826.

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Examination of
Rev.

John Marmion,
15 November 1826.

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Examination of
Rev.*John Marmion,*
15 November 1826.

sodality?—No, they are quite unconnected; I cannot say that I know two in the college that are members of it.

The prayers are not offered up together, but by each person separately?—By each person separately.

In the chapel, or in his private room?—In either.

Is there any mark or sign by which the members know each other?—No.

Is there any oath taken to any ecclesiastical or other superior by those who enter into the sodality?—No oath or promise whatever.

Whom do you consider the head of it in your college?—I do not conceive that we have got any head to it.

Who keeps the register?—The dean, Mr. Dowley.

Were you at the college when the institution was first introduced into Maynooth?—I was.

By whom was it introduced?—It was announced, as all religious duties are, by the dean.

In what way did he announce it?—Immediately after morning prayer, he mentioned that such a sodality was to be established in the college; that it was optional with each person to be a member of it or not; and explained the conditions to be observed by the members.

Did he tell you under what approbation, or at whose proposition, the institution was introduced into Maynooth?—I do not recollect whether he did or not.

Have you ever heard any other superior of Maynooth address any observations to you upon the subject of the Sodality of the Sacred Heart?—Never.

Is it a subject that has been referred to in the lectures given at the seasons of spiritual Retreat?—I do not recollect to have heard it mentioned in any of the Retreats.

Is there any occasion on which the members of the sodality have met together in the college?—None.

Do you conceive that the duty of keeping the register devolves upon Mr. Dowley, in virtue of his situation as dean, or is it a voluntary act on his part; do you conceive, in short, that the dean for the time being will necessarily be the person to keep the register?—I conceive that it is in the quality of dean he keeps the register, as his province is to direct the spiritual exercises of the college.

Does he himself belong to the sodality?—I do not know.

Have you a little book that you use as connected with the exercises of the sodality?—There is a book used.

Is each of you supplied with a book?—Yes, if he choose to purchase it.

You stated that there were a set of prayers prescribed to you as belonging to the sodality; by whom were they prescribed?—Mr. Dowley, at the time he mentioned that such an institution was about to be introduced into the college, desired any person that wished for further information on the subject to go to him; he told the persons that went to him the prayers that were to be said, and that to the saying of these prayers this indulgence was attached, and to the non-saying of them there was no guilt attached.

Where do you purchase the books that contain the prayers you have referred to?—They were on sale at the Sacristy; there have been a number of copies brought down to the college; any person that wished for a copy could have it by purchasing it.

Do you recollect who brought them there?—I do not.

What description of persons brought them?—They were lodged with one of the students, and every person that wished to get a copy of them had recourse to him.

Do you know who lodged them with that student?—I cannot say.

Was it a tradesman, or one of the superiors?—I presume it was Mr. Dowley, or some other with his permission.

Did you receive any writing or certificate to show that you had been enrolled a member of the sodality?—None.

What do you consider are the privileges or the benefits conferred upon those that belong to the sodality?—To those who belong to the sodality, and comply with the conditions required of the members of it, there is an indulgence granted.

What is the nature of the indulgence?—The common definition that we have of an indulgence, is the remission of a temporal punishment, which is due to sin after the guilt of the sin has been forgiven. The indulgence granted to the members of the Sodality of the Sacred Heart are numerous; they are either plenary or particular, and all fall under the general definition I have given of an indulgence; they are to be found in every book relating to the order of the Sacred Heart.

From what temporal punishment will this release you?—From the punishment which is due to sin after the guilt of the sin has been forgiven, whatever the nature of that punishment may be.

According to the discipline of the Roman Catholic church, are not penances to be imposed as punishments for sins, after the person merits pardon for his offence against God through sincere contrition?—They are.

If these penances be not performed in this life, is it not the doctrine of the church that the person must be purged for his offence by punishment in the next in purgatory?—Yes, it is.

Is not the meaning of an indulgence, that the church releases the party from the temporal punishment which it would otherwise impose upon him for his offence?—It is.

Do you conceive that your performance of the duties prescribed to you under this institution may be beneficial to others as well as to yourself, in remitting the temporal punishments of other members of the sodality, or of other Catholics?—Yes; I conceive that it can be applied to the relief of the souls suffering in purgatory.

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Examination of Mr. *Richard Coyne*; Tuesday, 19th December 1826.

YOU are we understand bookseller and publisher to the College of Maynooth?—I am.
 Since what time?—Since 1821.

Who held the situation originally?—Mr. Hugh Fitz-Patrick.

How long had Mr. Fitz-Patrick held that situation?—Shortly after the college was first established down to the time of his death.

Were you appointed on his death?—No; I presume I would have been, but I withdrew my memorial in consequence of the orphans of the late Mr. Fitz-Patrick stating that they should continue the business.

But it was death that occasioned the vacancy?—Yes.

Have you brought with you your ledger that contains the account with the college?—I have.

Be so good as to produce it?—This is it, [*producing a book lettered on the back "Ledger."*]

Does that commence the account?—Yes; I had printed a work for them before I was appointed.

Pray when the College of Maynooth print a book, is it through you that they do it?—Yes.

Has it been always through a bookseller that they have printed any books that they have published?—Yes.

Have the goodness to enumerate any books they have printed since you were appointed their bookseller?—I printed a tract on the Trinity, also a tract on the Incarnation, another on Religion, one on Penance, and Cabassutius on Canon Law; I have likewise printed the Memorial of a Christian Life, a devotional book to be read by the students.

Any thing further?—Theses, that are published every year, sustained by the Dunboyne doctors.

Can you recollect any thing further?—No.

Did they not print a Bible?—No, certainly not.

There was a new edition of the Bible edited by you last year, was there not?—The year before.

By whose authority or in what manner was that work brought out?—By my authority and under my controul; when I had completed that book I mentioned to the Most Rev. Dr. Murray and some of the trustees the great expense and outlay upon the work; they desired that I should put in a memorial to the trustees of Maynooth College, upon which five hundred copies of the work were ordered at fourteen shillings a copy.

Do you, in the way of your trade, often publish books connected with the Roman Catholic religion other than those which the college may desire?—Yes, I publish nothing else but Catholic works, nor sell any thing but Catholic books.

The question rather was, do you publish many Catholic works on your own account?—Yes.

Are you in the habit of obtaining the approbation of the ordinary of the diocese for all or any of the works you publish?—I do in general; it is either implied or it is written; sometimes there may be an exception with reference to those old approved works, which having been a long time before the public, are known to contain good doctrine; there is never any necessity to ask the bishop permission for the republication of such works.

Do you consider that there is an implied approbation of those works?—I do.

Should you feel yourself at liberty to publish any new work, in any way connected with the Roman Catholic Religion, without obtaining the approbation of the ordinary?—In the case of a Missal, Breviary or Bible, I would not, but in other cases much would depend on the character of the writer; if he were a person of station, it is very likely I should.

We observe that you obtained the approbation of the ordinary for the publication of Cabassutius, it is so expressed in the title page?—I was ordered to procure a hundred copies of that book, as it was necessary to have some work on canon law, but no orders to print it; the work could not be had in France, and I proposed to the President, the Very Rev. Doctor Crotty, and to the Most Rev. Doctor Murray, to print a small edition of it, in which proposal I had their perfect concurrence.

But the work appears to have been printed by you in 1824, and Doctor Murray was not President since 1814?—I mentioned to the President, who gave me the order, that I could not procure the book, and then proposed to Doctor Murray as one of the trustees, and with his concurrence and the concurrence of the President, I printed a small edition of the book.

Look at the title page, and say whether it is not as ordinary, and not in the character of trustee of the college, that you obtained his approbation, in his character of Roman Catholic Archbishop of Dublin, the words being, "cum approbatione ordinarii?"—I suppose that this is merely a reprint from the original title page; from the French edition precisely.

Are we to understand that you do not conceive that the words "cum approbatione ordinarii," mentioned in the title page, to refer to Doctor Murray as the ordinary?—I do not; and if I did, it would be in this way, I would call for his written approbation and place it on the back of the title page, which is the usual way in which Catholic bishops express their approbation of Catholic books.

Can you recollect in what year it was that you obtained the approbation of the President at Maynooth for reprinting Cabassutius?—It must have been in 1824.

Who was the editor of the work?—I may say I was the editor and the publisher; the proofs were all read in my own house.

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Examination of
Mr.

Richard Coyne,
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You observe there is at least one page in the work which is not a reprint of the French edition, namely, the dedication?—Yes; it is a dedication to the Most Rev. Doctor Curtis.

Who wrote it?—I wrote it in English, and it was translated into Latin by my son-in law Doctor Spillan.

Will you explain the nature of the situation that Blenkinsop held as stationer to the college as distinguished from that of publisher, which you hold?—That he furnished them with writing paper for the use of the college, as also with pens and ink.

Was not Blenkinsop a Roman Catholic publisher as well as you?—I believe he published some small books; very trifling indeed; but not for the College of Maynooth.

Where is Mr. Blenkinsop at present?—In America.

How long is it since he left this country?—I think about four months.

Who is the present stationer to the College of Maynooth?—There is no one appointed.

Do you recollect publishing one or more pamphlets for Dr. M'Hale, who was professor of dogmatic theology at Maynooth?—I do.

When did you publish them?—I think it was in 1824 that I published the last for him.

Were you aware of any number of those pamphlets having been sold in the College of Maynooth?—Yes.

Pray state the circumstances attending that sale?—I went to Maynooth for the purpose of procuring a copy of Cabassutius, and the pamphlet of Dr. M'Hale being just published, I took with me about a hundred and fifty copies; I left them in the front parlour where there were Doctor M'Hale and some of his friends. Doctor M'Hale did not interest himself in promoting the sale of them, and when I was about to depart I found that there were twenty-six copies sold. I was requested to leave some copies behind, which I declined.

By whom were they sold?—The Rev. Mr. Boylan bought six, and the Rev. Mr. O'Sullivan I believe sold the remaining twenty.

The Rev. Mr. Boylan was one of the professors, was he not?—He was.

In what manner was Mr. O'Sullivan connected with the college?—A student at that time. A Dunboyne student?—I do not think he was.

When you left the 150 copies in the parlour, were you aware that those two gentlemen were to undertake to distribute any portion for sale?—Doctor M'Hale led me to suppose that it would have a considerable sale at Maynooth; I did not concern myself about what individual had undertaken the sale.

Was it on your account, or on Doctor M'Hale's, that the work was published?—On my own account.

Then you were to receive any profit that might accrue from its publication?—Yes.

Did you buy the copyright of it?—I did; I gave him 20*l.* for writing the pamphlet.

Was it intended to answer any particular work, in writing that pamphlet?—Yes; to serve as a defence of Doctor Doyle in reply to Mr. Phelan and to Mr. O'Sullivan.

You applied to Dr. M'Hale to do it?—I did.

We presume you intended it as a reply to Mr Phelan's work, and to Declan?—It was intended as a reply to Mr. Phelan, who was reputed to be the author of the pamphlet signed "Declan," and to Mr. O'Sullivan.

Are you aware that neither Mr. Phelan's nor Mr. O'Sullivan's names are mentioned once in the whole pamphlet, and Declan but twice, and no one of the three mentioned in the title page?—I am not aware of it; but I was disappointed in not having a direct answer, and if I had known that it had not been so, I would not have published it.

Do you consider it as an answer to Mr. Phelan or to Mr. O'Sullivan?—Certainly not.

Do you mean not a perfect answer?—I did not think it an answer such as I contemplated.

Have you ever sold any other pamphlets or books of the same, or of any description in the same sort of way, at Maynooth, except that pamphlet?—I do not think I have.

Would you feel at liberty to take any new publication and sell it at Maynooth without the sanction of some of the superiors of the place?—I would not feel that any superior could sanction me to do it, save the President or the Vice President.

Did you conceive you had the President's sanction for the sale of that book?—The President was at breakfast in the parlour when I brought in the books.

Did you conceive that you had his permission?—As much so as the author to write it.

Do you mean to say that you had any grounds to suppose that the author had his permission?—I thought he had, but subsequently I discovered he had not.

Was there any conversation or any circumstance to warrant you in concluding that you had the permission of the President to sell that work?—There was.

State it?—I mentioned to the President that I had engaged Dr. M'Hale to write a defence of Dr. Doyle, previous to the publication of the work.

When did you mention that to the President?—On the day I engaged Dr. M'Hale at Maynooth.

What was the reply; was there any particular reply made to that observation by Doctor Crotty?—No.

The preceding question rather was meant to inquire whether you had any communication with the President on the day you sold the work?—Not a word.

But you say you brought it into the room where he was at breakfast?—Where all the professors were at breakfast.

Was there any conversation upon the subject of the work that you brought to Maynooth?—Not a word.

Have you any reason to know, after the work was published, whether it was approved of or not at Maynooth?—I have reason to know that it was not approved of.

State what the reason was?—In conversation with the President, he mentioned that there

were some passages of which he did not approve at all, and more particularly that he was dissatisfied with Dr. M'Hale for having published the pamphlet without first submitting it to him.

Pray look at the book now shown to you, entitled, "The Devotion and Office of the Sacred Heart of our Lord Jesus Christ, with its nature, origin, progress, &c. including the Devotion to the Sacred Heart of the Blessed Virgin Mary, &c. &c. &c. Also, Exercises for the Holy Sacrifice of the Mass of the Sacred Heart, to which is prefixed, the recommendatory Pastoral Letter of the Lord Bishop of Boulogne. A new edition. Dublin, N. Clarke, 50, Great Britain Street. Price 3s. 3d. plain bound." Can you state whether, in the course of your trade, you have had any acquaintance with that book?—Not with this edition of the work, I may say none.

Have you any acquaintance with the English edition, of which that is a reprint?—Yes.

Have you ever sold any of it?—A great number.

From whom did you procure it?—From the house of Keating and Brown.

When did they publish it?—I think the book was on sale about 1807, the edition from which this is a reprint.

The Irish reprint?—Yes.

Has Mr. Clarke, who reprinted it, an extensive dealing in the sale of Roman Catholic books?—No; he took up that work to employ his men, and he offered it then to the Catholic trade at the price of paper and print, or something a little over; I would not sell the book unless there was some necessity for it, not knowing how far it was approved, nor did I purchase any or take any from him.

Would you look over the book now before you, and say whether you have any reason to believe that it is an inaccurate reprint of the English work, further than casual misprints?—No, I should think not; he is a man of character in the trade.

Is there any apparent design of departure from the English edition?—I think he said there was something added to that edition, which is not to be found in the English edition.

Could you supply us with a copy of the English edition?—I think so, I have them in sheets.

What is the price of the English edition?—Three shillings.

Can you state the circumstances under which that publication took place in England originally, namely, in the year 1807?—I cannot; indeed I had seen a York edition of it before I saw the London edition.

Earlier in date?—Yes.

Have you any reason to suppose whether that work was originally compiled in England, or whether it was reprinted or translated into English from some continental work?—I dare say it was compiled originally in England.

Have you any reason to know, or to form a reasonable belief, whether that work was originally compiled at Stonyhurst?—I never heard that it was.

Have you ever examined the original work so edited by Keating which you have sold?—No.

Have you ever examined its contents particularly?—No, I have not; I always relied upon their accuracy; they are very particular with regard to their books.

The question is rather, whether you are acquainted with the contents of the book as matter of literary curiosity, or other cause?—I am not; indeed I never paid much attention to it.

Did you ever pay sufficient attention to it to observe, that there are mixed with the devotion peculiar to the Sacred Heart, a number of litanies and prayers, addressed to Saint Ignatius of Loyola, St. Francis Xavier, St. Aloysius Gonzaga, and other saints of the order of the Jesuits, and to no other saints except of that order?—Yes, I believe that to be the case.

Is there any mode in which you can account for that peculiarity?—Nothing more, than that it is a devotional book with those connected with the Jesuits, more than it is with any other class of Catholics.

Have you ever seen another book, entitled, "The Devotion of the Sacred Heart," by Blenkinsop?—I have.

Can you state any circumstances connected with it?—I cannot; he first published a certain portion of it, and then the Mass of the Sacred Heart, approved of and sanctioned in this diocese.

Did you ever sell any work published by Blenkinsop, and approved of?—I did; but not his book entitled "The Sacred Heart."

Do you happen to know how far it is an abridgment of the work shown to you?—I always thought it was a sort of abridgment of the work shown to me.

Have the goodness to state whether there is any person whom you consider as the book-seller to Clongowes Wood establishment?—I do not know of any.

Was Blenkinsop in the habit of supplying books to that institution?—At the commencement he was.

Have you any reason to know under whose direction Blenkinsop prepared that publication which we have alluded to, "The Devotions of the Sacred Heart," which appears to be abridged from the book before us?—I have not.

Do you happen to know whether there are any institutions in Dublin, amongst which this Devotion of the Sacred Heart is particularly circulated?—Yes, there are.

Have the goodness to say what they are?—George's Hill Nunnery, the Sisters of Charity, the Monks of Townshend-street, at Harolds Cross; I do not know whether in the nunnery that it is a devotion, but it is in the village.

Is the work that you have alluded to circulated only amongst the members of those

establishments,

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Mr.*Richard Coyne,*
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establishments, or have you any reason to believe that pains are taken to circulate and disseminate the Devotions of the Sacred Heart among others than those who are members?—I believe there are by some, with a view merely to promote piety, and in that case, that they may be more zealous than others.

Have the goodness to state whether, from what you have observed with regard to this work, you have any reason to think that it is particularly supported by or connected with the body of the Jesuits?—I have no particular reason to know that it is supported by them, but I have heard that, with reference to the doctrine, they approve more of it than any other body of the Roman Catholic clergy.

Are those religious societies, to which you have alluded particularly, under the superintendence or connected with the order of Jesuits?—No.

Not the nuns of St. George's Hill?—No; they are under the jurisdiction of the archbishop.

Have you any means of knowing when the sodality or confraternity of the Sacred Heart of our Lord Jesus Christ first became pretty general in Ireland?—It was long in use antecedent to the establishment of any Jesuit College; the late Right Reverend Doctor Moylan, of Cork, was particularly attached to that devotion himself.

Have you any grounds for believing or knowing whether that sodality has of late years been extending itself more rapidly than it used to do in Ireland?—I think it has; so have all other sodalities, in proportion.

Has the sodality of Christian Doctrine prevailed much more in Ireland of late than it did formerly?—Considerably.

The sodality for teaching the Catechism is that to which the question referred?—Yes.

Have you any reason to know that the Sodality of the Sacred Heart exists in Maynooth?—I have heard that it does.

Do you know any circumstances that lead you to come to that conclusion, beyond mere conversation?—I do not.

Have you heard that any other sodality exists in Maynooth, except the one of the Sacred Heart?—I have not.

We have seen a little tract of the Devotion of the Sacred Heart, that has been introduced at Maynooth; was that tract published by you?—No.

Do you know by whom it was published?—It was published by a man of the name of Coyne, in Cook-street.

Has it been sold by you at Maynooth?—I never sold a copy of it.

Do you know how it happened that the work was published by any other person than yourself, in your character of their bookseller and publisher?—I am certain that he was not called upon by any member of the college to publish that book, all books published for the use of the college being ordered by the trustees; but the book being on sale with him, who is very much connected with confraternities and sodalities, some private individuals of the college bought a certain number from him.

Is it published by him exclusively for the use of the college at Maynooth, or for the use of the sodality, wherever it may be?—It was published by many persons in Dublin, as well as by him, for the use of the sodality, wherever it may be.

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Examination of *Alexander Knox, Esq.*; 7th November 1826.

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Examination of
Alexander Knox,
Esq.

7 November 1826.

THE Commissioners understand that you hold the situation of agent to the College Maynooth?—I do.

Were you appointed to that situation at the original foundation of the college?—No, I was not; but I happened to know something of the transactions of that time from my acquaintance with my predecessor in office.

Who was your predecessor?—Mr. Robert Marshall, who was private secretary to Lord Chichester, then Mr. Pelham; Mr. Pelham was the person by whom the institution was completed if not originated; he therefore had the arrangement of the offices, and he formed one for his private secretary, Mr. Marshall, who probably had some trouble with the institution in the first stage of its establishment. I make this supposition, because when Mr. Marshall was afterwards private secretary to Lord Castlereagh, and his lordship chose to have me as his additional private secretary, I had an opportunity of remarking Mr. Marshall's frequent intercourse with the Rev. Dr. Dunn, who was secretary to the Board of Trustees, and as such managed the external business of the college.

Can you say how long Mr. Marshall held the office?—Mr. Marshall held it from the time it commenced till I think the spring of 1799, when, on Mr. John Claudius Beresford giving up a place in the Custom House, Lord Castlereagh gave that place to my colleague, Mr. Marshall, and he then gave the agency of Maynooth to me.

You have held it from that period to the present?—I have.

What is the amount of your salary?—Three hundred pounds a year, Irish.

Was that the amount which was enjoyed by your predecessor?—Yes.

Will you be so good as to state whether there are any, and if any, what duties attached to the situation?—I never was called upon to perform a duty but once, and that was by Mr. Abbot, now Lord Colchester. There was a lay college built within the precincts of the Royal College Maynooth of for the sons of Roman Catholic gentlemen. This was represented

sented to government as an abuse, or as carrying the institution beyond its original purpose. Mr. Abbot therefore sent for me, in order to notify through me, to the trustees, the determination of government that the lay college should be suppressed.

Was the lay college, in point of fact, suppressed in consequence of the instructions you then gave?—It was.

Is the only occasion on which you have had any thing to do with the college that which you have just stated?—The only occasion on which I had any thing to do officially, at one particular time; afterwards, a wish was expressed to me by the secretary of the Board of Trustees, Dr. Dunn, whom I have already mentioned, and who always took an active interest in the concerns of the college, that I should write to Lord Castlereagh to state to him their wish that something additional should be given, to be added to a legacy (or a compromise with the heirs) of Lord Dunboyne, in order to establish a fund for educating professors, which was thought a very important object. Dr. Dunn said he had written to Mr. Vesey Fitzgerald, then Chancellor of the Irish Exchequer, but had as yet received no assurance of success; he therefore wished me to mention the matter to Lord Castlereagh. I accordingly wrote to Lord Castlereagh, and the thing was done; but I by no means take upon me to say, that it was done through my application. This was, however, the only instance in which I have had it in my power to do any service to the College of Maynooth.

Were you at all consulted upon the foundation of the college by Mr. Pelham?—I was not in habits of intercourse with government at that time.

Mr. Marshall is dead, is not he?—He is.

In point of fact, the Commissioners collect from you, that there are no regular duties that fall to the lot of the agent to discharge?—Certainly not; I have always considered my situation as a sinecure, given to me by Lord Castlereagh from motives of personal friendship, and perhaps I ought to add, in consideration of some exertions which I was thought by the Irish government to have made for the service of the country.

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Examination of
Alexander Knor,
Esq.

7 November 1826.

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LISTS of the TRUSTEES, PRESIDENTS, VICE-PRESIDENTS, DEANS, PROFESSORS, and other officers of the Roman Catholic College of *Maynooth*, from its first establishment to the present time.

PRESIDENTS, with Date of Appointment.

Rev. Doctor Thomas Hussey	-	-	-	-	Appointed	25th June 1795.
Rev. Doctor Peter Flood	-	-	-	-	d°	17th Jan. 1798.
Rev. Doctor Andrew Dunn	-	-	-	-	d°	24th Feb. 1803.
Rev. Doctor Patrick Byrne	-	-	-	-	d°	26th June 1807.
Rev. Doctor Patrick Everard	-	-	-	-	d°	29th June 1810.
Most Rev. Doctor Murray	-	-	-	-	d°	25th June 1812.
Rev. Doctor Bartholomew Crotty	-	-	-	-	d°	13th Nov. 1813.

VICE-PRESIDENTS.

Rev. Doctor Francis Power	-	-	-	-	Appointed	27th June 1795.
Rev. Doctor Peter Magennis	-	-	-	-	d°	15th Oct. 1810.
Rev. Peter Kenney	-	-	-	-	d°	11th Nov. 1812.
Rev. William Fitzpatrick	-	-	-	-	d°	10th Nov. 1813.
Rev. Doctor M. Montague	-	-	-	-	d°	30th Aug. 1814.

DEANS.

Rev. Edward Ferris	-	-	-	-	Appointed	17th Jan. 1798.
Rev. Thomas Coen	-	-	-	-	d°	28th July 1802.
Rev. William Fitzpatrick	-	-	-	-	d°	15th Oct. 1810.
Rev. Andrew Hart, with assistant, Rev. Daniel Malone	-	-	-	-	d°	21st Oct. 1811.
Rev. Daniel Malone	-	-	-	-	d°	11th Nov. 1812.
Rev. Thomas Murphy with junior Dean, Rev. James Browne, and afterwards the Rev. John Cantwell	-	-	-	-	d°	30th Aug. 1814.
Rev. John Cantwell with junior Dean, Rev. P. Dowley	-	-	-	-	d°	26th June 1816.
Rev. Philip Dowley, with junior Dean, Rev. Thomas Kelly, and now Rev. Lawrence Renehan	-	-	-	-	d°	21st June 1820.

BURSARS or PROCURATORS.

Rev. Doctor Francis Power	-	-	-	-	Appointed	27th June 1795.
Rev. M. Montague	-	-	-	-	d°	30th July 1802.
Rev. John Cummins	-	-	-	-	d°	27th June 1816.

PROFESSORS.

Dogmatic Divinity:

Rev. Maurice Aherne, D. D.	-	-	-	-	Appointed 27th June 1795.
Rev. Doctor Delahogue	-	-	-	-	d° 24th Feb. 1801.
Rev. John M ^c Hale	-	-	-	-	d° 21st June 1820.
Rev. Thomas Kelly	-	-	-	-	d° 15th Sept. 1825.
Rev. William Higgins, D. D.	-	-	-	-	d° 15th Sept. 1826.

Moral Divinity:

Rev. Doctor L. E. Delahogue	-	-	-	-	Appointed 12th May 1798.
Rev. Doctor Edward Ferris	-	-	-	-	d° 24th Feb. 1801.
Rev. Francis Anglade, D. D.	-	-	-	-	d° 29th June 1810.

Sacred Scripture:

Rev. ——— Clancy, D. D.	-	-	-	-	Appointed 27th June 1795.
On his leaving college the following year, the duty of teaching the sacred Scripture was transferred to the professors of divinity until the appointment of the Rev. ——— Elloi, D. D.					
	-	-	-	-	13th June 1808.
Rev. Matthias Crowley	-	-	-	-	Appointed 15th Oct. 1810.
Rev. Peter Magennis, D. D.	-	-	-	-	d° 11th Nov. 1812.
Left the college in 1813, and was re-appointed on the 25th January 1815.					
Rev. James Browne	-	-	-	-	Appointed 7th Feb. 1816.

Prefect and Professor of Senior or Dunboyne Scholars:

Rev. Nicholas Slevin	-	-	-	-	Appointed 27th June 1823.
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Mathematics and Natural Philosophy:

Rev. Peter Justin Delort	-	-	-	-	Appointed 27th June 1795.
Rev. Andrew Darré	-	-	-	-	d° 24th Feb. 1801.
Rev. Cornelius Denvir	-	-	-	-	d° 30th Aug. 1813.
Rev. Nicholas Callan	-	-	-	-	d° 15th Sept. 1826.

Logic:

Rev. Andrew Darré	-	-	-	-	d° 27th June 1796.
Rev. M. Montague, Vice-Professor	-	-	-	-	d° 24th Feb. 1801.
Rev. Francis Anglade	-	-	-	-	d° 24th Feb. 1802.
Rev. William Crollly	-	-	-	-	d° 29th June 1809.
Rev. Patrick M ^c Nicholas	-	-	-	-	d° 11th Nov. 1812.
Rev. Charles M ^c Nally	-	-	-	-	d° 25th Jan. 1815.

Rhetoric:

James B. Clynych	-	-	-	-	Appointed 27th June 1795.
Rev. Charles Lovelock	-	-	-	-	d° 31st July 1802.
Rev. Patrick M ^c Nicholas	-	-	-	-	d° 26th June 1817.
Rev. Jeremiah Donovan	-	-	-	-	d° 4th Feb. 1820.

Humanity:

Rev. Charles Lovelock	-	-	-	-	Appointed 27th June 1795.
Did not take possession of his chair until 1798.					
Rev. Patrick M ^c Nicholas	-	-	-	-	d° 27th June 1806.
Rev. Richard Gibbons	-	-	-	-	d° 30th Aug. 1814.
Rev. Patrick Carew	-	-	-	-	d° 9th Feb. 1825.

English Elocution:

Rev. ——— Chetwind Eustace	-	-	-	-	Appointed 27th June 1795.
Mr. Marcus Usher	-	-	-	-	d° 7th June 1797.
Rev. Christopher Boylan	-	-	-	-	d° 25th June 1818.

Irish Language:

Rev. Paul O'Brien	-	-	-	-	Appointed 30th July 1802.
Rev. Martin Loftus	-	-	-	-	d° 22d June 1820.

This chair is now vacant.

French:

Rev. Doctor Francis Power	-	-	-	-	Appointed 30th July 1802.
Mr. Mark Usher	-	-	-	-	d° 25th June 1818.
Rev. Christopher H. Boylan	-	-	-	-	d° 23d June 1820.

A LIST of the LECTURERS appointed in the Roman Catholic College from its Establishment to the present time.

- Rev. M. Montague appointed lecturer of logic 24th February 1801, continued in that capacity for five months to 5th July 1801.
 Rev. Matthias Crowly appointed lecturer of dogmatic divinity 30th July 1802, continued to the 5th July 1808.
 Rev. David Sinnott appointed lecturer of moral theology 4th May 1804, continued to the 5th July 1809.
 Rev. William Crolly appointed lecturer of philosophy 27th June 1806, continued to the 5th July 1807.
 Rev. Patrick M^cNicholas appointed lecturer of classics 27th June 1806, continued to 5th July 1807.
 Rev. John M^eHale appointed lecturer of dogmatic divinity 30th August 1814, continued to 5th July 1820.
 Rev. Daniel Malone appointed lecturer of moral divinity 30th August 1814, continued to 5th July 1823.

A LIST of PERSONS appointed to teach CHURCH MUSIC, from the commencement of the College.

Rev. Andrew Darré	-	-	-	-	-	Appointed 19th Nov. 1800.
Rev. Matthias Crowly	-	-	-	-	-	d ^o - - 1807.
Rev. Andrew Darré, 2d	-	-	-	-	-	d ^o - - 1808.
Rev. Cornelius Denvir	-	-	-	-	-	d ^o - - 1814.
Rev. John Wallis	-	-	-	-	-	d ^o - - 1817.
Rev. John Falvey	-	-	-	-	-	d ^o - - 1819.
Rev. John Laphen	-	-	-	-	-	d ^o - - 1822.
Rev. Cornelius Denvir, 2d	-	-	-	-	-	d ^o - - 1824.
Mr. James Fitzgibbon	-	-	-	-	-	d ^o - - 1826.

A LIST of PERSONS appointed to SITUATIONS in the College, but who declined accepting them.

- Doctor Peter Flood, to the chair of moral divinity, 27th June 1795.
 Mr. John Walker, to the chair of English eloquence, 1795.
 Rev. John M^eLoughlin, Irish language, 1795.
 Rev. Dr. Kelly, of Roscommon, to the chair of moral divinity, 17th January 1798.
 Rev. Mr. Robinson was appointed for one year by the trustees to teach the students sacred oratory, 2d July 1806.
 Rev. Dr. Fitzgerald, of Carlow, to the chair of sacred Scripture, 30th August 1814.
 Rev. William Murphy, to the chair of rhetoric, 30th Aug. 1814.
 Rev. John Lingard appointed professor of sacred Scripture and eloquence, 21st October 1811.
 Rev. Dr. Walsh, named by the President to teach the Greek and Latin class until a meeting of the Board, not confirmed by the trustees. He discharged the duties of this situation from March till June 1814,
 Rev. — Powell appointed to teach French and church ceremonies, 26th June 1817.
 Rev. Edward Nowlan was appointed junior dean, 24th June 1820.

TRUSTEES.

LAY TRUSTEES.

The four Chief Judges and the Chancellor of the Exchequer were trustees for a few years after the establishment of the College, and are still visitors with Lord Fingall and M. R. Doctors Curtis and Murray.

1795. Right Hon. Earl of Fingall, by Act of Parliament.
 1795. The Right Hon. Earl of Kenmare (deceased), by Act of Parliament.
 1795. Lord Viscount Gormanstown, by Act of Parliament.
 1795. Sir Thomas afterwards Lord French (late), by Act of Parliament.
 1795. Sir Edward Bellew, Bart., by Act of Parliament.
 1795. Richard Strange, Esq. (deceased), by Act of Parliament.
 1797. Right Hon. Earl of Kenmare (late), 18th January.
 1812. 11th November, Rt. Hon. Earl of Kenmare (present).
 1815. 25th January, Lord French (present).
 1817. 6th February, Anthony Strong Hussey, Esq.

ECCLESIASTICAL TRUSTEES.

Province of Ulster.

- 1795. Most Rev. Richard O'Reilly (deceased), by Act of Parliament.
- 1795. Rt. Rev. P. J. Plunkett (resigned), by Act of Parliament.
- 1795. Rt. Rev. P. McDevitt (deceased), by Act of Parliament.
- 1820. 2d February, Most Rev. Doctor Curtis.
- 1798. 17th January, Rt. Rev. Doctor Cruise (deceased).
- 1812. 11th November, Rt. Rev. Doctor Murphy (deceased).
- 1820. 21st June, Rt. Rev. Doctor Magauran.
- 1826. 22d June, Rt. Rev. Doctor Mc'Loughlin.

Leinster.

- 1795. Most Rev. Doctor Troy, by Act of Parliament, (deceased).
- 1795. Rt. Rev. Doctor Delany (deceased), by Act of Parliament.
- 1798. 17th January, Rt. Rev. Doctor Caufield (deceased).
- 1795. ————— Rev. Doctor Thomas Hussey, by Act of Parliament.
- 1819. 3d March, Most Rev. Doctor Murray.
- 1814. 30th August, Rt. Rev. Doctor Ryan (deceased).
- 1823. 26th June, Rt. Rev. Doctor Doyle.
- 1824. 11th February, Rt. Rev. Doctor Marum.

Munster.

- 1795. Most Rev. Doctor Bray (deceased), by Act of Parliament.
- 1795. Rt. Rev. Doctor Moylan (deceased), by Act of Parliament.
- 1795. Rt. Rev. Doctor Feahan (deceased), by Act of Parliament.
- 1804. 4th May, Rt. Rev. Doctor Coppinger (resigned).
- 1815. 4th July, Most Rev. Doctor Everard (deceased).
- 1818. 25th June, Rt. Rev. Doctor Murphy.
- 1819. 3d March, Rt. Rev. Doctor Sughrue (deceased).
- 1823. 26th June, Most Rev. Doctor Laffan.
- 1825. 9th February, Rt. Rev. Doctor Kelly.

Connaught.

- 1795. Most Rev. Doctor Egan (deceased), by Act of Parliament.
- 1795. Rt. Rev. Doctor French (deceased), by Act of Parliament.
- 1799. 8th May, Most Rev. Doctor Dillon (deceased).
- 1810. 29th June, Rt. Rev. Doctor Archdeacon (deceased).
- 1816. 25th January, Rt. Rev. Doctor Plunkett.
- 1816. 25th January, Most Rev. Doctor Kelly.

SECRETARIES TO THE BOARD OF TRUSTEES.

- 1795. 26th June, Rev Andrew Dunn, D. D.
- 1803. 24th February, Rev. Patrick Ryan, D. D.
- 1807. 27th June, Rev. Andrew Dunn, D. D. 2nd.
- 1823. 27th June, Rev. William Fitzpatrick.
- 1824. 9th February, Rev. Matthew Flanagan.

B. Crotty, President.

Michael Montague, Vice-President and Acting Bursar.

Maynooth, 18th November 1826.

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Appendix, N° 65.

A LIST of the SUPERIORS, PROFESSORS, and OFFICERS of the Roman Catholic College of *Maynooth*, with their Salaries. Appendix, N° 65.

		£.	s.	d.
Rev. Bartholomew Crotty, President	- - - - - Salary	316	-	-
- Michael Montague, Vice President	- - - - - d°	112	-	-
- Philip Dowley, Dean	- - - - - d°	112	-	-
- Lawrence Renehan, Junior Dean	- - - - - d°	74	-	-
- Nicholas Slevin, Librarian, and Prefect of Senior Students,	d°	112	-	-
- John Cummins, Bursar	- - - - - d°	112	-	-

William Higgins, Professor of Dogmatic Theology	- - - - - d°	92	10	-
- L. Delahogue (Emeritus)	D° - - - - - d°	92	10	-

Francis Anglade, Professor of Moral Theology	- - - - - d°	112	-	-
- James Browne, Professor of S. Scripture and Hebrew	- - - - - d°	112	-	-
- Nicholas Callan, of Natural Philosophy	- - - - - d°	83	10	-
- Charles M'Nally, of Logic, Metaphysics and Ethics	- - - - - d°	102	-	-
- Jeremiah Donovan, of Rhetoric and Belles Lettres	- - - - - d°	102	-	-
- Patrick Carew, of Greek and Latin	- - - - - d°	74	-	-
- Chr. Boylan, of English Elocution and the French Language,	d°	102	-	-
- ———, of Irish	- - - - - d°	74	-	-
- M. Flanagan, Secretary	- - - - - d°	72	10	-
Alexander Knox, Esq. Agent	- - - - - d°	278	-	-
Thomas Lee, Physician	- - - - - d°	52	10	-
Edward Kelly, Apothecary	- - - - - d°	176	-	-

N. B.—In the salaries as above stated are included the allowances made to the President, to enable him to do the honours of the house, and to the other officers, in lieu of groceries, wine, spirits, &c.; that of the President is one hundred guineas per annum, and all others 30*l*.

Maynooth,
18th November 1826.

B. Crotty, President.
Mich^t Montague, Vice President and acting Bursar.

Appendix, N° 66.

A LIST of the BOOKS used in the different Classes of the Roman Catholic College of *Maynooth*, and which the Students are obliged to procure at their own expense.

Memorial of a Christian Life.

Irish:—Grammar and Dictionary; New Testament, and Donlevy's Catechism in Irish.

English Rhetoric:—Murray's Grammar and Jamieson's Grammar of Rhetoric.

French:—Grammar, Dictionary, Dialogues, Telemachus and La Fontaine's Fables.

Humanity Class.

Greek.
Homer;
Xenophon's Anabasis;
Neilson's Exercises;
Lexicon and Grammar.

Latin.
Horace and Virgil;
Livy, and Cicero's Orations;
Latin Dictionary and Grammar;
Prosody, and Gradus ad Parnassum.

They also use an Abridgement of the Grecian and Roman History, as they are obliged to translate the former into Greek, and the latter into Latin.

Rhetoric and Belles Lettres.

Greek.
Longinus and Demosthenes.

Latin.
Quintilian; Horace; Virgil's Georgics;
Tacitus, with Dialogue on Oratory;
Latin Prosody; Holmes' Rhetoric.

Philosophy (First Year):—Anglade's Logic, Metaphysics and Ethics. 3 vols. 12mo.

Second Year:—Mathematics and Natural Philosophy; Dictates on Arithmetic; Darre's Geometry, and Cambridge Course, by Vince and Woods. Bound, 3 vols. 8vo.

Sacred Scripture and Hebrew:—The Holy Bible, and the Commentaries of Menochius. 3 vols. 4to. Hebrew Grammar, Lexicon, and Bible. N. B.—The two latter are generally lent to the students from the College Library.

Divinity:—Delahogue's Dogmatic Tracts. 5 vols. 12mo. Bailly's Moral ditto. 5 vols. 12mo.

Dunboyne (or Senior) Scholars:—The Theological Tracts above mentioned, and Cabasutius on the Canon Law.

Maynooth, 12th December 1826.

B. Crotty, President.

Appendix, N° 67.

A LIST of the WORKS recommended by the Professors of the Roman Catholic College of *Maynooth*, for the perusal of the Students, or referred to by them in the course of their Lectures.

Appendix, N° 67.

By the Professor of the Dunboyne Establishment:

Theology:—Tournelly, Bailly, Du Voisin, Hook, Le Grand, Drouen, Collet, Deux Conferences D'Angers.

Canon Law:—Van Espen, Devoti, Pichler, Cavallario, Reiffensteuil.

Church History:—Fleury, Natalis, Alexander, Du Pin, Reeve.

By the Professor of Dogmatic Theology:

As Mr. Higgins has been in Maynooth but a few months, and has hitherto given lectures exclusively on the Treatise on Religion, the following are the only works which he has either quoted or recommended on the different questions which he has had occasion to discuss:

Bailly, Du Voisin, Hook, Houteville, Lettres de quelques Juifs, &c. par Guenet, Lettres Provins. Philos. Par Barruel, Dictionnaire theologique de Bergier, Grotius, Clarke on the existence of God and the truth of the Christian Religion.

By the Professor of Moral Theology:

Les Conferences D'Angers, Les Conferences de Paris, Le Continueur de Tournelly, La Morale D'Antoine, La Morale du Noel Alexander.

By the Professor of Sacred Scripture:

On Genesis:—Commentarii Pererii, Commentaires de Calmet, D° de Chaies, Synopsis Criticorum Poli, L'Histoire Universelle de Bossuet.

On the Gospels:—Commentarii Cornelii a Lapide, D° Maldonati, Meditations, &c. de Bossuet, Bible d'Avignon.

On the Epistles:—Commentarii Sanctæ Thomæ, D° Estii, D° Cornelii a Lapide, Analyse de Maudit, Bossuet.

On the Prolegomena:—Dissertations de Calmet, Prolegomena Waltoni, Dissertatio generalis Kennicott, De verbo Dei, Bellarminus.

By the Professor of Logic, Metaphysics and Moral Philosophy:

St. Thomas Aquinas (Secunda Secundæ), Hook de Religione, Bossuet's Discourse on Universal History, The Art of Thinking, Philosophical Works of Cicero, Clarke on the Being and Attributes of God, Cartesius de Methodo, Malebranche's Search after Truth, Locke on the Understanding, Beattie on Truth, Reid on the Human Mind, Stuart's Philosophy of the Mind and Moral Philosophy, Blackstone's Commentaries, Paley's Natural Theology and Moral Philosophy. Some of the writers mentioned are noticed by the Professor, when confuting the opinions maintained in their works.

By the Professor of Rhetoric:

Aristotle's Rhetoric, Dionysius of Halicarnassus, Cicero de Oratore, Dialogue on Oratory, Greek and Latin Orators, Rollin's Belles Lettres, Gibert L'Jay, Fenelon, Maury, Massillon, Bourdeloue, Blair, Lord Kaimes' Elements of Criticism, Burke on the Sublime, Addison on the Sources of the Beautiful and Sublime, Austin's, Chironomy, Spalding, English Orators, British Classics.

By the Professor of Humanity:

Rollin's Ancient History, D° Belles Lettres, Port Royal Greek Grammar, D° Latin Grammar.

By the Professor of English Rhetoric:

The Works of Johnson, Burke, Addison, Junius, Swift's Drapiers Letters, Gulliver's Travels; The Guardian, Tatler, Spectator, Adventurer, Mirror, Lounger, &c.; Freethink's Letters, Clio on Taste, Knox's Essays, Select portions of Pope, Milton, Dryden and Goldsmith; and more particularly for the immediate subject of lecture, Blair's Lectures, Lawson on Oratory, Fenelon on Pulpit Eloquence, Rollin's Belles Lettres, Allison on Taste, M'Dermott D°, &c. For declamation (for such as do not compose their own pieces), the Sermons of Kirwan, Blair, Allison, approved Catholic Sermons, Massillon's Conferences (Translation of the Rev. C. Boylan.)

For the use of the students in mathematics and natural philosophy (as they are not allowed access to the public library), a collection of works on those subjects has been kept in their hall for many years past. They amount to more than one hundred, most of them in the English and French languages; some in Latin. The greater part are the property of the President; others were taken, with his permission, from the College Library. When the

the late professor was leaving the college, he returned those works, but they are still forthcoming for the use of the students, should it be deemed more conducive to their improvement to allow them access to those works, than to confine them exclusively to their text book, the Cambridge course.

It may not be amiss to observe, that the students in general find abundance of employment in making themselves masters of the contents of their class-books; and that the shortness of the time allowed them for the study of theology, will not admit of their reading the entire of the works mentioned in the above catalogue. They refer to them only on particular points, which they are supposed to treat more at large, or more correctly than the class-books.

30th December 1826.

B. Crotty, President.

Appendix, N° 67.
continued.

Appendix, N° 68.

A LIST of the DONATIONS made to the Roman Catholic College of *Maynooth*, from its establishment to the present time.

	£.	s.	d.
1798: Donation from Doctor M'Devitt	33	—	—
1799: A legacy from Rev. Mr. Horrabin, in England	10	16	8
1800: Donation from Rev. John Larkin, Coolock	56	—	—
— D° - from Doctor M'Devitt	16	10	—
1801: D° - from P. Sweetman, Esq.	400	—	—
— D° - from Doctor M'Devitt	25	—	—
1802: More from - - d°	25	—	—
1803: More from - - d°	26	11	—
1804: More from - - d°	25	—	—
1805: 6 debentures left by General O'Connell, 4 d° by Mr. Taylor, and 1 d° by Mr. Curtis, the sale of which produced	1,051	11	1
1806: A legacy from Rev. Mr. Jones	965	13	2
1807: Another d° from - d°	300	—	—
— A legacy from Rev. Mr. M'Cormick	25	7	9
1811: A donation from England	654	—	—
— D° - from Mr. Lawlor	200	—	—
1814: Another donation from England	622	4	7
Total Amount	£.4,436	14	3

Appendix, N° 68.

Maynooth College, Nov. 27th, 1826.

Mich^l Montague, Vice President.

Appendix, N° 69.

AN ACCOUNT of the ANNUAL PARLIAMENTARY GRANTS to the Roman Catholic College of *Maynooth*, since its establishment.

	£.	s.	d.
1796: Parliamentary Grant	7,759	2	1 ½
1797: D°	6,790	—	—
1798: D°	9,700	—	—
1799: D°	9,993	—	—
1800: D°	4,093	10	—
1801: D°	5,820	—	—
1802: D°	7,760	—	—
1803: D°	7,760	—	—
1804: D°	7,760	—	—
1805: D°	7,760	—	—
1806: D°	7,760	—	—
1807: D°	7,760	—	—
1808: D°	12,610	—	—
1809: D°	8,972	10	—
1810: D°	8,972	10	—
1811: D°	8,973	—	—
1812: D°	8,973	—	—
1813: D°	9,673	—	—
Since 1813, the Annual Parliamentary Grant to the college has been	9,673	—	—

Appendix, N° 69.

B. Crotty, President.

Mich^l Montague, Vice-President and acting Bursar.

Maynooth, 18th November 1826.

Appendix, N° 70.

AN ACCOUNT of the SUMS expended in the Erection of NEW BUILDINGS at *Maynooth* College, from the commencement of the establishment to the present time.

Appendix, N° 70.

From an examination of the Public Accounts of the College, it appears that the following Sums were expended in the erection of New Buildings, from the commencement of the establishment to the present time :

				£.	s.	d.
In the Year	1797 :	Building	- - -	5,524	2	2
—	1798 :	D°	- - -	4,000	-	-
—	1799 :	D°	- - -	3,869	15	3
—	1800 :	D°	- - -	4,827	8	7 $\frac{1}{2}$
—	1801 & 2 :	D°	- - -	1,806	16	7 $\frac{1}{2}$
—	1806 :	D°	- - -	2,469	19	10
—	1807 :	D°	- - -	2,530	-	2
—	1809 :	D°	- - -	6,241	10	5 $\frac{1}{2}$
—	1816 :	D°	- - -	4,043	10	-
—	1821 :	D°	- - -	100	-	-
—	1825 :	D°	- - -	6,500	-	-
Total - -				£. 41,913	3	1 $\frac{1}{2}$

Note.—In this sum are not included the expenses annually incurred for repairs, or changes made in Buildings already erected, nor of the wall lately built to enclose the College grounds.

B. Crotty, President.

Mich^t Montague, Vice-President and acting Bursar.

Maynooth, 18th November 1826.

Appendix, N° 71.

AN ACCOUNT of the EXPENDITURE of the *Dunboyne* Establishment, since its institution in the Year 1813.

Appendix, N° 71.

				£.	s.	d.
1814 :	Amount of Salary and Commons for Scholars this year	- - -	-	238	15	-
1815 :	Amount of d° - - - d° - - - d° - - -	- - -	-	180	-	-
1816 :	Amount of d° - - - d° - - - d° - - -	- - -	-	257	6	-
1817 :	Amount of d° - - - d° - - - d° - - -	- - -	-	760	16	6
1818 :	Amount of d° - - - d° - - - d° - - -	- - -	-	880	4	6
1819 :	Amount of d° - - - d° - - - d° - - -	- - -	-	851	10	4
1820 :	Amount of d° - - - d° - - - d° - - -	- - -	-	822	17	6
1821 :	Amount of d° - - - d° - - - d° - - -	- - -	-	1,058	3	10
1822 :	Amount of d° - - - d° - - - d° - - -	- - -	-	915	10	2
1823 :	Amount of d° - - - d° - - - d° - - -	- - -	-	798	15	2
—	Amount of d° - - - d° - of Professor	- - -	-	80	10	-
1824 :	Amount of d° - - - d° - for Scholars this year	- - -	-	608	9	2
—	Amount of d° - - - d° - of Professor	- - -	-	160	-	-
—	Amount of Premiums this year	- - -	-	15	-	-
1825 :	Amount of Salary and Commons for Scholars this year	- - -	-	487	16	8
—	Amount of d° - - - d° - of Professor	- - -	-	160	-	-
—	Amount of Premiums this year	- - -	-	15	-	-
Total Expenditure - -				£. 8,290	14	10

To the above sum we must add, the expense of erecting Buildings for the accommodation of the Students of this Establishment, from the time the Parliamentary Grant was made for their support. Estimated expense of such Buildings - - -

Total Expenditure (including Building) - - £. 11,690 14 10

Amount of Grants for this Institution for 13 years, deducting quit rents of D. estate during that period (about 100 l.) - - -

Total Income - - - £. 15,500 - -

Total Expenditure - - - 11,690 14 10

Balance - - - £. 3,809 5 2

This sum, with savings during the cheap years, has been expended on buildings for the better accommodation of students. It is to be observed, that the sum derived from the *Dunboyne*

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Appendix, N° 71.
continued.

Dunboyne estate is not appropriated to any specific object, either by Act of Parliament or by bequest. The trustees are bound to apply it to the Dunboyne Institution, only inas-much as they declare that intention in their annual estimates. That intention they had from its commencement, but have been prevented from carrying it into effect by the cir-cumstances of the country—the want of priests, particularly in the province of Ulster.

Arrangements, however, have been made by the bishops of that province, which will enable them to allow their subjects, in future, to enjoy the benefits of the Dunboyne course.

Mich^t Montague, Vice-President.

Maynooth College, Nov. 27th, 1826.

Appendix, N° 72.

AN ACCOUNT of the INCOME of the Roman Catholic College of *Maynooth*, for the Year ending the 5th January 1826.

	£.	s.	d.
Parliamentary Grant - - - - -	9,670	13	4
One Year's Rent of the Dunboyne Estate - - -	500	-	-
D° - d° of Cormick's Farm - - - - -	21	1	-
D° - d° of Smyth's Farm - - - - -	2	16	10 ½
One Year's Interest of Foundation for an Irish Professor	42	7	3 ½
One d° - of the O'Sullivan Fund - - - - -	139	10	6
One d° - of the Ivory Fund - - - - -	42	-	-
One d° - of the O'Reilly Fund - - - - -	22	8	-
One d° - of the Sawey Fund - - - - -	35	9	- ½
One d° - of the Clogher and Raphoe Funds, not transferred to the Board of Trustees - - -	136	12	-
	£. 10,612	18	- ½
(Variable.) Amount of Pensions and Deposits paid by Students for this year - - - - -	2,420	13	10 ½
Total Amount in Irish Currency -	£. 13,033	11	11

Appendix, N° 72.

B. Crotty, President.

Mich^t Montague, Vice-President, and acting Bursar.

Maynooth, 18th November 1826.

Appendix, N° 73.

THE ACCOUNT of the TRUSTEES of the Roman Catholic College of *Maynooth*,
from 6th January 1823 to the 5th January 1824, both days included.

Appendix, N° 73.

THE CHARGE:

	£.	s.	d.
BALANCE of last Account in favour of the Public - - - - -	1,906	1	3 $\frac{1}{4}$
Received from the Lords Commissioners of His Majesty's Treasury, the Grant of one year and three months - - - - -	12,144	-	-
One Year's Rent of the Dunboyne Estate to the 1st May 1823 - - - - -	500	-	-
Arrears and one Year's Rent of Daniel Cormack's Farm to 1st November - - - - -	29	12	-
One Year's Rent of Smyth's Farm to 1st April - - - - -	2	16	10 $\frac{1}{2}$
Interest of Foundation for the Irish Language - - - - -	42	7	3 $\frac{1}{2}$
For Books sold - - - - -	298	8	3 $\frac{1}{2}$
Received from Students - - - - -	2,187	13	5
For Fat, Stuff, Hides, Swine, &c. - - - - -	741	8	11
TOTAL CHARGE - - - - -	£. 17,852	8	- $\frac{3}{4}$

THE DISCHARGE:

	£.	s.	d.
Meat - - - - -	2,003	19	5
Fish - - - - -	69	16	3
Flour - - - - -	1,131	4	10
Potatoes - - - - -	184	8	10 $\frac{1}{2}$
Butter - - - - -	482	16	11
Milk - - - - -	464	9	-
Beer - - - - -	627	18	-
Wine - - - - -	52	8	7
Groceries - - - - -	308	15	7 $\frac{1}{2}$
Eggs - - - - -	165	15	5 $\frac{1}{2}$
Fowl - - - - -	28	6	3 $\frac{1}{2}$
Oatmeal, Fruit, Salt, Cheese, &c. - - - - -	172	6	10
PROVISIONS - - - - -	£. 5,692	6	1
Coals, Candles and Soap - - - - -	447	19	5
Hay, Straw, Oats, &c. - - - - -	38	19	6 $\frac{1}{2}$
Books and Stationery - - - - -	112	12	8 $\frac{1}{2}$
Rent and Taxes - - - - -	253	19	3 $\frac{1}{4}$
Labour, Manure and Seeds - - - - -	104	6	6
Furniture - - - - -	166	9	4 $\frac{1}{2}$
Repairs - - - - -	301	18	3 $\frac{1}{2}$
Salaries - - - - -	3,072	7	8 $\frac{1}{2}$
Wages, Board Wages, &c. - - - - -	370	16	10
Washing - - - - -	81	12	1
Postages - - - - -	9	8	6
Messrs. Henry, Mullins & M'Mahon for Building - - - - -	3,900	-	-
Dr. Meyler, for ventilating Library and Halls with warm Air - - - - -	320	-	-
J. Duncan for a Fire Engine - - - - -	50	-	-
Contingencies - - - - -	39	8	5
TOTAL DISCHARGE - - - - -	£. 14,962	4	9 $\frac{1}{4}$
BALANCE in favour of the PUBLIC - - - - -	2,890	3	3 $\frac{1}{2}$
The CHARGE as above - - - - -	£. 17,852	8	- $\frac{3}{4}$

Appendix, N^o 73.—Account of the Trustees of the College of Maynooth.—continued.Appendix, N^o 73.
continued.

	£.	s.	d.
The above Balance brought up - - -	2,890	3	3 $\frac{1}{2}$
To which must be added the following Sums disallowed by us; viz.			
Amount of Double Charges in William Keogh's Bills for Hams, being a final disallowance - - - - -		1	19 6 $\frac{1}{2}$
Also Amount of Advances on account of Buildings to Henry, Mullins and M'Mahon, until a settlement in full - - - - - £. 3,900 - - -			
And a Credit taken as a loss sustained by C. Denvir on the Sale of Books by the failure of Alexander's Bank, until it is ascertained what dividend will be made - - - - -		6	2 6
Temporary Disallowances - - - - -	3,906	2	6
The true Balance in favour of the Public then is - - - £.	6,798	5	4

STATE OF THE ABOVE BALANCE:

Advanced to Messrs. Henry, Mullins & M'Mahon, on account of Buildings - - - - -	£. 4,900 - - -
A Sum paid to Messrs. Weir & Shannon for Law Costs - - -	75 1 8 $\frac{1}{2}$
In the Bank of Ireland - - - - -	1,656 3 10
In the hands of the Rev. M. Montague, V. P. - - - - -	158 17 9
In the hands of William Keogh as above disallowed, to be refunded by him - - - - -	1 19 6 $\frac{1}{2}$
Amount of Alexander's Notes as above disallowed - - - - -	6 2 6
The true Balance as above - - - £.	6,798 5 4

DEBTS:

Due, Messrs. Henry, Mullins and M' Mahon for Building - - -	£. 1,600 - - -
- C. Nangle, Esq. for Flour - - - - -	95 - - -
Current Accounts - - - - -	20 - - -
Debts - - - £.	1,715 - - -

CREDITS:

Due by Mr. Garnett, the 1st of November, a half Year's Rent, Quit Rents deducted - - - - -	£. 247 10 -
- by Mr. Smyth, the 25th September, a half Year's Rent - - -	1 8 5
Credits - - - £.	248 18 5

Office of Public Accounts, }
22 May 1824.R. Magenis.
Hans Blackwood.
John Mahon.(signed) James Price, Pro Insp^t Gen^l.

Appendix, N^o 74.

THE ACCOUNT of the TRUSTEES of the Roman Catholic College of *Maynooth*,
from the 6th January 1824 to the 5th January 1825, both days included.

THE CHARGE.										£.	s.	d.
Appendix, N ^o 74.	BALANCE of last Account in favour of the Public	-	-	-	-	-	-	-	-	6,798	5	4
	Received from the Lords Commissioners of His Majesty's Treasury	-	-	-	-	-	-	-	-	9,670	13	8
	One Year's Rent of the Dunboyne Estate, to 1st of May 1824	-	-	-	-	-	-	-	-	500	-	-
	Half-year's Rent of D. Cormick's Farm, to d ^o - d ^o	-	-	-	-	-	-	-	-	10	10	6
	One Year's Rent of Smyth's Farm, to 1st April d ^o	-	-	-	-	-	-	-	-	2	16	10 $\frac{1}{2}$
	Received from Students	-	-	-	-	-	-	-	-	2,406	1	4
	For Books sold	-	-	-	-	-	-	-	-	377	11	10
	For Corn and Hay sold	-	-	-	-	-	-	-	-	29	1	- $\frac{1}{2}$
	Fat, Stuff, Skins, Heads, Swine, &c. &c.	-	-	-	-	-	-	-	-	754	17	2
	TOTAL CHARGE	-	-	-	-	-	-	-	-	£. 20,549	17	9
DISCHARGE.												
Provisions.												
Meat	-	-	-	-	-	-	-	-	-	2,420	12	11 $\frac{1}{2}$
Fish	-	-	-	-	-	-	-	-	-	78	17	1 $\frac{1}{2}$
Flour and Whole Meal	-	-	-	-	-	-	-	-	-	1,296	3	5
Potatoes	-	-	-	-	-	-	-	-	-	156	19	6
Butter	-	-	-	-	-	-	-	-	-	510	3	1
Milk	-	-	-	-	-	-	-	-	-	433	-	5
Beer	-	-	-	-	-	-	-	-	-	772	-	-
Wines	-	-	-	-	-	-	-	-	-	70	4	1
Groceries	-	-	-	-	-	-	-	-	-	286	15	3
Eggs	-	-	-	-	-	-	-	-	-	163	2	8 $\frac{1}{2}$
Fowl	-	-	-	-	-	-	-	-	-	31	15	5 $\frac{1}{2}$
Oatmeal, Fruit, Split Peas, Cheese, &c.	-	-	-	-	-	-	-	-	-	107	9	4 $\frac{1}{2}$
TOTAL PROVISIONS	-	-	-	-	-	-	-	-	-	£. 6,327	3	4 $\frac{1}{2}$
Coals and Candles	-	-	-	-	-	-	-	-	-	453	2	2 $\frac{1}{2}$
Oats and Straw	-	-	-	-	-	-	-	-	-	7	5	6 $\frac{1}{2}$
Books and Stationery	-	-	-	-	-	-	-	-	-	380	2	- $\frac{1}{2}$
Rent, Taxes, and Insurance	-	-	-	-	-	-	-	-	-	250	18	1
Labour and Seeds	-	-	-	-	-	-	-	-	-	103	13	6
Furniture	-	-	-	-	-	-	-	-	-	153	14	2 $\frac{1}{2}$
Repairs	-	-	-	-	-	-	-	-	-	264	11	10 $\frac{1}{2}$
Salaries and Allowances	-	-	-	-	-	-	-	-	-	2,983	8	9
Wages and Board Wages, &c.	-	-	-	-	-	-	-	-	-	386	17	6 $\frac{1}{2}$
Washing	-	-	-	-	-	-	-	-	-	84	9	9
Postage	-	-	-	-	-	-	-	-	-	12	5	9
Building	-	-	-	-	-	-	-	-	-	6,500	-	-
Law Costs	-	-	-	-	-	-	-	-	-	314	12	11
Contingencies	-	-	-	-	-	-	-	-	-	91	11	3
TOTAL DISCHARGE	-	-	-	-	-	-	-	-	-	£. 18,313	16	9 $\frac{1}{2}$
BALANCE in favour of the Public	-	-	-	-	-	-	-	-	-	£. 2,236	-	11 $\frac{1}{2}$
										£. 20,549	17	9

Appendix, N^o 74.—Account of the Trustees of the College of Maynooth—continued.Appendix, N^o 74,
continued.

	£.	s.	d.
The above Balance brought up - - - -	2,236	-	11 $\frac{1}{2}$
To which must be added the following Sums, disallowed by us; viz.			
Amount taken credit for as paid to Byrne and Whelan for Sheep, more than Vouchers produced - - - - - £.-	5	6	
A Credit taken for a Loss incurred by the failure of Alexander's Bank, till it was ascertained what dividend will be paid - - -	6	2	6
And the following Over-payments to the under-mentioned Persons, by Errors in Castings and Calculations; viz.			
Colclough and Co., for Sheep - - - - -	3		
Dorothy Byrne, for Butter - - - - -	6		
William Brangan, for Milk - - - - -	1		
P. Connor, for Washing - - - - -	8 $\frac{1}{2}$		
R. Archbold, for Law Costs - - - - -	17		
FINAL DISALLOWANCES - - - - £.	7	7	5 $\frac{1}{2}$
The true Balance in favour of the Public then is - - - - £.	2,243	8	5

STATE OF THE ABOVE BALANCE:

In the hands of Executors of E. Weir, a sum advanced for Law Costs - - -	75	1	8 $\frac{1}{2}$
In the Bank of Ireland - - - - -	1,986	10	1
In the hands of the Rev. J. Cummins, Bursar - - - - £. 174	9	2	
More, the above Over-credit - - - - -	5	6	
More, the above Disallowance in consequence of the failure of Alexander's Bank - - - - -	6	2	6
	180	17	2
In the hands of Colclough and Co., disallowed as above, to be refunded by them -	-	-	3
The like, Dorothy Byrne, - - - d ^o - - - - -	-	-	6
The like, William Brangan, - - - d ^o - - - - -	-	1	-
The like, P. Connor, - - - - d ^o - - - - -	-	-	8 $\frac{1}{2}$
The like, R. Archbold - - - - d ^o - - - - -	-	17	-
The true Balance, as above - - - - £.	2,243	8	5

DEBTS:

Due to Messrs. Henry, Mullins and M'Mahon, for building part of Enclosure Wall, about - - - - -	£. 400	-	-
Due for running Bills, about - - - - -	30	-	-

DEBTS - - - - £. 430 - -

CREDITS:

Due by S. Garnett, half-year's Rent of Dunboyne Estate, to 1 November 1824, Quit Rents deducted - - - - -	£. 247	10	-
Due by D. Cormick, half-year's Rent to d ^o - - - - -	10	10	6
Due by E. Smyth, - d ^o - - d ^o to 29 September 1824 - - -	1	8	5
Amount of Sum due in Chancery - - - - -	278	9	5

CREDITS - - - - £. 537 18 4

Office of Public Accounts,
16th June 1825.James Price, pro Insp^r Gen^l,Maurice Cane.
Hans Blackwood,
John Mahon,

Appendix, N° 75.

THE ACCOUNT of the TRUSTEES of the Roman Catholic College of *Maynooth*, from the 6th January 1825 to the 5th January 1826, both days included.

Appendix, N° 75.

THE CHARGE:										£.	s.	d.
BALANCE of last Account in favour of the Public	-	-	-	-	-	-	-	-	-	2,243	8	5
Received from the Lords Commissioners of His Majesty's Treasury	-	-	-	-	-	-	-	-	-	9,670	13	4
One year's Rent of the Dunboyne Estate to 1st May 1825	-	-	-	-	-	-	-	-	-	500	-	-
One and half year's Rent of D. Cormick's Farm to 29th September 1825	-	-	-	-	-	-	-	-	-	31	11	6
One year's Rent of Smyth's Farm to 25th March 1825	-	-	-	-	-	-	-	-	-	2	16	10 $\frac{1}{2}$
Interest of foundation for the Irish Language for two years	-	-	-	-	-	-	-	-	-	84	14	7
Received from Students	-	-	-	-	-	-	-	-	-	3,099	18	8 $\frac{1}{2}$
— for Books sold	-	-	-	-	-	-	-	-	-	433	5	-
— for Hay sold	-	-	-	-	-	-	-	-	-	15	16	8
Fat, skins, hides, swine, &c. &c.	-	-	-	-	-	-	-	-	-	922	18	4 $\frac{1}{2}$
TOTAL CHARGE										£.	17,005	3 5 $\frac{1}{2}$

DISCHARGE:										£.	s.	d.
<i>Provisions.</i>												
Meat	-	-	-	-	-	-	-	-	-	3,138	3	- $\frac{1}{2}$
Fish	-	-	-	-	-	-	-	-	-	81	16	1
Flour and Barm	-	-	-	-	-	-	-	-	-	1,324	1	10
Potatoes	-	-	-	-	-	-	-	-	-	398	8	5
Butter	-	-	-	-	-	-	-	-	-	570	3	2
Milk	-	-	-	-	-	-	-	-	-	481	-	9 $\frac{1}{2}$
Beer	-	-	-	-	-	-	-	-	-	732	5	-
Wines	-	-	-	-	-	-	-	-	-	99	16	-
Groceries	-	-	-	-	-	-	-	-	-	358	10	- $\frac{1}{2}$
Eggs	-	-	-	-	-	-	-	-	-	188	9	10 $\frac{1}{2}$
Fowl	-	-	-	-	-	-	-	-	-	32	3	- $\frac{1}{2}$
Fruit, Oatmeal and Salt	-	-	-	-	-	-	-	-	-	163	19	3
TOTAL PROVISIONS										£.	7,568	16 6 $\frac{1}{2}$
Coals and Candles	-	-	-	-	-	-	-	-	-	442	5	2 $\frac{1}{2}$
Oats and Straw	-	-	-	-	-	-	-	-	-	26	13	1
Books and Stationery	-	-	-	-	-	-	-	-	-	651	15	9 $\frac{1}{2}$
Rents, Taxes and Insurance	-	-	-	-	-	-	-	-	-	246	13	7
Labour and Seeds	-	-	-	-	-	-	-	-	-	73	17	3
Furniture	-	-	-	-	-	-	-	-	-	158	5	11 $\frac{1}{2}$
Repairs	-	-	-	-	-	-	-	-	-	214	-	4 $\frac{1}{2}$
Carried forward										£.	9,382	7 9 $\frac{1}{2}$

Appendix, N^o 75.—Account of the Trustees of the College of Maynooth—continued.Appendix, N^o 75.
continued.

	£.	s.	d.
Brought forward	9,382	7	9 $\frac{1}{2}$
Salaries and allowances*	2,922	16	8
Wages, Board Wages, &c.	383	4	3
Washing	81	7	9 $\frac{1}{2}$
Postage	9	12	3
Building	1,351	7	7 $\frac{1}{2}$
Law Costs	100	1	4
Contingencies	57	3	11
TOTAL DISCHARGE	£. 14,288	1	7 $\frac{1}{2}$
BALANCE in favour of the Public	2,717	1	10
	£. 17,005	3	5 $\frac{1}{2}$
The above Balance brought down	£. 2,717	1	10
To which must be added the following sums disallowed by us; viz.			
Rev. M. Flanagan, Secretary, engrossing Petition to Parliament, such charge being contrary to the 29th sec. of 52 Geo. 3. chap. 52	£. —	5	10
Rev. C. Denvir amount of loss sustained by failure of Alexander's Bank, on sale of books for College, disallowed until final settlement takes place	—	6	2 6
TOTAL DISALLOWANCES	£. 6	8	4
The true Balance in favour of the Public then is	£. 2,723	10	2

* Salaries and Allowances.				£.	s.	d.
Rev. Dr. Crotty, President, one year's salary to 5th January 1826	-	-	-	341	5	-
- M. Montague, V. P. one year's salary to 5th January 1826	-	-	-	121	-	-
- P. Dowley, Dean - - - d ^o - - - d ^o	-	-	-	121	-	-
- L. Renehan, six months Senior Scholar and six months Junior Dean, to 5th January 1826	-	-	-	47	-	-
- D ^o - - more, as assistant to Librarian for eight months, to 5th September 1825	-	-	-	6	13	4
- N. Slevin, Librarian and Professor of Senior Scholars, one year's salary to 5th January 1826	-	-	-	121	-	-
- J. Cummins, Bursar, one year's salary d ^o	-	-	-	121	-	-
- Dr. McHale, Professor of Dogmatic Theology, nine months to 5th October 1825	-	-	-	90	15	-
- Dr. Delahogue, d ^o of d ^o one year's salary to 5th January 1826	-	-	-	100	-	-
- J. Kelly, six months Junior Dean and six months Professor of Dogmatic Theology, to 5th January 1826	-	-	-	105	10	-
- F. Anglade, Professor of Moral Theology, one year's salary to 5th January 1826	-	-	-	121	-	-
- J. Browne, Professor of Sacred Scripture and Hebrew d ^o	-	-	-	121	-	-
- E. Denvir, d ^o Natural Philosophy and Church Music d ^o	-	-	-	120	-	-
- C. McNally, d ^o Logic, &c. &c. d ^o	-	-	-	110	-	-
- C. Boylan d ^o English Elocution d ^o	-	-	-	110	-	-
- J. Donovan, d ^o Rhetoric d ^o	-	-	-	110	-	-
- P. Carey, d ^o Greek and Latin d ^o	-	-	-	80	-	-
- M. Loftus, d ^o Irish Language d ^o	-	-	-	80	-	-
- M. Flanagan, Secretary and Treasurer d ^o	-	-	-	79	12	6
J. Lee, M. D. d ^o	-	-	-	56	17	6
E. Kelly, Apothecary, medicine and attendance, one year	-	-	-	204	15	-
A. Knox, Agent - - - d ^o - - - d ^o	-	-	-	300	-	-
J. Moynahan, scholar, three months allowance, 5 April 1825	-	-	-	6	5	-
J. Kennedy, d ^o six d ^o d ^o 5 July 1825	-	-	-	16	-	-
J. Tighe, d ^o - - - d ^o d ^o	-	-	-	12	10	-
P. Cannon, d ^o ten d ^o d ^o 5 November	-	-	-	20	16	8
P. O'Mealy, d ^o one year's d ^o 5 January 1826	-	-	-	25	-	-
W. Brennan, d ^o d ^o - - - d ^o	-	-	-	25	-	-
J. O'Sullivan, d ^o d ^o - - - d ^o	-	-	-	25	-	-
M. Browne, d ^o nine months assistant to Librarian and one year's salary to 5th January 1826	-	-	-	32	10	-
J. Furlong, scholar, three months allowance to 5 January 1826	-	-	-	27	10	-
J. Roche, d ^o four d ^o d ^o - - - d ^o	-	-	-	28	6	8
J. Tully, d ^o six d ^o d ^o - - - d ^o	-	-	-	12	10	-
M. Tyrrel, d ^o six d ^o d ^o - - - d ^o	-	-	-	12	10	-
J. Cuddily, Sacristan, six months salary to 5th July 1825	-	-	-	5	-	-
J. Hayden, d ^o d ^o d ^o 5th January 1826	-	-	-	5	-	-
SALARIES TOTAL	£. 2,922	16	8			

Appendix, N^o 75.
continued.

Appendix, N^o 75.—Account of the Trustees of the College of Maynooth—continued.

STATE OF THE ABOVE BALANCE :

	£.	s.	d.
In the hands of Executors of E. Weir, a sum advanced for Law Costs - - -	75	1	8
Advanced to P. Blenkinsop, on account of binding books - - -	55	-	-
In the Bank of Ireland - - -	2,500	18	7 $\frac{1}{2}$
In the hands of the Rev. J. Cummins, Bursar - - -	86	1	6 $\frac{1}{2}$
In the hands of the Rev. M. Flanagan, as above disallowed, and to be refunded by him - - -	-	5	10
In the hands of the Rev. E. Denvir, as above disallowed - - -	6	2	6
The true Balance, as above - - -	£.	2,723	10 2

D E B T S :

	£.	s.	d.
Due to Messrs. Henry, Mullins and M ^c Mahon, according to their own account, for building, about - - -	170	-	-
- to Mr. Moloney for butter - - -	20	-	-
- to Mr. Archbold for Law Costs, as per bill furnished - - -	30	-	-
- to d ^o for preparing Leases, amount not yet known - - -	-	-	-
- to amount of current Bills - - -	40	-	-
DEBTS - - -	£.	260	- -

C R E D I T S :

	£.	s.	d.
Due by S. Garnett, half a year's Rent of Dunboyne Estate to 1st of last November, quit rents deducted - - -	246	-	-
- by E. Smyth, half a year's Rent of his Farm to last September - - -	1	8	5
CREDITS - - -	£.	247	8 5

PARTICULARS OF ESTATES, PROPERTY AND FUNDS :

	£.	s.	d.
The lands of Dunboyne, producing an annual rent of - - -	500	-	-
Lands in the tenancy of D. M ^c Cormick, d ^o d ^o - - -	21	1	-
Like - - - Smyth, - - d ^o d ^o - - -	2	16	10 $\frac{1}{2}$
A sum of £. 1,000. being a bequest of — Keenan, for the foundation of an Irish Professorship, (the above sum is lodged in Chancery, but in what stock has not been stated) - - -	-	-	-
O'Sullivan's Foundation, £. 5,378. 19. 7. vested in Government four per cent stock, the interest of which, after deducting sum paid students on that foundation, amounts to - - -	139	10	6
Ivory's Foundation, £. 1,050. vested in the four per cents, as the preceding, interest - - -	42	-	-
O'Reilly's Foundation, £. 560. d ^o d ^o - - -	22	8	-
Sawey's Foundation, £. 926. 4. 8. lodged in Chancery, estimated interest - - -	35	9	- $\frac{1}{2}$
Also, temporary Foundations made by Bishops to supply the immediate wants of their respective dioceses, amounted in present account to - - -	136	12	-

Account Office, 7th Oct. 1826.

Charles Patten Vale,
Inspector General.

(signed)

R. T. Herbert.
Maurice Cane.
Hans Blackwood.

999

Appendix, N° 76.

ESTIMATE of the CHARGE of the Establishment of the ROMAN CATHOLIC SEMINARY
in *Ireland*, for the Year ending 5th January 1828.

	£.	s.	d.	Appendix, N° 76.
SUBSISTENCE of Commons for 250 Students, at 23 <i>l.</i> 1 <i>s.</i> 7 <i>d.</i> each	-	-	5,769 15 10	
Commons and Allowance for 20 Students, selected for First Class, at 55 <i>l.</i> 7 <i>s.</i> 8 <i>d.</i>			1,107 13 4	
Salary of President	£.	316	-	
— of V. President	-	112	-	
— of Dean	-	112	-	
— of Junior Dean	-	74	-	
— of Librarian and Prefect of Senior Students	-	112	-	
— of Bursar	-	112	-	
— of Professor of Dogmatic Theology	-	92	10	
— of a Professor Emeritus of d°	-	92	10	
— of Professor of Moral Theology	-	112	-	
— of Sacred Scripture and Hebrew	-	112	-	
— of Professor of Mathematics and Natural Philosophy	-	83	10	
— of d° - of Logic, Metaphysics, and Ethics	-	102	-	
— of d° - of Rhetoric	-	102	-	
— of d° - of Greek and Latin	-	74	-	
— of d° - of English Elocution and French	-	102	-	
— of d° - of the Irish Language	-	74	-	
— of Secretary and Treasurer	-	72	10	
— of an Agent	-	276	18 5	
— of a Physician	-	52	10	
— of an Apothecary	-	176	-	
Commons of 16 Masters, at 23 <i>l.</i> 1 <i>s.</i> 7 <i>d.</i> each	-	369	5 4	
Salaries and Commons	-	£.	2,731 13 9	
Coal and Candles	-	-	400 - -	
Books	-	-	100 - -	
Furniture	-	-	150 - -	
Repairs	-	-	150 - -	
Wages of Cook and Steward	-	50	15 4	
— of Gardener and Butcher	-	36	18 6	
— of Butler, 18 <i>l.</i> 9 <i>s.</i> 3 <i>d.</i> and 3 Servants, at 12 <i>l.</i> 12 <i>s.</i> each	-	56	5 3	
— of 13 Servants, at 9 <i>l.</i> 4 <i>s.</i> 7 <i>d.</i> each	-	119	19 7	
— of 2 d°, - at 6 <i>l.</i> 6 <i>s.</i> each	-	12	12 -	
Commons of 22 Servants, at 13 <i>l.</i> 16 <i>s.</i> 10 <i>d.</i> each	-	304	10 4	
Wages and Commons of Servants	-	£.	581 1 -	
TOTAL CHARGE	-	£.	10,990 3 11	
From which deduct Rent of Dunboyne Estate	-	461	10 9	
Fees of Entrance, and Pensions from Students	-	1,599	13 2	
			2,061 3 11	
TOTAL UNPROVIDED CHARGE	-	£.	8,929 - -	

Maynooth,
18th November 1826.

(signed)

B. Crotty, President.

Mich^d Montague, Vice-President and acting Bursar.

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NINTH REPORT

OF THE

COMMISSIONERS

OF

Irish Education Inquiry.

Dated *London*, 2d June 1827.

Ordered, by The House of Commons, to be Printed,
18 June 1827.

THE REPORT

THE COMMISSIONERS

IRISH EDUCATION

THE REPORT	p. 3
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W. H. Education
by a Commission of the Council of the Government
Fourteenth day of June. One thousand eight hundred and twenty
four. The following is a copy of the report of the Commission.

WE submitted in our Report of the 18th June 1871
to the Education of the Council of the Government
the results of our investigation into the state of the
Schools of the Association of the Council of the Government
of the 18th June 1871. The results of our investigation
into the state of the Schools of the Association of the Council
of the Government of the 18th June 1871.

It is now some time since we have reported the results of our investigation
into the state of the Schools of the Association of the Council of the Government
of the 18th June 1871. The results of our investigation
into the state of the Schools of the Association of the Council
of the Government of the 18th June 1871.

During the progress of our investigation we were assisted
by the Education of the Council of the Government of the 18th June 1871.
The results of our investigation into the state of the Schools
of the Association of the Council of the Government of the 18th June 1871.

It has been our object to report to you the results of our investigation
into the state of the Schools of the Association of the Council of the Government
of the 18th June 1871. The results of our investigation
into the state of the Schools of the Association of the Council
of the Government of the 18th June 1871.

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NINTH REPORT
OF
THE COMMISSIONERS
OF
IRISH EDUCATION INQUIRY.

MAY IT PLEASE YOUR MAJESTY:

WE, the undersigned Commissioners, nominated and appointed by a Commission under the Great Seal, bearing date the Fourteenth day of June, One thousand eight hundred and twenty-four, beg leave humbly to report, as follows:—

WE submitted in our First Report a statement of the opinions we had formed as to the Education of Children of the lower orders in Ireland; and at the same time we communicated the result of our inquiries into the Charter and Parochial Schools, the Schools of the Association for discountenancing Vice, the Society for the Education of the Poor, together with an account of various other Institutions and Establishments for general Instruction.

We have also, from time to time, reported the results of our examinations into the Foundling Hospital, the Diocesan Schools, the Hibernian Military, and Marine Schools, the Orphan House, the Academical Institution at Belfast, the Cork Institution, and the Roman Catholic College at Maynooth; and we have suggested such alterations in the regulation and management of some of these Institutions as appeared to us to be likely to contribute to their respective improvement.

During the progress of our inquiries into these Institutions, we were requested by his Excellency the Lord Lieutenant to submit to the test of actual experiment the Plan of Education recommended in our First Report; and in order to enable us as well to effect this, as to complete the inquiries in which we were already engaged, Your Majesty was graciously pleased to extend for a year the period originally allotted for the duration of our Commission.

It has therefore become our duty to represent to Your Majesty, that, in our attempt to effect that object, we have experienced difficulties, which have not only prevented us from establishing Schools in which the experiment might have been fully tried, but have induced us to desist altogether from any further proceedings in that undertaking; and having laid before his Excellency the Lord Lieutenant a detailed account of the course pursued by us, we now beg leave to submit to Your Majesty the following copy of that Report.

To the Most Noble Richard Marquess Wellesley, &c. &c. &c. Lord Lieutenant-General, and General Governor of Ireland.

Report of the Commissioners of Irish Education Inquiry.

May it please your Excellency,

WE, the undersigned Commissioners, appointed by letters patent dated 14th June 1824, for inquiring into the nature and extent of the Instruction afforded by the several Institutions in Ireland for the purpose of Education, having, in obedience to your Excellency's desire, undertaken to try the experiment of establishing a certain number of Schools in Ireland upon the plan recommended in our First Report to His Majesty, now beg leave to communicate to your Excellency the particulars of the course which we have pursued.

Before entering on this detail, we feel it necessary to lay before your Excellency the letter which we received from Mr. Goulburn, in consequence of which we undertook this duty.

(1.) *Letter from the Right Honourable Henry Goulburn to the Commissioners of Education Inquiry; dated Dublin Castle, 28th November 1825.*

Gentlemen,

The Lord Lieutenant having had under his consideration that part of your First Report which relates to the establishment of Schools for the general education of the people, has commanded me to avail myself of the opportunity afforded by your re-assembly in Dublin, to submit to your consideration the manner in which he considers it most expedient to proceed with respect to that Report.

The minute inquiry which you have made into all matters connected with the subject of general Education, and the ability and industry with which it has been conducted, give his Excellency every confidence in the justice of the opinions expressed by you; and his Excellency hopes that the ultimate result of your labours may be in the establishment of a more perfect and satisfactory system for the education of the poor, than any which has yet been in operation in Ireland. It appears to his Excellency, however, that that result may be much facilitated by the establishment, in the first instance, of a certain number of Schools, on the principles laid down in your Report. One main advantage of such a proceeding will be, the opportunity which it will afford you of observing the practical effect in different parts of the country of the regulations which you have suggested.

Parliament has placed at his Excellency's disposal what are considered to be ample funds for the commencement of such an experiment; and there can be little doubt of their readiness, during the next Session, to add to the means already granted whatever further sum may be judged requisite. Applications for assistance to Schools already established, or for grants for the establishment of new Schools, have been sufficiently numerous, and have, since the publication of your Report, been reserved expressly for future consideration. The only obstacle therefore which exists to giving immediate effect to your recommendation, to the extent which has been suggested, is the want of a body qualified to undertake the task of framing regulations for the conduct of such Schools, and the enforcement of their due observance. The difficulty of selecting individuals properly qualified for such a duty would at all times be considerable, and it would be almost hopeless to expect that any persons now to be chosen, could at once, or at an early period, be so fully in possession of the plans and principles detailed in your Report, as to be qualified to give complete effect to them; his Excellency therefore has commanded me to express the great importance which he attaches to your consenting, for a limited period, to undertake the duties of superintendence, to select from the numerous applications the places in which Schools on the new system should be established, and to lay down and enforce the regulations under which they should be conducted, and the mode in which grants of money should be made to them.

The Lord Lieutenant indeed is sensible that your acquiescence in his wishes must impose upon you additional labour, and may to a degree interfere with other inquiries which may either be actually in progress, or which it may be your intention to institute; but, nevertheless, his Excellency considers that no inquiry can be
more

more important or more consonant to the views which led to your appointment as Commissioners, than a practical illustration, under your superintendence, of the merits of the plan upon which you have suggested that the education of the people in this country should in future be conducted. His Excellency trusts, therefore, that you will not feel any difficulty in undertaking this charge; and I am authorized to assure you, that, as far as lies in his Excellency's power, every assistance shall be afforded to you, which can either alleviate the burthen which it may be calculated to impose upon you, or which can enable you to conduct the experiment with effect.

I have the honour to be, Gentlemen,
Your most obedient humble servant,
Henry Goulburn.

Commissioners of Education Inquiry,
&c. &c. &c.

Upon the receipt of the foregoing letter, we had the honour of communicating to your Excellency our readiness to use our best endeavours to give effect to the wishes which it expressed.

Previous to the actual establishment of any of the Schools which had been recommended in our Report to His Majesty, it became indispensably necessary, in the first instance, to arrange the Books, the use of which formed an essential part of the plan so recommended. Until this preliminary step should be secured, it would have been obviously premature to appoint masters, or provide school-houses.

We beg leave to recal to your Excellency's recollection the particulars of a Minute of Conference held between our Board and the four Roman Catholic Archbishops on this subject, bearing date the 8th January 1825, and which, so far as relates to the works in question, was as follows:—

“ In these suggestions, for uniting Protestant and Roman Catholic children in literary, and separating them only for religious instruction, Dr. Murray expressed his concurrence.

“ The Commissioners then observed, that separate religious instruction should not commence until the difference of religious belief should make it impossible for instruction any longer to be received in common; and they inquired, whether it would be objected to, on the part of the Roman Catholic Clergy, that the more advanced of the Protestant and Roman Catholic children should, at certain times, during school hours, read portions of the Holy Scriptures together, and in the same classes, but out of their respective versions, subject to proper regulations, and in the presence of their respective Protestant and Roman Catholic teachers, suggesting, at the same time, that opportunities might be afforded to the teachers of each persuasion to explain to the children separately the portions so read?

“ Dr. Murray answered, that serious difficulties would exist in the way of such an arrangement, and in lieu of it he proposed, that the Holy Scriptures should be used only when the Roman Catholic children should be taken apart for the purpose of receiving religious instruction; and he said that there could be no possible objection to the Roman Catholic children then reading out of the sacred Volume itself the Gospels and Epistles of the week; he added, that no objection would be made to a harmony of the Gospels being used in the general education which the children should receive in common, nor to a volume containing extracts from the Psalms, Proverbs, and Book of Ecclesiasticus, nor to a volume containing the history of the Creation, of the Deluge, of the Patriarchs, of Joseph, and of the deliverance of the Israelites, extracted from the Old Testament, and that he was satisfied no difficulties in arranging the details of such works would arise on the part of the Roman Catholic Clergy.

“ The Commissioners then stated, that they considered it of the utmost moment that no books or catechisms should be admitted, either in the course of the literary or religious instruction, containing matter calculated to excite contempt, hatred, or any uncharitable feeling, in any class, towards persons of a different religious persuasion.”

“ To this Dr. Murray cordially assented.”

[See First Report of the Commissioners, page 96.]

In pursuance of the principles laid down in the Minute above referred to, we expressed ourselves in the following terms in the concluding part of our First Report, (page 97.)

“ We think it necessary that means should be provided for supplying Testaments according to the authorized version for the Protestant children. With respect to the Roman Catholic children, an edition of the New Testament for their use has been submitted to us by the Roman Catholic Prelates. The text of this edition is the Douay version—almost all the notes, however, originally annexed to that version have been omitted; we find, in fact, that there are only sixty-three notes altogether to the four Gospels, and these, with the exception of an inconsiderable number, have no peculiar reference to the doctrines of the Roman Catholic Church, as distinguished from those of the Protestant Churches; and such as have this peculiar reference are expressed in a manner which ought not, we think, to be offensive to any description of persons. The Summaries prefixed to the different chapters are in like manner, as it appears to us, unobjectionable. To this edition is also annexed a table of the Epistles and Gospels throughout the year, specifying the portions of the Scriptures appointed to be read for those purposes by the Roman Catholic Church.

“ Deeply impressed with the importance and necessity of introducing the Scriptures into all Institutions for the education of the people, as a fundamental part of the instruction, we recommend that copies of this edition of the Testament, omitting the address thereto prefixed, but retaining the notes, should be furnished for the religious instruction of the Roman Catholic children in every school established upon the system proposed. It will be for the Roman Catholic Clergy to supply such other books for the purpose of religious instruction as they may desire. We would suggest, however, that many forms of catechisms are now in use amongst the Roman Catholics in the different districts of Ireland, and that it would be expedient that some one or two should be selected or compiled for general use.

“ It will be necessary, also, to provide a volume compiled from the four Gospels, in the manner adverted to in our conference with the Roman Catholic Archbishops. Such a book, together with the Book of Proverbs, and the work containing the history of the Creation, the Deluge, and other important events extracted from the Pentateuch, may be profitably used in the schools during the period of united and general instruction. We by no means intend such works as substitutes for the Holy Scriptures, although we propose that the reading of the Scriptures themselves should be reserved for the time of separate religious instruction.”

The following statement was added in a note referring to the proposed compilation from the four Gospels. (see First Report of the Commissioners, page 98.)

“ A work of this description, entitled ‘ An Evangelical Life of our Lord and Saviour Jesus Christ, forming a Harmony of the four Gospels,’ sanctioned by the Roman Catholic Prelates, has been examined by us. It consists of the text of the four Gospels, according to the Douay version, interwoven into one consecutive narration. The order pursued is chronological. Where any particular occurs in one Gospel that is not to be found in the others, it is inserted. Where the same particulars are stated in two or more, the statement is inserted from that Gospel in which it is the most full.”

It became necessary for us, therefore, in the first instance, to provide, for the use of the Roman Catholic children, an edition of the Testament in the Douay version, corresponding with the copy which had been submitted to us by the Roman Catholic Prelates.

On examining the notes which were contained in the copy above referred to, one or two expressions were found which appeared to us to be at variance with the principle laid down by us, that “ no books or catechisms should be admitted, either in the course of the literary or religious instruction, containing matter calculated to excite contempt, hatred, or any uncharitable feeling, in any class, towards persons of a different religious persuasion.” On our application, Dr. Murray readily consented to the omission of those passages, and all matter having been removed from the

the notes which could be offensive on the ground now stated, the edition was sent to the press, and published with the approbation of the Roman Catholic Archbishops, in the month of April 1826.

Our next step was to endeavour to provide a work compiled from the four Gospels, in the manner alluded to in our conference with the Roman Catholic Archbishops. Our attention had been called to a translation of the Harmony of the Gospels, entitled "White's Diatessaron," in the language of the authorized version, and which we understood was in use in England, with the general approbation of the Authorities of the Established Church. We therefore, as our first step, brought it under the consideration of the four Archbishops of the Roman Catholic Church in Ireland, for the purpose of ascertaining whether it would meet their approbation, or whether they could suggest any alterations in it which we might submit to the Authorities of the Established Church for their consideration. We had a conference during two days with the Roman Catholic Archbishops on the subject: it will be found at large in the Appendix, and contains not merely a full exposition of the objections which they felt to the Diatessaron, but of the views which they entertain as to the construction of any such works as were the objects of our search.

Being led by this conference to the conclusion that no selection from the Scriptures which we had seen would answer the proposed end, we applied to the Archbishop of Dublin, with whom we had previously communicated on the subject, and having explained to his Grace the general character of the compilation we sought for, and the difficulties which existed in the arrangement of it, we expressed our earnest wish that it should be prepared in the first instance under the direction and superintendence of the Authorities of the Established Church.

Vide Evidence,
(Report 1, p. 759.)

His Grace having obligingly undertaken to communicate on the subject with his Grace the Lord Primate and the Archbishops of Cashel and Tuam, a letter, of which the following is a copy, was addressed to the Lord Primate and the Archbishops of Cashel and Tuam by the Chairman of our Board.

(2.) *Letter from Thomas Frankland Lewis, Esq. to his Grace the Lord Primate and the Archbishops of Cashel and Tuam; dated Dublin, January 18th, 1826.*

My Lord,

At the desire of his Excellency the Lord Lieutenant, the Commissioners of Education Inquiry have undertaken to superintend, for a limited period, the establishment of a certain number of Schools, in which the plan for the general education of children of the lower classes, recommended by them in their Report, may be submitted to the test of actual experiment.

In order to carry this object into effect, it is necessary that the works mentioned in the ninety-sixth page of this Report should be provided; and the Commissioners are fully aware that such works cannot be properly arranged, excepting with the approbation and under the superintendence of the Authorities in the Established Church.

The Commissioners have thought it their duty to avail themselves of an opportunity of communicating with the Archbishop of Dublin, to whom they have explained themselves fully upon the subject. His Grace has been pleased to express his readiness to assist in effecting this important object, and we trust that your Grace will be so obliging as to take into your consideration in what manner it can best be accomplished.

We abstain from troubling your Grace with any detailed statement, thinking it better that the communication should proceed through his Grace the Archbishop of Dublin, who is in possession of our general views, and who has been so good as to undertake to consult with your Grace.

I have the honour to be,

Your Grace's most obedient servant,
T. Frankland Lewis.

To his Grace the Lord Primate,
and

The Lords Archbishops of Cashel and Tuam.

In the course of the ensuing week, the Commissioners received from Doctor Murray the following letter :—

(3.) *Letter from the Most Reverend Dr. Murray to the Commissioners of Education Inquiry; dated 41, North Cumberland-street, 23d Jan. 1826.*

Doctor Murray presents his compliments to the Commissioners of Education Inquiry; he is desired by the Catholic Archbishops and Bishops, now assembled in Dublin, to submit to them the enclosed Resolutions relative to the system of Education proposed for the poor of Ireland. He is further prayed to state, that it would be highly gratifying to the Prelates to be informed, at the earliest convenience of the Commissioners, whether a system of general Education, founded on the principles embodied in those Resolutions, would be likely to meet their views and receive their approbation.

Commissioners of Education Inquiry,
&c. &c. &c.

The Resolutions enclosed in this letter were as follows :—

“ At a Meeting of the Catholic Archbishops and Bishops of Ireland, held on
“ the 21st of January 1826, at the house of the Most Reverend Dr. Murray,
“ the following Resolutions on the subject of National Education were unani-
“ mously adopted :

“ 1. Resolved,—That the admission of Protestants and Roman Catholics into
“ the same schools, for the purpose of literary instruction, may, under existing cir-
“ cumstances, be allowed, provided sufficient care be taken to protect the religion
“ of the Roman Catholic children, and to furnish them with adequate means of
“ religious instruction.

“ 2. Resolved,—That in order to secure sufficient protection to the religion of
“ Roman Catholic children under such a system of education, we deem it neces-
“ sary that the master of each school, in which the majority of the pupils profess
“ the Roman Catholic faith, be a Roman Catholic; and that in schools in which
“ the Roman Catholic children form only a minority, a permanent Roman Catholic
“ assistant be employed, and that such master and assistant be appointed upon
“ the recommendation or with the express approval of the Roman Catholic Bishop
“ of the diocese in which they are to be employed; and further, that they, or
“ either of them, be removed upon the representation of such Bishop. The same
“ rule to be observed for the appointment or dismissal of mistresses and assistants
“ in female schools.

“ 3. Resolved,—That we consider it improper that masters and mistresses, in-
“ tended for the religious instruction of the Roman Catholic youth, should be
“ trained or educated by, or under the control of, persons professing a different
“ faith; and that we conceive it most desirable, that a male and female model
“ school shall be established in each province in Ireland, to be supported at the
“ public expense, for the purpose of qualifying such masters and mistresses for
“ the important duties which they shall be appointed to discharge.

“ 4. Resolved,—That in conformity with the principles of protecting the religion
“ of the Roman Catholic children, the books intended for their particular instruc-
“ tion in religion shall be selected or approved by the Roman Catholic Prelates,
“ and that no book or tract for common instruction in literature shall be introduced
“ into any school in which Roman Catholic children are educated, which book or
“ tract may be objected to on religious grounds by the Roman Catholic Bishop of
“ the diocese in which such school is established.

“ 5. Resolved,—That a transfer of the property in several schools which now
“ exist, or may hereafter exist, in Ireland, may be utterly impracticable from the
“ nature of the tenure by which they are or shall hereafter be held, and from the
“ number of persons having a legal interest in them, as well as from a variety of
“ other causes, and that in our opinion any regulation which should require such
“ transfer to be made, as a necessary condition for receiving Parliamentary support,
“ would operate to the exclusion of many useful schools from all participation in
“ the public bounty.

“ 6. Resolved,

“ 6. Resolved,—That appointed as we have been by Divine Providence to watch over and preserve the deposit of Catholic faith in Ireland, and responsible as we are to God for the souls of our flocks, we will, in our respective dioceses, withhold our concurrence and support from any system of Education which will not fully accord with the principles expressed in the foregoing Resolutions.”

To this letter from Dr. Murray, the Commissioners returned the following answer :—

(4.) *Letter from the Commissioners of Education Inquiry to the Most Reverend Dr. Murray; dated Merrion-street, 26th January 1826.*

The Commissioners of Education Inquiry present their compliments to Dr. Murray, and have to acknowledge the receipt of his letter of the 23d instant, enclosing a copy of the Resolutions entered into by the Roman Catholic Archbishops and Bishops of Ireland, at his house, on the 21st instant, and stating “ that it would be highly gratifying to the Prelates to be informed, at the earliest convenience of the Commissioners, whether a system of general Education founded on the principles embodied in those Resolutions, would be likely to meet their views, and receive their approbation.”

As it is the duty of the Commissioners to report their views only to His Majesty, they must abstain from any expression of opinion on the subjects contained in the Resolutions which Dr. Murray has transmitted to them.

The Most Reverend Doctor Murray.

Shortly afterwards, the Commissioners received the following communication from his Grace the Lord Primate, in reply to their letter of the 18th January 1826.

(5.) *Letter from his Grace the Lord Primate to T. Frankland Lewis, Esquire, Chairman of the Commissioners of Irish Education Inquiry; dated Armagh, January 31st, 1826.*

Sir,

I have to acknowledge the receipt of your favour of the 18th instant, which reached me in the regular course. Its brevity, and the hope it held out of a more detailed communication from the Archbishop of Dublin, led me to conclude that you did not look for an immediate answer. In a few days after I received a short letter from the Archbishop of Dublin. It informed me, that the Commissioners desired to have a harmony of the Gospels which might meet the approbation, both of the heads of the Established Church, and of the Roman Catholic Hierarchy; it expressed his Grace's fears that such a work was impracticable, but at the same time his readiness to give his assistance should a trial be deemed necessary; with these exceptions, his Grace's letter contained nothing more than those leading facts of which your communication had already put me in possession. Knowing that your attention, as well as that of his Grace, must be occupied at present by a variety of important objects, I thought it right to abstain from engaging either party in an explanatory correspondence, and to collect the general views of the Commissioners, as well as I could, from their printed Report and its Appendix.

I now proceed to state the impression which the examination has left upon my mind; and if in any instance I have fallen into a misconception, you will please to recollect that my conclusions are in a great measure conjectural.

It appears to me then to be the purpose of the Commissioners to secure to the lower classes of all denominations such a portion of moral and religious knowledge as may fit them to discharge their duties as members of a Christian society, and in those conditions of life to which it may please God to call them.

This being a matter in which the State has a great and immediate interest, I quite concur in the principle upon which the Commissioners have acted in their Report,—that it should be open to legislative regulation. The details of this regulation may be classed into two general topics; the persons to whose superintendence the education of the poor should be entrusted, and the books to be used in the schools. As to the former, I find that in the judgment of the Commissioners, (Report,

page 94), it was the intention of the State, by the statutes of Henry VIII. and William III. to commit this important charge to the Established Clergy. I am happy to express my concurrence in this opinion; it appears to me, that such is not only the true interpretation of the statutes referred to, but the obvious nature of the thing; if the superintendence of a national system of moral education be considered as a duty, the obligation naturally devolves upon the Established Clergy; if, on the other hand, it be regarded as a privilege, and a mark of public confidence, they seem best entitled to receive such a distinction. But, as the present unhappy jealousies would render it inexpedient to insist scrupulously upon these considerations, I agree further with the Commissioners, that some circumstantial changes may be proper subjects of experiment. Though alarmed for the issue of some of the details in the plan proposed by the Commissioners, I am consoled by the persuasion, that they have adopted the spirit of the Acts of Henry and William. The desire which they have expressed in the case now before me for the co-operation of the Authorities of the Established Church, is to me a sufficient pledge that a similar good understanding will be cultivated in other instances; I accept it as such with much pleasure, and, on the part of the Church, I think it but my duty to say, in return, that its conduct hitherto is an unequivocal proof of the moderation of its principles, and of its cordial alacrity in coming into any measures which may promote peace and general edification.

Upon the subject of Books, I was gratified to find the Commissioners stating, (Report, page 98), that they were "deeply impressed with the importance of introducing the Scriptures into all institutions for the education of the people, as a fundamental part of the instruction."

The Harmony mentioned in the Archbishop of Dublin's letter is, I conclude, the same work which is described by the Commissioners in the 98th page of the Report, and the 764th and the two following pages of the Appendix; it is there represented as a book which might possibly be "adapted to the use of children of both persuasions in schools, as a part of their common instruction, but not as a substitute for the Scriptures, which should still be used for the separate instruction of the children, both Protestant and Roman Catholic, on two days of the week."

It is the wish of the Commissioners, as I understand from the Archbishop of Dublin, to obtain a work of this nature, which shall be acceptable to the hierarchy of both Churches.

Various circumstances combine to check the hope that this can be accomplished, yet I will not allow myself to despair.

The good which may arise, if by any means charity could be promoted and practical instruction diffused, without constraining either party to sacrifice what it believes to be the truth of the Gospel, cannot be calculated; and I feel that it is peculiarly befitting the place and character of the Established Church to labour for the attainment of so great a blessing. Under this impression I would recommend, as the Archbishop of Dublin has done in a case somewhat similar, (Appendix, page 761), that a committee of Divines be appointed by the heads of the Church to prepare a Harmony of the Gospels, formed principally from the authorized version, yet not so exclusively as to reject always the language of the Douay Bible, if it afford an apt and instructive meaning. This committee should report within a limited time; and when their work, if they should succeed in compiling one, had been revised by a committee of the Episcopal Bench, it should be presented to the Commissioners to be laid before the Roman Catholic Hierarchy.

I have now given you my thoughts upon mature consideration, and, as far as I believe, it was the purpose of your letter to consult me. Should any other occasion arise in which my opinion or co-operation may appear to the Commissioners to be desirable, I shall be happy to give their communication the best attention in my power.

I have the honour to be, Sir,

Frankland Lewis, Esq.
&c. &c.

Your obedient servant,

John G. Armagh.

In the beginning of the month of July the Commissioners received from his Grace the Archbishop of Dublin the volume prepared by the Committee of Clergymen of the Established Church, referred to in the preceding letter, and which had received the sanction of the Prelates of the Established Church. The nature and principle of the work was at the same time described by his Grace in the following letter.

(6.) *Letter from his Grace the Archbishop of Dublin to T. Frankland Lewis, Esq.; dated Palace, Dublin, July 8th, 1826.*

My dear Sir,

In pursuance of the desire of the Commissioners of the Education Inquiry, that the sanction of the Bishops of the Irish branch of the United Church should be obtained for some work in the nature of a selection from the Gospels and Acts of the Apostles, to be used as a common reading-book in poor schools for children of different Christian denominations, a scheme of Scripture lessons is herewith sent for the consideration of your Board.

It is an extract from the English edition of a work which was compiled at Petersburg for the use of schools, and which, under the command of the late Emperor, has been in use throughout the schools of the Russian empire since the year 1819.

This work, which has been in high repute, and in widely-extended circulation, not only through Russia and England, but through the different countries of Europe, in their several languages, it was thought prudent to adopt as a groundwork for the selection to be formed, not only on account of its great celebrity as a scriptural school-book, but still more on account of the unsuspiciousness of its origin, having been first framed for the instruction of children of the Greek Church, which the Roman Catholics profess to consider as partaking more of the character of the Roman than of the Reformed Church. At the same time, lest any thing either in the subjects or the language of the portion selected from this work should throw impediments in the way of its adoption for general use, a Committee of five learned and judicious clergymen was appointed for a careful examination of its several parts, and for the special purpose of omitting whatever might be at variance in sense with the translations of Scripture in use amongst the Roman Catholics of this country.

The Scripture lessons thus formed have not yet been submitted to the Bishops at large, nor can their judgment as a body be collected until the time of their assembling at the First Fruits Meeting in October. But I hold myself authorized to say, that I entertain no doubt of their giving their consent to the use of this book for a common reading-book, in mixed schools, should the Commissioners approve it. I should do injustice, however, to many (perhaps I might say all) of my brethen, as well as to myself, were I to leave the Commissioners under the impression that in our opinion any abstract from the New Testament can be a sufficient substitute for the New Testament itself as a reading-book in a Christian school.

This Tract is sent merely at the request of the Commissioners, as one which, if any *modification* of Scripture must be used in schools, may be considered as little objectionable as any other.

I beg leave to add, that if any change of this Tract, in the way of *mere omission*, be thought advisable by the Commissioners, I have little doubt of its being acceded to by the Bishops.

I have the honour to be, my dear Sir,

Your faithful and obedient servant,

T. Frankland Lewis, Esq.

W. Dublin.

Immediately upon the receipt of the volume prepared by the Committee of Clergymen of the Established Church, the Chairman of the Board lost no time in communicating it to Dr. Murray, the other Roman Catholic Archbishops not being then in Dublin. The Chairman at the same time requested Dr. Murray to be so good as to inform the Commissioners whether he should think himself called upon to discourage the attendance of Roman Catholic children in any Schools within the district under his immediate charge, in which the use of that compilation should be

required; and if so, whether any, and what alterations could render it in his view unobjectionable.

The work was afterwards returned to the Chairman by Dr. Murray, with the following note:—

(7.) *Note from the Most Reverend Doctor Murray to T. Frankland Lewis, Esq.; dated Cumberland-street, 17th July 1826.*

My dear Sir,

I have the honour to acknowledge the receipt of your letter of the 8th instant, which, owing to my absence from town, only reached me this morning.

As the work which you have had the goodness to send me is a compilation taken *exclusively* and *verbatim* from the Protestant version of the New Testament, I think it would be open to the objections already stated by the Catholic Archbishops to the Commissioners with reference to a similar work. Allow me, however, to observe, that those objections might, in my opinion, be removed, if the matter of the work were abstracted both from the Catholic and Protestant versions, where they substantially agree, without the words being taken throughout *literatim* from either, according to the principles explained by us to the Commissioners, when last we had the honour of an interview with them.

I have the honour to be, with very sincere respect,

My dear Sir, your's most faithfully,

Thomas Frankland Lewis, Esq.

D. Murray.

&c. &c. &c.

Pending the foregoing correspondence, a work entitled "Christian Lessons," chiefly extracted from the New Testament, and prepared by an individual Commissioner of the Board, was laid before us, under circumstances which induced us to believe that it would not be unlikely to meet with the approbation of the Roman Catholic Clergy, a belief which afterwards proved to be well founded, as the Roman Catholic Prelates, in the sequel, themselves proposed the work to us, after they had introduced into it some corrections.

The work entitled "Christian Lessons" was then submitted to the consideration of his Grace the Lord Primate by the Chairman of our Board; but it is very necessary here to observe, that we felt the time was not yet arrived when it would become our duty to express any judgment of our own on the admissibility or inadmissibility of any of the volumes that had been under consideration. We did not mean to imply any approbation of the principle on which either of the two last-mentioned books was constructed, or on the details of their execution. On the contrary, while we felt it right to supply every facility of communication through our Board to the Prelates of the respective Churches, we meant to confine ourselves to that course, without expressing, in that stage of the proceedings, any opinion of our own, either collectively or individually. In order to mark distinctly such an intention on our part, expressions were introduced into the following letter, which accompanied the transmission of the Christian Lessons to his Grace the Lord Primate, which we had trusted were sufficient for that purpose.

(8.) *Letter from T. Frankland Lewis, Esq. to his Grace the Lord Primate; dated Merrion-street, Dublin, 18th July 1826.*

My Lord,

The Commissioners of Education Inquiry, in pursuance of the desire of his Excellency the Lord Lieutenant, have been for some time engaged in preparing to try practically the plan of Education recommended by their Report, in a certain number of Schools to be established for the purpose.

Your Grace will excuse me for recalling to your recollection, that according to this plan the children of the different religious persuasions, though united for the purpose of receiving general literary instruction, are to be separated for the purpose of reading the Holy Scriptures, and being taught the principles of the Christian religion according to the forms in which they are respectively desirous of receiving it. With a view, however, to increase their opportunities of obtaining religious information, it has been thought necessary, in their united general instruction, to require

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require the use of a volume of scriptural extracts, arranged, if possible, in such a way as not to be objectionable to any denomination of Christians, whatever may be their religious tenets.

Your Grace will immediately perceive that the arrangement of such a work is a matter of very considerable difficulty. After a good deal of preparatory examination into the nature of the difficulties which were to be overcome, and under the strongest sense of our duty not to recommend any work which should appear to be objectionable on the part of the Established Church, we applied, in the month of February last, to the Archbishop of Dublin, and under the direction and assistance of his Grace, we have lately been furnished with a copious selection from the authorized version of the New Testament, combined in such a manner as (in the view of the reverend gentlemen to whose labours we are indebted for the compilation) to be as little likely as may be to give rise to objections on the ground of religious distinctions.

It has been my duty to submit this collection to the inspection of Dr. Murray, one of the Archbishops of the Roman Catholic Church in Ireland, with a view to learn whether he should think it his duty to discourage (within the district under his charge) the attendance of Roman Catholic children in Schools in which that selection should be used? I learn from him in reply, that as the work is "taken *exclusively* and *verbatim* from the Protestant version of the New Testament, he thinks it would be open to the objections already stated by the Catholic Archbishops to the Commissioners with reference to a similar work; that those objections might, in his opinion, be removed, if the matter of the work were abstracted both from the Catholic and Protestant versions, where they substantially agree, without the words being taken throughout *literatim* from either, according to the principles explained by them to the Commissioners, when last they had the honour of an interview with them."

Under these circumstances our attention has been called to a selection lately submitted to the consideration of the Board, and a copy of which I have the honour to transmit.

We have reason to think the work would be less likely to meet with objection on the part of the Roman Catholic Clergy.

Your Grace will see that it contains, printed in Italics, some few sentences of introductory and explanatory matter, which are added to the extracts from the Scriptures.

It will also occur to your notice, that throughout the work, the authorized version has not been invariably followed, the text being in part taken from that of the Douay.

In some instances too, the sense is expressed in words, which, though intended to be a faithful translation of the original, are not in the precise language of either version. Your Grace will observe also, that a few of the lessons have been put together with a view to inculcate particular Christian duties, the texts composing which have been selected from various parts of the New Testament, according to the discretion of the compiler. The remainder of the work appears not to differ very materially from the selection submitted to our notice by the direction of the Archbishop of Dublin; and it has been submitted to us under the idea that it might (if at all admissible) be much improved and enlarged by the introduction of some extracts, as well from the Old Testament as from the Acts of the Apostles and the Epistles.

Your Grace will naturally believe, that in considering of the execution of a work of this nature, we have been strongly impressed with the conviction, that no opinions of ours, on a theological ground, could carry with them any weight whatever; I take the liberty therefore, with reference to the opinions of the Established Church, to apply myself with much anxiety to your Grace.

Our duty to the Lord Lieutenant makes it necessary for us to proceed with the experiment with as little delay as may be; and we are desirous of ascertaining from your Grace, whether the work I transmit appears on the principles on which it is constructed, or in its details, to be liable to any serious or irremediable objection.

I have the honour to be,

Your Grace's most obedient servant,

To his Grace the Lord Primate,

T. Frankland Lewis,

To the above letter we received the following reply :—

(9.) *Letter from his Grace the Lord Primate to Thomas Frankland Lewis, Esq. ; dated Armagh, 28th August 1826.*

Sir,

Your letter of the 18th of July, reached this, accompanied by a note from Mr. Pauncefote, dated the 29th, explaining the cause of the delay of its transmission. When it arrived here, I had been called away by an affliction with which it pleased God to visit my family, and since my return I have been occupied in the visitation of this province, according to previous arrangements with my suffragans.

Before I enter upon the subject to which you have now called my attention, allow me to place before you some particulars of our former correspondence. In your letter of the 18th January, you were so good as to assure me, that “ the Commissioners were fully aware that the books recommended in their Report “ could not be properly arranged, except with the approbation and under the superintendence of the Authorities in the Established Church.” My answer was written in the expectation that the Commissioners would continue to act under this impression. I stated the opinion, which, after mature deliberation, I had been induced to form of their general design in the plan they had proposed ; while I acknowledged my alarm at some particular measures, I declared myself consoled by the persuasion that they had adopted the principle of the Statutes of Henry the Eighth and William the Third, which commit National Education to the Established Clergy, and without passing beyond the question upon which it appeared to be their intention to consult me, I endeavoured throughout to express myself in language which, had I fallen into a misconception of their views, might elicit an explanation. From the frankness of my statement, and the silence with which it continued to be received for more than half a year, I became every day more and more assured that my hopes had been well founded.

Your recent communication, however, has considerably weakened this assurance. I will state the impression it has made upon me, with the same freedom which I used in my former letter, and with an anxious desire to be undeceived if I have fallen into error.

The Commissioners have rejected the volume of Scripture Lessons which had been prepared according to their own desire, “ with the approbation and under the superintendence” of the Archbishop of Dublin and myself, and by a Committee appointed at a very full meeting of the Bishops. This step is not accounted for in your letter by any objections to particular words or passages, and, indeed, it could not be so accounted for, because, had the difficulties been of that nature, it could not escape your discernment, that the obvious course would be to point them out, with a view to their removal or modification. The book was condemned by Dr. Murray, as you mention, upon this general ground, that “ being taken *exclusively* “ and *verbatim* from the Protestant version, it is open to the objections already “ stated to the Commissioners by the Catholic Archbishops.” You have not informed me what the objections are, but it appears that your Board acquiesces in them as conclusive. In the place of the compilation thus rejected, you propose a book to me which you say the Commissioners have reason to think would be less likely to meet with objection on the part of the Roman Catholic Clergy. This work is sent printed ; and I learn from Mr. Pauncefote, that it was some delay in obtaining it from the press which occasioned the detention of your letter in Dublin. From all these circumstances, I am obliged to conclude, that the relation in which the Commissioners expressed themselves desirous of standing with the Established Church has been seriously altered. Instead of that superintending co-operation in the arrangement of a system of national instruction which your former letter taught me to expect, we are now reduced to a simple negative upon the proceedings of your Board. Possibly, indeed, even this privilege is more than I am strictly warranted in inferring from your last communication.

The immediate purpose of your letter is to learn “ whether there be any serious “ or irremediable objection to your printed volume.” I cannot refrain from avowing my deep concern that this question has not been pressed upon the Roman Catholic Hierarchy, with respect to the compilation prepared under the directions of the Archbishop of Dublin and myself. Had the Commissioners delayed the rejection of it until they had discovered the particular objections to which it was liable, weighed

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weighed their importance, and, if serious, ascertained our inability or unwillingness to provide a remedy, they would have done no more than what was consistent with their own declarations, and the reasonable claims of the Established Church. At present, the only objection which appears against it is, that it is a Protestant version. You inform me, that the "Commissioners are strongly impressed with the conviction, that, in considering the execution of a work of this nature, no opinions of theirs, on a theological ground, could carry with them any weight whatever." I am quite persuaded of the correctness of this conviction, yet I trust that the Commissioners will find no difficulty in comprehending the few observations of that nature, which it will be my duty to lay before them. There are no more than two verses in our compilation which suggest a sense different from that in the Douay, (St. Matthew, 26—28, and St. Luke, 11—14,) and of these, the former only can be imagined to have a controversial bearing. Now, although the substituted volume does not contain this verse, it contains the parallel one of St. Luke, and gives the disputed words according to the authorised version thus :—

Rejected words of St. Matthew—"This is my blood of the New Testament which is shed for many."

Adopted clause in St. Luke—"This cup is the New Testament in my blood which is shed for you."

The question which arises here between the Churches is, whether *is shed*, or *shall be shed*, be the true interpretation. It must be obvious to your Board, from this statement, that the ground of opposition to our volume is, that it is a version made by Protestants, and implying the existence of a Protestant Church and Government.

I am now to inform the Commissioners what objections can be made, on the part of the Established Church, to the volume which they have substituted. To me it appears, that the point at issue between the two volumes is no less than that great question between the Churches of Rome and England, "what is the rule of Faith?" The Church of Rome gives *authority*, the Church of England gives *evidence*, as the basis of Christianity: the latter appears as a *faithful witness* of the sacred records, and of the interpretation which has been put upon them by the first believers: the former, as an *infallible teacher*, drawing her doctrines and institutions from herself, or from a secret store of tradition, which is independent of the written word, and the key of which has been committed to her custody by the great founder of our religion. In our system, the Church is nothing without the Scriptures; in that of Rome, its powers and doctrines might have been as they are, had the New Testament never been written. This irreconcilable difference between the two Churches appears upon the first inspection of the volume now before me. The work which we prepared is provided with references to the sacred writers, so that every reader may satisfy himself of the fidelity of the quotation, and, if he be competent to such inquiries, of the correctness of the original reading, and accuracy of the version. There are no references in the printed work. The Church delivers her "Christian Lessons," as they are styled, but without any intimation that they are derived from an higher authority. There is nothing wherein a child or a peasant could conjecture that there was such a book as the New Testament in existence. This omission you will perceive to be of vital importance. Should Government or the Legislature determine on insisting upon the circulation of the work, it will be our duty to submit; but we could not express our consent, and still less give our active support to the measure, without withdrawing our protest against the assumptions of the Church of Rome.

This is all that I feel it necessary to state upon the theological aspect of your question; there is another view of it, which the Commissioners are better prepared to appreciate. I have already expressed an opinion in my former letter, and I do not think it too much to repeat it now, that the State, particularly a State like ours, in which so much depends upon public feeling, has an immediate interest in the moral and social principles of all its members; that this interest gives it a right, or rather imposes upon it an obligation, of providing a system of national instruction; and that the trust of superintending this system is most consistently reposed in an Established Clergy. Circumstances would guide me in determining the degree in which the Clergy should be ostensibly engaged in this superintendence; but no circumstances could induce me to sacrifice the rights of the Church, or the

future prospects of the Nation, by an entire surrender of it. I should therefore feel it my duty to object to any plan of national education in which the co-operation of the Clergy in preparing books, visiting schools, and overseeing the teachers, was pointedly excluded. I have seen many reasons to believe that the Roman Catholic Hierarchy have similar views of the rights of their order, and that they claim to themselves, as the true Church, what I consider due to the Established Church from its union with the State. One of these reasons I take the liberty of laying before you, as it is derived from a document connected with the subject of your letter, and the general functions of your Board. A few days after I had answered your former letter, I met with a series of Resolutions adopted by the Roman Catholic Prelates, and published in a paper dated the 25th of January. The following are those to which I wish particularly to call your attention:—

“ First Resolution.

“ Having considered attentively a plan of National Education which has been submitted to us,—Resolved, that the admission of Protestants and Roman Catholics into the same School for the purpose of literary instruction may, under existing circumstances, be allowed, provided sufficient care be taken to protect the religion of the Roman Catholic children, and to furnish them with adequate means of religious instruction.

“ Second Resolution.

“ That in order to secure sufficient protection to the religion of the Roman Catholic children, under such a system of education, we deem it necessary that the Master of each school in which the majority of the pupils profess the Roman Catholic faith, be a Roman Catholic; and that in schools in which the Roman Catholic children form only a minority, a permanent Roman Catholic Assistant be employed, and that such Master and Assistant be appointed upon the recommendation, or with the express approval of the Roman Catholic Bishop of the diocese in which they are to be employed; and further that they, or either of them, be removed upon the representation of such Bishop.

“ Fourth Resolution.

“ That in conformity with the principle of protecting the religion of the Roman Catholic children, the Books intended for their particular instruction in religion shall be selected or approved by the Roman Catholic Prelates; no book or tract for common instruction in literature shall be introduced into any school in which Roman Catholic children are educated, which book or tract may be objected to, on religious grounds, by the Roman Catholic Bishop of the diocese in which such school is established.

“ Sixth Resolution.

“ That appointed as we have been by Divine Providence to watch over and preserve the deposit of Catholic faith in Ireland, and responsible as we are to God for the souls of our flocks, we will, in our respective dioceses, withhold our concurrence and support from any system of Education which will not fully accord with the principles expressed in the foregoing Resolutions.”

Various misgivings are awakened in my mind by these Resolutions; the sum of them is, that the source of the present difficulty lies out of the power of the Commissioners. Give me leave to suggest a very easy mode of submitting the justness of this opinion to experiment. One of the objects of the Commissioners, and I presume the chief one, in recommending Schools of general instruction, was, that the kindly sympathies of our nature, being aided by habits of youthful companionship, as well as the benign precepts of the Gospel, might be matured, as life advanced, into the charities of Christian neighbourhood. It is obvious, however, that the success of this endeavour will entirely depend on the care with which sinister influences are excluded from the minds of the children during the seasons set apart for their separate instruction in the tenets of their respective religions.

The Roman Catholic Catechism, which will of course be used on these occasions for the children of that communion, contains the following questions and answers:—

Q. Is there but one true Church?—A. Although there be many sects, there is but one true religion, and one true Church.

Q. Why is there but one true Church?—A. As there is but one true God, there can be but one true Church.

Q. How

- Q. How do you call the true Church?—A. The Roman Catholic Church.
 Q. Are all obliged to be of that true Church?—A. Yes.
 Q. Why are all obliged to be of that true Church?—A. Because no one can be saved out of it.
 Q. How many ways are there of sinning against Faith?—A. Chiefly three.
 Q. What are these three ways?—A. First, by not seeking to know what God has taught; secondly, by not believing what God has taught, &c.
 Q. Who are they who do not believe what God has taught?—A. Heretics and infidels.

The Commissioners will surely agree with me in thinking that it would be desirable to have these passages expunged; that as long as they shall continue to be privately inculcated upon the Roman Catholic children by their religious instructors, any other lessons they may receive will teach them dissimulation rather than cordial good feeling. The same wise and benevolent motives which make the Commissioners desirous to discover a religious book which might be common to all parties, must inspire the anxiety that what is peculiar in religion should be conveyed to the youthful mind without poisoning or drying up the fountain of those sentiments which, next to the love of God, it is the great business of the Gospel to feed and purify,—“peace on earth, good-will towards man.” Let them then endeavour to remove these questions and answers. Should they succeed, the appointment of their Board will indeed be an auspicious era in the history of this country. But if they fail, or if it should be their feeling that they ought not to try,—that these matters are beyond their sphere, that they relate so exclusively to religion as not to be approached without invading the rights of conscience, I can no longer elude the desponding conviction, that their wishes will be disappointed and their labours ineffectual.

I trust, Sir, that you will see sufficient reasons for the length of this letter in the station which I occupy, and the high and important commission with which your Board is invested.

I am, Sir, with much consideration,

Your obedient servant,

To Frankland Lewis, Esq.
 &c. &c. &c.

John G. Armagh.

To this letter the following reply was addressed to his Grace:—

(10.) *Letter from T. Frankland Lewis, Esq. to his Grace the Lord Primate; dated Merrion-street, Dublin, 16th September 1826.*

My Lord,

I have refrained from acknowledging the receipt of your Grace's communication of the 28th ultimo, having been desirous of submitting it to the consideration of a full Board of the Commissioners, which I had not an opportunity of doing until yesterday.

It is now my duty to offer to your Grace our thanks for the attention you have been so good as to pay to the several points which we have thought it incumbent upon us to refer to your Grace, and we are desirous at the same time of offering some explanation on parts of your Grace's letter, which lead the Commissioners to apprehend that the course they have pursued, and the views and opinions entertained by them, have been in some points materially misunderstood.

The Commissioners, having been called on by the Government to try the experiment of establishing a certain number of Schools on the principles recommended in their First Report, determined in the first instance upon attempting to obtain the Works, connected with religious information, proposed to be used in Schools of general instruction.

In my first communication with your Grace, I had the honour of stating, that the Commissioners were fully aware that the books in question “could not be properly arranged excepting with the approbation and under the superintendence of the Authorities of the Established Church,” and in the course they have pursued they have never ceased to act under that impression.

The Commissioners however, upon the receipt of your Grace's answer of the 31st January 1826, abstained from entering on a discussion of the several points

alluded to in it, connected with their general plan of Education, under the impression, that according to the constitution of their Board, and the duties entrusted to them, they are precluded from so doing, except in a Report to the Crown, or to the Lord Lieutenant. They request, however, that it may not be inferred from their silence, that the observations offered to their notice by your Grace have not met with the consideration to which they are so highly entitled.

With respect to the compilation from the New Testament, arranged by a Committee of Clergymen of the Established Church, under the direction of your Grace and the Archbishop of Dublin, the Commissioners beg leave to assure your Grace, that so far from having rejected it, they have never even discussed such a proposition; nor have they ever come to any decision, approving either of the principle or of the details of the other work, which I had lately the honour of transmitting to your Grace under the title of "Christian Lessons."

In my letter to your Grace of the 18th July last, I stated that it was the object of the Commissioners to procure a volume of "Scriptural Extracts, arranged, " if possible, in such a way as not to be objectionable to any denomination of " Christians, whatever may be their religious tenets." It therefore became our necessary duty, when we received the volume sanctioned by your Grace, to ascertain the sentiments entertained respecting it by the persons who from their stations are most influential in the several religious communities which exist in this country. In the course of our proceedings, the opinions of the four Roman Catholic Archbishops with respect to the construction of any book of this nature had been very fully elicited by the Commissioners, particularly in reference to a translation, in the words of the authorized version, of the well known harmony of the Gospels entitled "White's Diatessaron," which had been the subject of much investigation on the part of the Commissioners. Finding afterwards from Dr. Murray's letter, that he considered the objections which the Roman Catholic Archbishops had strongly urged against the Diatessaron would apply also to the work prepared by the Committee of Clergymen of the Established Church, and the work entitled "Christian Lessons" having been laid before the Board under circumstances which justified a belief that there would be much less objection to it on the part of the Roman Catholic Archbishops, I felt it my duty to submit that volume to your Grace; but so far from the Commissioners having come to any decision for the adoption of the work, in my letter addressed to your Grace upon that occasion, I studiously used the words "if at all admissible," in speaking of that work, to mark our anxiety to obtain your Grace's opinion upon that point.

In taking this course, it was the express object of the Commissioners to leave to the Established Church the fullest opportunity of altering or arranging the details of the work itself, if any such alteration or arrangement would make it admissible in their view.

In the same letter I had further the honour of stating, that the Commissioners applied themselves with much anxiety to your Grace, for the purpose of obtaining the opinions of the Established Church, and I concluded with a request to be informed, whether this work appeared, "on the principles on which it is constructed, " or in its details, to be liable to any serious or irremediable objection."

The printed form in which it was transmitted to your Grace, and which seems to have conveyed an idea of its having been sanctioned by the Commissioners, was adopted solely with a view to facilitate its inspection. We are desirous, also, to point out to your Grace that the work is obviously in an incomplete form; and that in sending it, I took occasion to state that it was communicated to us under the idea that "it might be much improved and enlarged by the introduction of some " extracts, as well from the Old Testament as from the Acts of the Apostles and " the Epistles."

Amongst the alterations and additions to be made in it, a preface, stating that the lessons were abstracted from the New Testament, and an accurate table of reference to the different passages of Scripture, from which the text was drawn, would necessarily have been included, as soon as the passages to which the index should refer had been first decided upon, a circumstance which the Commissioners are gratified in observing would have removed a strong objection urged in your Grace's letter.

I cannot conclude this letter without assuring your Grace, that every matter connected with the subject of the general Education of the lower orders in Ireland, which

which your Grace has brought under the consideration of the Commissioners, continues to engage their most anxious attention.

I have the honour to be,
Your Grace's most obedient servant,
To his Grace the Lord Primate. *T. Frankland Lewis.*

To this letter the Commissioners received the following answer:—

(11.) *Letter from his Grace the Lord Primate to T. Frankland Lewis, Esq.; dated Armagh, 30th September 1826.*

Sir,

I have great pleasure in acknowledging the receipt of your letter of the 16th instant. In entering into those explanations which I felt it my duty to make in my former letters, it was by no means my desire, either to invite discussion, or to elicit any of that information which the Commissioners, in the discharge of their high trust, might judge it more suitable to reserve for His Majesty or the Lord Lieutenant. I acted solely under the impression, that upon a subject so important in itself, and so extensive and complicated in its relations as that upon which your Board is now engaged, it is impossible to give a safe or satisfactory answer to a specific question, without some general view of its bearing upon connected topics. As this view was not afforded me by the Commissioners, I found it necessary to trace for myself an outline of those circumstances by which my answers to their inquiries were regulated and defined. I am happy to be undeceived as to the volume of "Christian Lessons;" my mistake respecting it did not arise merely from its being printed, but in a great measure from Mr. Pauncefote's note of the 29th July, in which he says, that your letter of the 16th "had been detained at the office of the Commissioners, in consequence of the work therein referred to, and now enclosed, not having been received from the printer until this day." I inferred from this, that particular importance was attached to its appearance in a printed form, and that otherwise it would have been sent at once in manuscript.

The same expression of Mr. Pauncefote misled me into the apprehension that the work was complete, as then received from the printer, an apprehension from which I am also indebted to you for relieving me. You will however, I trust, excuse me for expressing that I am not satisfied of the value of that index of reference which you have described in your last letter. I cannot conclude without expressing my acknowledgments for the manner in which you have been so good as to receive my communications, and beg to assure you of the respect with which I am

Your obedient servant,
Frankland Lewis, Esq. *John G. Armagh.*

After receiving this letter from his Grace the Lord Primate, our next proceeding was to bring the work suggested on the part of the Established Church again under the consideration of Dr. Murray, with a request that he would cause such a modification of the work to be prepared as might remove the objections which he had contemplated in his letter of the 17th July 1826, and which might render it in his view, and in that of the other Prelates of the Roman Catholic Church in Ireland, admissible in Schools of general instruction. The following correspondence took place on the subject:—

(12.) *Letter from T. Frankland Lewis, Esq. to the Most Reverend Doctor Murray; dated Merrion-street, Dublin, 30th November 1826.*

Most Reverend Sir,

I had the honour to submit to your notice in the month of July last a compilation from the New Testament, which had been arranged under the sanction of the Dignitaries of the Established Church at the request of the Commissioners of Education Inquiry, with a view to its being used in the Schools of general instruction, which were recommended in our first Report to His Majesty. At the same time, I requested you would have the goodness to inform me whether you would think yourself called upon to discourage the attendance of children of the Roman Catholic faith in any school within the district under your immediate charge, in which the use of that compilation might be required, as the Commissioners were

desirous of ascertaining that point before they took the work into their further consideration.

In reply to that inquiry, you were so good as to state, that as the selection was taken exclusively and *verbatim* from the Protestant version of the New Testament, you thought it would be open to the objections already stated by the Roman Catholic Archbishops to the Commissioners with reference to a similar work.

At the same time, you stated, that those objections might in your opinion be removed, if the matter of the work were abstracted from the Catholic and Protestant versions, where they substantially agree, without the words being taken throughout *literatim* from either.

In consequence of that suggestion, I beg leave now to request, which I should earlier have done if I had not learnt that you were detained in England by indisposition, that you will be good enough to cause to be prepared such a modification of the work above referred to, as would remove the objections which you contemplated in that letter, and which would render it in your view, and in that of the other Prelates of the Roman Catholic Church in Ireland, admissible in schools of general instruction.

Any expense which may be incurred, will be readily provided for by the Commissioners.

I have the honour to be, most Reverend Sir,

Your most obedient servant,

The Most Reverend Doctor Murray.

T. Frankland Lewis.

To the foregoing letter we received the following answer:—

(13.) *Letter from the Most Reverend Doctor Murray to T. Frankland Lewis, Esq.; dated North Cumberland-street, 20th December 1826.*

Sir,

I have laid before a meeting of the Roman Catholic Prelates of Ireland, the letter which you had the goodness to address to me, under date of the 30th November last, and I have now the honour to communicate to you their sentiments on the subject of it.

All the Prelates fully agree in the propriety of the objection urged by the Roman Catholic Archbishops, against putting into the hands of Catholic children as Scripture, any book which is not conformable to their own authorized translation; and it is satisfactory to them to observe, that the validity of this objection is supported by the testimony of his Grace the Protestant Archbishop of Dublin, as appears in your Report of his Grace's examination before your Board, on the 11th of January 1825. In his Grace's answer to the question N^o 52, put on that occasion, the mischievous consequences to be apprehended from putting before a child as scripture, a book of any form, which should not be exactly conformable to the translation approved by his Church, are stated so much at large, that it would be quite superfluous to add a word to the train of reasoning pursued by his Grace.

On this principle, which seems to be common to Roman Catholics and Protestants, we feel it our reluctant duty to declare, that the work which you did me the honour to submit to my perusal cannot, unless the plan on which it is constructed be wholly changed, obtain our sanction as a book of general instruction to be used in schools, wherein Catholic children receive their education. It purports to present to Catholic children the inspired word of God, and yet it differs from the translation which those children are taught to consider authentic. There is evidence before your Board, that the Prelates of the Protestant Church would object to a similar work, if constructed solely from the Douay version, and the Commissioners will not, I trust, deem it unreasonable, that we should, on the same grounds, entertain a conscientious objection to the work in question.

A work, however, abstracted substantially from the Scripture, but not purporting to be the words of Holy Writ (such as that to which I had the honour to allude in my letter of July last), would not be liable to the same objection; and in this view of the subject, the Prelate already referred to seems to coincide. For in his Grace's answer to the question of the Commissioners, N^o 59, the admissibility of such a book appears to be recognized, provided it "be not put forward as the Scriptures, but as an historical view of what is found in the Scriptures."

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Here then perhaps a point of union may be found, and the only practicable way can be come at, whereby the Prelates of the Roman Catholic and of the Protestant Church may, without a sacrifice of principle, be led to agree in the adoption of a book, such as the Commissioners desire, for the purpose of general instruction.

The Roman Catholic Prelates have seen a book entitled "Christian Lessons," which is a compilation of this latter description. It contains nearly the whole matter of the former work, taken from the Roman Catholic and Protestant translations, where they substantially agree; but it gives the matter as an historical statement, rather than as a transcript of Scripture. I have made some trifling alterations in this book (an amended copy of which I have the honour to send herewith), and though it is not yet all that we could wish, I am instructed to say, that the Roman Catholic Prelates would not think themselves called on to discourage the attendance of children of the Roman Catholic faith in any school in which the use of this compilation so amended might be required, provided the regulations of said school were in accordance with the Resolutions of the Roman Catholic Prelates, which I had the honour to transmit to the Commissioners on the 23d of January last.

I have the honour to remain, Sir,

T. Frankland Lewis, Esq.
&c. &c. &c.

Your most obedient servant,
D. Murray.

The above letter from Dr. Murray, together with the work so transmitted by him, was then communicated by us to his Grace the Archbishop of Dublin, with the following letter:—

(14.) *Letter from T. Frankland Lewis, Esq. to his Grace the Archbishop of Dublin; dated Merrion-street, 22d of December 1826.*

My Lord,

Your Grace has been good enough on several occasions to allow me to communicate through you with the Authorities of the Established Church in Ireland, on the subject of the Work which the Commissioners are desirous of procuring for the use of Schools.

Permit me now to enclose to your Grace a copy of a letter addressed by me on the 30th of November last to Dr. Murray, for the purpose of again drawing his attention to the selections from the New Testament, which the Lord Primate and your Grace were good enough to cause to be prepared for our inspection, and with respect to which, Dr. Murray had stated to me in his letter of the 17th July last, that the objections of the Roman Catholic Bishops "might, in his opinion, be removed, if the matter of the work were abstracted from the Catholic and Protestant versions, where they substantially agree, without the words being taken throughout *literatim* from either." In consequence of this communication, I thought it right to request, that he would be good enough to cause to be prepared for consideration such a modification of that work as would remove the objections contemplated by him,

In compliance with this request, Dr. Murray appears to have conferred upon the subject with the Bishops of the Roman Catholic Church in Ireland, and has conveyed to me the result of that conference in a letter of the 20th instant, a copy of which I have the honour to transmit, together with the work then communicated to me by him; and with respect to which, your Grace will observe, that Dr. Murray has stated, that "though it is not yet all that they could wish, he is instructed to say, that the Roman Catholic Prelates would not think themselves called on to discourage the attendance of children of the Roman Catholic faith in any school in which the use of this compilation, so amended, might be required, provided the regulations of said school were in accordance with the Resolutions of the Roman Catholic Prelates, transmitted to the Commissioners on the 23d of January last."

The Commissioners in transmitting this volume to your Grace, for the purpose of learning the opinion of the Prelates of the Established Church in reference to it, beg leave to be understood as not implying any opinion whatever of their own upon the subject.

Your Grace will observe, at the conclusion of Dr. Murray's letter, an allusion to certain resolutions of the Roman Catholic Prelates, a copy of which was transmitted

to the Commissioners when they were made public in January last. I think it right to explain, that the Commissioners have not in any way complied with, or acquiesced in, these resolutions, and, on that account, they have not thought it necessary to transmit a copy of them to your Grace. In the course they have adopted, they have wished to separate from all other matter the consideration and the arrangement of the work they have been endeavouring to obtain, and they will be prepared hereafter to discuss any objections which may arise, or difficulties which may impede the experiment which they have been directed to try on the plan recommended by them in their First Report; they have determined, therefore, to postpone any expression of their opinion of the possible bearing of the resolutions above alluded to, until they have finally ascertained, whether any such work as they are desirous of obtaining can be agreed on.

I have the honour to be,
Your Grace's most obedient humble servant,
T. Frankland Lewis.

To his Grace the Archbishop of Dublin.

On the 7th March 1827, we received from the Lord Primate the following answer:—

(15.) *Letter from the Lord Primate, in the name of the Archbishops and Bishops of the Established Church in Ireland, to T. Frankland Lewis, Esq.; dated 22d February 1827.*

Sir,

The purpose of the letter which you addressed to his Grace the Archbishop of Dublin, is to learn the opinion of the Prelates of the Established Church in reference to a volume, entitled "Christian Lessons," which appears to have been recommended by the Roman Catholic Bishops as the book of scriptural instruction to be used in the general education which the children should receive in common in the proposed National Schools.

In reply to this letter, we have the honour to state, that our attention was some months ago drawn to this volume by his Grace the Lord Primate, to whose consideration it had been submitted by the Commissioners. His Grace was at the same time good enough to lay before us the answer which he had returned upon the subject; and we beg to say, that in the particular objection therein urged against the book, as well as in the general view taken of the important topics which are involved in the question of its adoption, his Grace's letter met with our entire concurrence. Without permitting ourselves to enlarge further on the degree of deference, which we conceive to have been due to the Authorities of a National Church, in a proposed system of National Education, we proceed impartially to consider the sole ground of objection taken by the Roman Catholic Hierarchy, as furnishing a reason for rejecting those selections from the New Testament, which had been prepared at the request of the Commissioners, under the direction of the Lord Primate and the Archbishop of Dublin, with our sanction. The objection is thus stated by Dr. Murray: "The book purports to present to Catholic children the inspired Word of God, and yet it differs from the translation which those children are taught to consider as authentic." In confirmation of this objection, Dr. Murray refers to some remarks made by the Archbishop of Dublin in his examination before the Commissioners. In his Grace's answer to the question N° 52, put on that occasion, Dr. Murray says, "That the mischievous consequences to be apprehended from putting before a child as Scripture, a book of any form, which should not be exactly conformable to the translation approved by his Church, are stated so much at large, that it would be quite superfluous to add a word to the train of reasoning pursued by his Grace." The Commissioners will here permit us to observe, that should the Roman Catholic Prelates, agreeably to the inference which they seem to draw from this insulated part of the Archbishop of Dublin's evidence (whether correctly or not, it is needless for us now to inquire,) persist in resisting every selection from the Scriptures that is not "*exactly conformable to the translation approved by their own Church*," every hope of accommodation must be necessarily and at once excluded. It is obvious, however, that the two Churches are very differently circumstanced with respect to their translations in general use, and that the Archbishop of Dublin's remarks may be justly applicable to the case of the one Church, although not equally so to the case of the other; for it

it is to be kept in mind, that our Church possesses an authorized English version, whilst the Roman Catholic Church has, strictly speaking, none. From the time of James the First to the present day, our version has uniformly exhibited the same text, whereas the text of the Roman Catholic version has varied in almost every successive impression. A clergyman of the Established Church (whose printed letter to Dr. Murray we have the honour of transmitting with this letter, in support of our assertion) has shown, from a collation of six Roman Catholic editions of the New Testament in the English tongue, all of them sanctioned by high official authority, that the Church of Rome possesses no standard English text. Four of these editions have been printed in Dublin since the year 1802,—two of them under the immediate superintendence of Dr. Murray; and it appears from the various readings which they exhibit, that successive prelates scruple not to exercise a discretionary power of altering the text of the English version, unrestricted by the critical judgment of their predecessors; so that even some parts of the English translation, which were condemned by their controversial writers “as heretical corruptions,” have been without fear received into the recent Roman Catholic edition*. It is presumed, therefore, that in adopting the text of the selection prepared by the Protestant Authorities, the Roman Catholic Bishops would not offend the religious prepossessions of the children of their own communion, since no objection has been raised to the impartiality with which our volume has been compiled; and since the version adopted by us, as to the selected passages, does not, it is probable, differ more widely from the present Roman Catholic text, as to the same passages, than that text differs from the Rhemish version. It may not, however, be useless for us here to remark, for the information of your Board, that in the work submitted by us to the Commissioners, the authorized version of the Bible has been adopted, because it is the authorized version; and because as such, it is the medium through which we consider ourselves bound to convey scriptural information to the people. We have also adopted that version, from a well-founded belief of its accuracy; still, if the objections to our compilation are confined to its having been taken exclusively and *verbatim* from the Protestant version, and to the possibility thence arising of passages being found in it at variance with the authentic version of the Romish Church (whatever may be the import of the term “authentic,”) we are disposed, so far as our obligations as Ministers of the Established Church, responsible to the supreme authority of the State, will permit us, to meet such objections with the utmost candour, and with the largest allowances. You will be pleased to observe, that the point on which we mainly insist, is an adequate representation of revealed Truth being exhibited to the youthful mind in the way of national instruction; a representation not resting for its basis on the declaration of any particular Church, or set of men, but on the warrant of the written word of God. This, sir, is the ground taken by the Bishops of the Established Church. These are the fundamental principles upon which alone can be formed a compilation of scriptural instruction worthy of being adopted in a system of National Education, which the Lord Primate seems to have endeavoured to enforce in his letter of the 28th of August 1826. Entertaining these sentiments, and deeply impressed with a sense of our responsibility as the guardians of the national religion, and superintendents of national instruction, we suggest to your Board the propriety of obtaining from the Roman Catholic Prelates, previous to the reception of any new proposal, an explicit answer as to their willingness or unwillingness to recommend the use of our compilation in the National Schools, with such modifications as may be agreed upon. But it must be obvious to every unbiassed mind, that until the principles upon which our book is formed have been recognized, it will be a mere waste of time to enter into a detailed discussion respecting particular alterations. In the mean time, we have no hesitation in frankly stating the opinion we entertain of the Tract again submitted to us with very slight alterations; our unanimous judgment is, that it is unfit to be adopted as the book of scriptural instruction, “to be used in the general education which the children would receive in common,” in the proposed National Schools. It purports not, in the form in which we have seen it, to rest its authority on the basis of the written Word of God; it is merely a course of Christian Lessons, which, from any thing that appears, might have been derived from a source different from that of the Holy Scriptures.

* The edition here referred to is that printed in 1826 by our direction, with the concurrence of Dr. Murray, as stated in the early part of this Report.

(Note by the Commissioners.)

Scriptures. Considered even as what from its title it professes to be, it is meagre and incomplete in its exposition of scriptural facts, precepts and doctrines; it is, moreover, compiled with a manifest want of that fairness of selection which we are fully persuaded characterizes our compilation. It is not necessary on the present occasion to enter more fully into the comparative merits or demerits of the two works now before you, although we are far from feeling any disinclination to point out more particularly our objections to the Roman Catholic work. We consider it, however, sufficient for the information of your Board, and all that the Commissioners expect from us at present, most earnestly, but respectfully, to represent, that we should consider it as a dereliction of our duty, and a betraying of the solemn trust reposed in us, to sanction the use of "the Christian Lessons," or of any tract composed on similar principles, as an adequate means of conveying the scriptural information necessary to be acquired by the children of both Churches on a common system of National Education. Throughout the correspondence which the Lord Primate has held with your Board upon this subject, there has been manifested a disposition, in which we cordially participate, to fulfil the benign intentions of the Legislature, and to co-operate, as far as a sense of duty will permit, with the laborious endeavours of the Commissioners; but we are compelled to remark, that whilst your Board are devoting their attention to the great object which they have in view, and before the result of their exertions is known, the Roman Catholic Prelates in Ireland have not scrupled to enter into resolutions which take the power of arrangement out of your hands, and preclude all hope of establishing any system of National Education, except one that shall be in accordance with their own pretensions; for it is but too apparent, that the resolutions which the Lord Primate quoted in his letter of the 28th of August 1826, and to which it is therefore sufficient for us to allude, would, if carried into practice, entirely change the relative situation of the two Churches, by transferring to the Roman Catholic Clergy that superintendence over National Education, which is now by law committed to the Clergy of the Established Church. In your letter to the Archbishop of Dublin, we perceive, indeed, that you are desirous that Dr. Murray's tract should be taken into consideration, independently of all regard to the resolutions in question; but in our view of the subject, we are under the necessity of expressing to you our conviction, that, as has been strongly stated by the Lord Primate, these resolutions oppose an effectual barrier to the attainment of the object for which your Board has been constituted. The Established Church, it is true, may be cast down from that station of pre-eminence to which she has been raised by the wisdom and piety of our ancestors, but her Clergy will never consent, by an acquiescence in these resolutions of the Roman Catholic Bishops, to become the instruments of her degradation.

Sir,—I have the honour to sign the within answer to your letter in the name, and at the request, of the Archbishops and Bishops of the Established Church in Ireland, assembled in Dublin on this 22d day of February 1827, and to subscribe myself your obedient servant,

John G. Armagh.

Frankland Lewis, Esq.

In pursuance of the suggestion contained in the foregoing letter, we felt it right to bring the subject once more under the consideration of the Roman Catholic Prelates, and for that purpose the following letter was addressed to the Most Reverend Doctor Murray by the Chairman of the Board:—

(16.) *Letter from T. Frankland Lewis, Esq. to the Most Reverend Doctor Murray; dated St. James's-place, London, 14th April 1827.*

Most Reverend Sir,

On the receipt of the letter which you did me the honour of addressing to me on the 20th of December last, the Commissioners transmitted a copy of it (together with the work which had accompanied it, called "Christian Lessons," to the Prelates of the Established Church.

The Commissioners have since received, through the Lord Primate, a communication from the Prelates of the Established Church, in which, amongst other matter, they express themselves as follows:—We suggest to your Board "the propriety of obtaining from the Roman Catholic Prelates, previous to the reception of any new
" proposal,

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“ proposal, an explicit answer as to their willingness or unwillingness to recommend the use of our compilation in the National Schools, with such modifications as may be agreed upon.”

The Commissioners, feeling it to be their duty to leave nothing undone which could enable them to effect the object they have been so desirous of accomplishing, beg leave to submit to you the question thus suggested to them by his Grace, for the reply of the Roman Catholic Prelates; and in order to enable you clearly to understand the points towards which they are particularly desirous of drawing your attention, they beg leave to enclose an extract* from the communication from the Lord Primate, to which they have referred.

I have the honour to be, Most Reverend Sir,

Your most obedient servant,

The Most Reverend Doctor Murray.

T. Frankland Lewis.

* Extract from the Letter of his Grace the Lord Primate, on behalf of the Archbishops and Bishops of the Established Church in Ireland, addressed to Frankland Lewis, Esq.; dated 22d February 1827.

“ We proceed impartially to consider the sole ground of objection taken by the Roman Catholic Hierarchy, as furnishing a reason for rejecting those selections from the New Testament, which had been prepared at the request of the Commissioners, under the direction of the Lord Primate and the Archbishop of Dublin, with our sanction.

“ Their objection is thus stated by Dr. Murray, ‘ the book purports to present to Catholic children the inspired Word of God, and yet it differs from the translation which those children are taught to consider as authentic.’ In confirmation of this objection, Dr. Murray refers to some remarks made by the Archbishop of Dublin in his examination before the Commissioners. In his Grace’s answer to the question N^o 52, put on that occasion, Dr. Murray says ‘ that the mischievous consequences to be apprehended from putting before a child as Scripture, a book of any form which should not be exactly conformable to the translation approved by his Church, are stated so much at large, that it would be quite superfluous to add a word to the train of reasoning pursued by his Grace.’ The Commissioners will here permit us to observe, that should the Roman Catholic Prelates, agreeably to the inference which they seem to draw from this insulated part of the Archbishop of Dublin’s evidence (whether correctly or not it is needless for us now to inquire), persist in resisting every selection from the Scriptures that is not ‘ *exactly conformable to the translation approved by their own Church*,’ every hope of accommodation must be necessarily and at once excluded. It is obvious, however, that the two Churches are very differently circumstanced with respect to their translations in general use, and that the Archbishop of Dublin’s remarks may be justly applicable to the case of the one Church, although not equally so to the case of the other; for it is to be kept in mind, that our Church possesses an authorized English version, whilst the Roman Catholic Church has, strictly speaking, none. From the time of James the First to the present day, our version has uniformly exhibited the same text, whereas the text of the Roman Catholic version has varied in almost every successive impression. A clergyman of the Established Church (whose printed letter to Dr. Murray we have the honour of transmitting with this letter, in support of our assertion,) has shown from a collation of six Roman Catholic editions of the New Testament in the English tongue, all of them sanctioned by high official authority, that the Church of Rome possesses no standard English text. Four of these editions have been printed in Dublin since the year 1802,—two of them under the immediate superintendence of Dr. Murray; and it appears, from the various readings which they exhibit, that successive Prelates scruple not to exercise a discretionary power of altering the text of the English version, unrestricted by the critical judgment of their predecessors; so that even some parts of the English translation, which were condemned by their controversial writers ‘ as heretical corruptions,’ have been without fear received into the recent Roman Catholic edition. It is presumed, therefore, that in adopting the text of the selection prepared by the Protestant Authorities, the Roman Catholic Bishops would not offend the religious prepossessions of the children of their own communion, since no objection has been raised to the impartiality with which our volume has been compiled, and since the version adopted by us, as to the selected passages, does not, it is probable, differ more widely from the present Roman Catholic text as to the same passages, than that text differs from the Rhemish version. It may not, however, be useless for us here to remark, for the information of your Board, that in the work submitted by us to the Commissioners, the authorized version of the Bible has been adopted, because it is the authorized version; and because, as such, it is the medium through which we consider ourselves bound to convey scriptural information to the people. We have also adopted that version from a well-founded belief of its accuracy; still, if the objections to our compilation are confined to its having been taken exclusively and *verbatim* from the Protestant version, and to the possibility thence arising of passages being found in it at variance with the authentic version of the Romish Church, (whatever may be the import

To the foregoing letter Doctor Murray returned the following answer :—

(17.) *Letter from the Most Reverend Doctor Murray to T. Frankland Lewis, Esq. ; dated Dublin, 19th April 1827.*

Dear Sir,

I have been honoured with your letter of the 14th instant, intimating a wish to receive an answer to the suggestion contained in the following communication, addressed to your Board by the Prelates of the Established Church : “ We suggest
“ to your Board the propriety of obtaining from the Roman Catholic Prelates,
“ previous to the reception of any new proposal, an explicit answer as to their
“ willingness or unwillingness to recommend the use of our compilation in the
“ National Schools, with such modifications as may be agreed upon.”

On the subject of this communication I did hope that you would be saved the trouble of making further inquiry, as all reasonable ground of doubt appeared to me to be removed by my letter of the 17th July and 26th December of last year. I can, however, have no difficulty in stating anew, in terms, if possible, more explicit than I did before, that the Roman Catholic Prelates objected to the compilation in question, on the ground that it is composed of passages taken exclusively and *verbatim* from the Protestant translation of the New Testament ; and that so long as it shall continue to retain that character, they will not recommend the use of it in the National Schools, under any modification which it can assume.

I will avail myself of this opportunity to express an opinion, which you will not, I am sure, consider at variance with that respect which I sincerely entertain for the Board of Education Inquiry ; it is, that the Board has created for itself a very needless difficulty, by requiring, as a matter of necessity, any scriptural compilation to be used in Schools for the purpose of general instruction. Were the religious instruction of the children confided wholly to the care of their respective pastors, what appears to be the only remaining ground of disagreement would be removed ; and the rest of the plan suggested by the Commissioners might, without any difficulty, be carried into immediate and extensive operation.

I pray you to accept the assurance of that perfect esteem with which I have the honour to be,

Dear Sir,

Your's very faithfully,

D. Murray.

T. Frankland Lewis, Esq.
&c. &c. &c.

Under all the circumstances detailed in the preceding statement, we feel ourselves at length under the necessity of reporting to your Excellency, that we are unable to carry into effect that experiment on the plan of Education recommended in our First Report to His Majesty, which your Excellency had been pleased to confide

of the term ‘ authentic, ’) we are disposed, so far as our obligations as Ministers of the Established Church, responsible to the supreme authority of the State, will permit us, to meet such objections with the utmost candour, and with the largest allowances. You will be pleased to observe, that the point on which we mainly insist is an adequate representation of revealed Truth being exhibited to the youthful mind in the way of national instruction ; a representation not resting for its basis on the declaration of any particular Church or set of men, but on the warrant of the written Word of God. This, Sir, is the ground taken by the Bishops of the Established Church. These are the fundamental principles upon which alone can be formed a compilation of scriptural instruction worthy of being adopted in a system of National Education, which the Lord Primate seems to have endeavoured to enforce in his letter of the 28th of August 1826. Entertaining these sentiments, and deeply impressed with a sense of our responsibility as the guardians of the national religion, and superintendents of national instruction, we suggest to your Board the propriety of obtaining from the Roman Catholic Prelates, previous to the reception of any new proposal, an explicit answer as to their willingness or unwillingness to recommend the use of our compilation in the National Schools, with such modifications as may be agreed upon. But it must be obvious to every unbiassed mind, that until the principles upon which our book is formed have been recognized, it will be a mere waste of time to enter into a detailed discussion respecting particular alterations. In the mean time, we have no hesitation in frankly stating the opinion we entertain of the Tract again submitted to us, with very slight alterations : our unanimous judgment is, that it is unfit to be adopted as the book of scriptural instruction, ‘ to be used in the general education which the children would receive in common ’ in the proposed National Schools.”

confide to our hands. It is only by a careful review of the correspondence which has taken place upon the subject, and of the examinations of the four Roman Catholic Archbishops, which will be found in the Appendix, that the grounds can be ascertained of the objections which have been taken to the several volumes which have been under our consideration.

We have now the honour to submit to your Excellency's consideration the several Works to which we have referred.

Your Excellency will observe, that in the last communication which we received from the Prelates of the Established Church, it is strongly insisted upon, that "an adequate representation of revealed Truth should be exhibited to the youthful mind in the way of national instruction."

In this principle we have throughout most fully concurred, and have earnestly laboured to give it effect.

We have so repeatedly stated, and so fully explained, that the volume in the nature of a Harmony of the Gospels, and the two volumes of extracts from the Old Testament referred to in our Minutes of Conversation with the Roman Catholic Archbishops on the 8th January 1825, were recommended by us to be used in addition to the Scriptures themselves, and not as a substitute for them, that we trust no misapprehension can exist in any quarter upon that point.

It is necessary for us to state with respect to the Resolutions of the Roman Catholic Bishops, bearing date the 21st January 1826, that we felt it our duty not to suffer them in any way to obstruct or interfere with us in the course which we were pursuing. They have little or no reference to the preparation of the books, with which alone we have been hitherto occupied; and it was our intention to apply ourselves to the adjustment of whatever difficulties should impede our course as they might successively arise; but having in the first instance been unable to obtain the concurring sanction of the Established Church, and of the Prelates of the Roman Catholic Church in Ireland, to such volumes as were indispensable for the execution of our plan, we trust your Excellency will approve of our having desisted from all further attempts to carry it into execution.

We think it necessary to explain, that it was our intention, before finally recommending any of the volumes in question for adoption in the Schools, to have submitted them to the consideration of the Presbyterian Clergy in Ireland, through the medium of their respective Moderators. Under the circumstances, however, which it has now been our duty to detail, it has become unnecessary for us to pursue that course.

Your Excellency has been pleased from time to time to order various applications made by individuals for Aid towards the establishment of Schools, to be referred to us for our consideration. We have thought it our duty to direct these papers to be returned to the office of the Chief Secretary, from which they have been successively transmitted to us.

T. FRANKLAND LEWIS. (L. S.)

J. LESLIE FOSTER. (L. S.)

W. GRANT. (L. S.)

J. GLASSFORD. (L. S.)

A. R. BLAKE. (L. S.)

London, 18th May 1827.

WE trust that the foregoing Report to his Excellency the Lord Lieutenant has explained, with sufficient clearness, the course of proceeding adopted by us, in consequence of the communication from his Excellency, to which we have already referred.

As the introduction of a Volume, containing copious extracts from the Scriptures*, into the Schools of general literary instruction formed an essential part of the plan we

* As the two compilations called *Scripture Lessons* and *Christian Lessons* have not been published, we have thought proper to insert them in the Appendix.

we had originally recommended, our inability to obtain the necessary sanction to such a compilation has prevented us from proceeding further with the experiment we had been directed to try.

We regret, therefore, that we have had no opportunity of ascertaining, whether that plan would have been found, in other parts of its details, to answer the expectations we had formed of it.

We were required by the express terms of the Commission, entrusted to our charge, to consider of the best means of extending to all classes of Your Majesty's subjects in Ireland the benefits of Education. In the interval which has elapsed since the presentation of our First Report, our attention has been closely fixed upon the means of effecting that object; and we have seen nothing which has induced us to change the general opinions we expressed in that Report, although many difficulties have presented themselves to our notice, which threatened to oppose serious obstacles in the way of the detailed execution of our Plan.

We are still of opinion, that for the Children of the lower orders in Ireland, a system of separate Education would be found to be pregnant with evils; that it would tend to increase, rather than to diminish, that distinctness of feeling between persons of different religious persuasions, which is already too prevalent; and we think it therefore most desirable, that a system should be adopted, under which the Children might imbibe similar ideas, and form congenial habits, and from which suspicion should, if possible, be banished, and the causes of distrust and jealousy be effectually removed.

We are of opinion, also, that no system of Education can be considered as deserving of that name, which shall not seek to lay the foundations of all moral obligation in religious instruction; but as the difference of their respective Tenets renders it difficult for children to receive religious instruction together, we still think that no better course can be adopted than that of uniting children of the different persuasions, for the purpose of instructing them in the general objects of literary knowledge, and of providing facilities for their instruction separately, when the difference of religious belief renders it impossible for them any longer to learn together.

Although we have failed in the attempt to combine religious with literary instruction to the extent originally contemplated by us, we still think that object may, to a limited extent, be effected.

Of the detail of the arrangements which would be found most effectual for the objects we have suggested, and least objectionable in practice, we are unable to express a more definite opinion than that contained in our First Report, as nothing but the test of actual experiment could have enabled us to do so. We beg leave, however, to refer to certain Regulations, which were prepared for discussion shortly after we undertook to try the experiment we have alluded to, and which, though never fully agreed upon, or finally adopted by the Board, may serve to show the views which were under the consideration of the Commissioners as to the mode of carrying their Plan into effect.

If we have not succeeded in disengaging the subject of general Education in Ireland from the embarrassments with which it was surrounded when the Inquiry was committed to our charge, we trust that the information we have collected may lead hereafter to more satisfactory results.

T. FRANKLAND LEWIS. (L. S.)

W. GRANT. (L. S.)

A. R. BLAKE. (L. S.)

London, 2d June 1827.

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LIST OF BOOKS REFERRED TO IN THE REPORT TO THE LORD LIEUTENANT.

(1.)—An Evangelical Life of our Lord and Saviour Jesus Christ, forming a Harmony of the Four Gospels, together with the History of the Church, until the promulgation of the Decrees of the Council of Jorusalem; carefully compiled from the sacred Text of the Holy Evangelists and the Acts of the Apostles, illustrated with corresponding Passages from the Books of the Old and New Testament. Dublin: printed for J. J. Nolan, 3, Suffolk-street, for John Murphy. 1820.

(2.)—Diatessaron, or the History of our Lord Jesus Christ, compiled from the Four Gospels, according to the authorized English Version, with brief Notes, practical and explanatory; to which are prefixed, a Map of the Holy Land, and an Introduction; 4th edition. By T. Thirlwall, A. M. London: printed for Law and Whittaker, Ave Maria-lane. 1816.

(3.)—The History of Joseph, and the Deliverance of the Israelites from Egypt; to which is prefixed, the History of the Creation, and of the Patriarchs, extracted from the Holy Scriptures. Dublin: printed by J. Jones, 40, S. Great George's-street.

(4.)—Selections from the Psalms of David, the Proverbs of Solomon, and the Book of Ecclesiasticus. Dublin: printed by Brett, Smith and Son, Mary-street. 1822.

(5.)—The New Testament of our Lord and Saviour Jesus Christ; translated out of the Latin Vulgate, and diligently compared with the original Greek. Stereotype edition. Dublin: printed by Richard Coyne, 4, Capel-street, Bookseller and Printer to the Royal College of St. Patrick, Maynooth, and Publisher to the R. C. Bishops of Ireland. London: sold by J. Booker, New Bond-street. 1826.

(6.)—Scripture Lessons.

(7.)—Christian Lessons.

APPENDIX.

Appendix, N° 1.

MINUTES of a Conversation between His Majesty's Commissioners of Education Inquiry and the Most reverend Dr. Murray, one of the Archbishops of the Roman Catholic Church in Ireland.

Board of Education Inquiry, Dublin,
Thursday, 16th Dec. 1824.

Minute,
16th December
1824.

THE Commissioners being desirous of ascertaining the views of Dr. Murray, and of the Roman Catholic Clergy in Ireland, on some important points connected with a general plan of Education, stated to Dr. Murray that they were anxious to establish such a system as should unite children of all religious denominations in the same schools, except when it should become unavoidably necessary to separate them for the purpose of religious instruction.

They observed, that they considered this a point of great importance to the interests of the state, as it was only by training up the youth of all persuasions in habits of early intercourse and attachment, that they could hope to establish among them those reciprocal charities upon which the peace and harmony of society must depend.

The Commissioners then stated that they could not consider any system of education as deserving that name, which should not seek to lay the foundations of all moral obligation in religious instruction, and that with respect to the religious instruction of Roman Catholic children, they were anxious to ascertain the sentiments of Dr. Murray, and of the Roman Catholic Clergy.

They therefore inquired whether there would be any objection to common literary instruction being received by Roman Catholics, as well from a Protestant as a Roman Catholic master, and whether religious instruction could be given to the Roman Catholics by a Roman Catholic layman, approved of by the proper Roman Catholic pastor.

Dr. Murray stated that there could be no possible objection to Roman Catholics receiving literary instruction from a Protestant, nor to their receiving religious instruction from a Roman Catholic layman, approved of by the proper Roman Catholic pastor; and he added, that the providing of proper persons for such purpose would be a great relief to the Roman Catholic Clergy.

The Commissioners then suggested that schools might be established, in each of which there should be both a Protestant and Roman Catholic lay teacher, by whom education in common might be administered; so that the children, united in the same classes, should learn from the same masters, and use the same books; that for the remuneration of such teachers adequate means might be provided; that the Roman Catholic teacher might assist in the general literary instruction, and might give separate religious instruction to the Roman Catholic children, subject to the direction of their pastors; and that the school-room, for a reasonable portion of time, on one or two days in the week, might be appropriated exclusively to that object.

In these suggestions for uniting Protestant and Roman Catholic children in literary, and separating them only for religious instruction, Dr. Murray expressed his concurrence.

The Commissioners then observed that separate religious instruction should not commence until the difference of religious belief should make it impossible for instruction any longer to be received in common, and they inquired whether it would be objected to on the part of the Roman Catholic Clergy, that the more advanced of the Protestant and Roman Catholic children should, at certain times, during school-hours, read portions of the Holy Scriptures together, and in the same classes, but out of their respective versions, subject to proper regulations, and in the presence of their respective Protestant and Roman Catholic teachers, suggesting at the same time, that opportunities might be afforded to the teachers of each persuasion to explain to the children separately the portions so read.

Dr. Murray, answered, that serious difficulties would exist in the way of such an arrangement, and in lieu of it, he proposed that the Holy Scriptures should be used only when the Roman Catholic children should be taken apart for the purpose of receiving religious instruction, and he said that there could be no possible objection to the Roman Catholic children then reading out of the sacred volume itself the gospels and epistles of the week; he added, that no objection would be made to an harmony of the gospels being used in the general education, which the children should receive in common, nor to a volume containing extracts from the Psalms, Proverbs, and the Book of Ecclesiasticus; nor to a volume, containing the History of the Creation, of the Deluge, of the Patriarchs, of Joseph, and of the deliverance of the Israelites, extracted from the Old Testament, and that he was satisfied no difficulties in arranging the details of such works would arise on the part of the Roman Catholic Clergy.

Minute,
16th December
1824.

The Commissioners then stated, that they considered it of the utmost moment that no books or catechisms should be admitted, either in the course of the literary or religious instruction, containing matter calculated to excite contempt, hatred, or any uncharitable feeling in any class towards persons of a different religious persuasion.

To this Dr. Murray cordially assented.

Correct. D. MURRAY, Abp.

T. Frankland Lewis,
J. Leslie Foster,
W. Grant,
James Glassford,
A. R. Blake.

Minute,
7th January
1824.

The Commissioners having had an interview this day with the most Reverend Doctors Curtis, Murray, Kelly and Laffan, the four Archbishops of the Roman Catholic Church in Ireland, the Minute of the 16th December last was read, and it was explained, that the passage which related to the separate religious instruction of Roman Catholics, meant, that the proper Roman Catholic pastors should have the right of being present upon these occasions, and giving such religious instruction as they should think proper, and that what was said of masters applied also to mistresses; the Archbishops who were not present on the 16th, expressed a wish to consider the matter until to-morrow.

January 7, 1825.

Minute,
8th January
1825.

The Roman Catholic Archbishops mentioned above, having met the Commissioners this day, expressed their concurrence in the views already expressed by Dr. Murray.

January 8th.

+ PATRICK CURTIS, D. D.
+ OLIVER KELLY, D. D.
+ ROBERT LAFFAN, D. D.

Upon the occasion of the preceding Minute being signed by the Roman Catholic Archbishops on the 8th of January 1825, a conversation took place between the Archbishops and the Commissioners, of which a memorandum was made at the time, from which the following are extracts:

(Dr. Murray.) With regard to a harmony, or any other work that might be selected, it appears to be the wish of these gentlemen (prelates) that any thing given in the shape of scripture, should be in the Douay version for the Catholic children, but any thing else that does not bear the name of the scriptures, it is immaterial which it is taken from; for instance, the little work, the History of Joseph and the Creation, is an admirable thing for the use of all; but with regard to the Psalms, which are a good deal in use among our people, for instance, in the office for Holy Week, they are in the hands of every body: there is one-third of the Psalter in the Douay version; there should be different versions of that; if you could have the very same selections there given, which are very fine, and very good selections, according to our version, we should be grateful for it; we think it highly useful; the Psalms, Proverbs, and Ecclesiasticus, containing precepts of high morality and great devotion, which we should be as anxious as any people in the world to inculcate in the country.

(Dr. Kelly.) Any thing given as scripture from a version not authorized by us, would be objectionable.

(Dr. Curtis.) Would it not be possible that on both sides we should agree on a certain paraphrase that should alter the text very little, and possibly keep up the spirit, which should not be in the opinion of either Protestants or Roman Catholics the scriptures, but a paraphrase as close as possible.

(Dr. Curtis.) We agree that the version of the Established Church in general is a very noble version, a very fine work, in very fine language, and surpasses ours by far in point of language, because it is in the nature of a paraphrase, and does not adhere so strictly as ours does to the letter of the original: wherever you translate, adhering to the letter of the original, the language will never be very fine; it must savour too much of the language from which it is translated; we say we cannot take that liberty of paraphrasing the scriptures; you may make it more palatable, but it is not the scriptures; if you give a different turn to a phrase it may sound better, but it is not the scriptures, it is not what was said; we cannot take it, and have not done it, but we have all of us in our controversial works praised the translation of the Established Church; it is a very fine translation; very fine and very good language, harmonized more than ours: our people could not do it so; they said we could do it, but it would not be the scriptures.

(Dr. Curtis.) I should imagine that a very good paraphrase might be made of the Life and Doctrines of Christ, that did not profess to follow either the Vulgate or the Protestant translation, or the ancient originals; would it not be possible to go over that book, to put it into the hands of Roman Catholics and Protestants to be improved; the book must be capable of improvement, and they should agree upon some book or other: any thing more than a paraphrase, in which we all agree, cannot be admitted without offence, we would rather be without such a thing; I do not see any danger or difficulty in the thing itself, but there is a danger of it being misunderstood.

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Appendix, N° 2.

Minutes of Evidence taken before the Commissioners of Education Inquiry, at Dublin,

Friday, 16th December 1825.

THOMAS FRANKLAND LEWIS, Esq. M. P. in the Chair.

The Most Reverend Dr. *Curtis*, the Most Reverend Dr. *Murray*, the Most Reverend Dr. *Kelly*, the Most Reverend Dr. *Laffan*, were examined as follows :

I BELIEVE in our letter you were apprised that at the desire of the Lord Lieutenant we had undertaken to superintend the establishment of a certain number of schools in different parts of Ireland, in which the plan we have recommended in our First Report may be submitted to the test of experiment, in order to ascertain whether the regulations proposed will answer their object. The first step necessary in the arrangement of that plan is to decide upon the books to be used in the general instruction of the children; and we have given you the trouble to meet us here that we may enter into the details of the arrangement, the outline of which was agreed to by the four Roman Catholic Archbishops in the month of January last; the passage in the Minutes of our conference on that occasion to which I refer, I will now read, "Dr. Murray added, that no objection would be made to a harmony of the gospels being used in the general education which the children should receive in common, nor to a volume containing extracts from the Psalms, Proverbs, and Book of Ecclesiasticus, nor to a volume containing the History of the Creation, of the Deluge, of the Patriarchs, of Joseph, and of the Deliverance of the Israelites, extracted from the Old Testament, and that he was satisfied no difficulties in arranging the details of such works would arise on the part of the Roman Catholic Clergy." I wish to state that we have considered a great variety of works of the kind that is described here as a Harmony of the Gospels, and the one which appears to us to be the simplest and the least open to objection is Dr. White's Diatessaron; it is a summary originally compiled in the Greek text of what is stated in the four Evangelists, interwoven in one connected narrative, but broken into short sections, and carefully arranged according to the chronology of the events recorded; we proposed to omit the present title, the preface, and the notes, and we wish now to know whether there are any passages in the text to which you object, on the ground of their being translated in a manner that may appear to you to be inadmissible?—(Dr. *Curtis*.) The time has been very short, and not sufficient to allow us to examine fairly into the merits of the work; however, from the little we have seen of it, we have consulted among ourselves, and we mentioned to Dr. Murray the result of our reflections; may I beg of Dr. Murray to mention what he heard from us?—(Dr. *Murray*.) The Prelates seem to have the same delicacy which I had the honour of expressing when I was last before this Board, with regard to giving any sanction to a book of general interest to which many persons not now present might object; these gentlemen would wish to have an opportunity of consulting the other Bishops. It is a most important matter to agree upon any thing like a harmony of the gospels, and to give to the people any thing in the shape of the Word of God without a minute examination; we wish, therefore, to have an opportunity of consulting the other Bishops. We can have a meeting by the middle of next month, when the trustees of Maynooth College are to assemble, and they can then communicate their own sentiments, and have a communication with this Board, if it should be deemed advisable.

Doctors
Curtis, Murray,
Kelly and Laffan,
16th December
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The object in asking the question was not to obtain from yourselves a general sanction to any particular work, but to ascertain your own individual opinions whether there is any thing in the book particularly referred to which appears to you to be objectionable?—As it is a book of a religious character, and to be in general use in the schools established under the superintendence of this Board, a book to be thus in general use among the children of the Catholics of Ireland, these prelates deem it advisable not to give an opinion upon the subject without having an opportunity of consulting with the other Bishops.—(Dr. *Curtis*.) Our own opinion, if we were pressed to give it before we can consult our friends, would certainly be unfavourable to the work. The aspect of the book and the manner of expression in it would render it absolutely inadmissible. There is no manner of doubt upon that; for my part, I could not venture to approve of a book which goes to contradict any part of that version which we recommend to our people,—it is the Bible expressed in a certain form,—it is something expressed and explained in the words of the Bible,—it is the Scripture read in a general meeting of the children of different persuasions,—it is a Bible lecture given to them where we exclude the Bible ourselves. The intention expressed by the Board at the outset was, that there should be no instruction of a religious nature mixed with the general literary education.

Doctors
Curtis, Murray,
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16 December
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You are aware that it does not differ from the Evangelical Life of Christ, except being taken from a different version, and not containing so much matter?—It is a different version, but it is also a Protestant who speaks in it on religious matters to Catholics, which never can be permitted. We never can permit any but a Roman Catholic to do that. If any thing like a History of the Bible, or if the substance of the Bible could be given, it would be avoiding the above difficulty in some manner; but we are not to speak of this as we should of any other historical matter; we should talk of it with very great reverence. The Life of Christ by Murphy is much more extensive than that; it is a very excellent thing; it employs the words of scripture, but they are accommodated by the author, and he is a Catholic; and none but a Catholic we wish should explain the scriptures to them; if religious instruction is to be given before Catholic children, it must be by a Catholic. We do not wish it should be done at all in the general instruction, but in the private instruction alone; but if it is done, it must be by a Catholic; it must not be read to them by any other person, not even the Lord's Prayer; it is a thing we will not permit.

Are we to understand that those observations would go so far as to apply to the Evangelical Life of Christ as it stands at present?—They apply to every thing; we admit a harmony, but if it is read or explained to the Catholic children, it must be by a Catholic; we never did consent, and we never could consent to any thing short of that; we should be censured in the most severe terms if we submitted to any thing of the kind; I never can consent to it.

The Board wish to understand what it is would constitute a Roman Catholic harmony of the gospels. We should be disposed to believe that a fair impartial version of the Vulgate would be to all intents and purposes a Catholic harmony?—(Dr. Curtis.) This work is not in the words of the Vulgate; it must be in the words of the Vulgate, even in the passages not subject to controversy, and then there might be some such compilation permitted; but any thing read before Catholic children must be taken from the Catholic version, even if read to other children in their presence.

Is it meant that it should be a fair *bonâ fide* translation of the Vulgate?—Yes; but a good translation, that gives the Bible according to our sense of it, will not do; such translation might be more classical and pleasing, but it would not be our translation, and we cannot propose any other as the scripture; it is proposed here as scripture, and it must be in the words of the Vulgate; we cannot permit any other to be used as scripture.

Do you hold that the sense of the Vulgate cannot be fairly rendered in any other words than those which now constitute the Douay translation?—No; there may to-morrow be a better translation, as you conceive, of your own translation; you do not say, but that in a few years time there may be a better translation approved of by the Church of England; and we say the same, but it must be approved of by the Church at large, and by the Church of Ireland; there is now but one approved translation of the Bible, and it is in the hands of every body; it is copied into all the different books of devotion; authors never make free with the words of scripture; they quote them, and they afterwards occasionally give their own annotations, and the people have those scriptural words by heart; and if they saw or heard of any text proposed to them in different words, although the sense were the same, it would not be well received; the words must be the same as those of our translation: it may be asked, could not there be another translation of the scriptures? Yes, there may, but there is not at present. Could there not be another translation for the Church of England? To be sure there might, but there is not now.

When you use the expression in the answer you have given us, "the Vulgate," you mean the Douay version of the Vulgate?—Yes; the common people know nothing of the Latin Vulgate, but as it is given to them in the translation, and we must not give them another translation. In our version it is said, "John was preaching the baptism of Penance," you say "the baptism of Repentance;" one child says, "this is not what I was taught;" but the other says, "it is an improvement." We should never think of proposing a Protestant version to the Catholic children.

That goes to a particular text, which we might deal with in a special manner?—At the head of one chapter it is said, "Jesus institutes the eating of bread and drinking of wine in remembrance of his body crucified;" is it possible you can suppose we could permit that to be proposed to a Roman Catholic child; that is at the head of one of the chapters; read that and put your hand upon your heart and say whether that could be proposed to the Catholic children.

We wish to be distinctly understood, in directing your attention to this work, to allude to the text of the work only, and not to the heading of the chapters; we never thought of retaining either them or the notes?—There must be some heading to the chapters.

If there was no disagreement upon the subject of the text of the work, we should soon agree as to the heading of the chapters?—Surely, it is infinitely better to tell you what we feel, than to conceal our feelings.

It certainly never was the intention of any person in the Commission, in discussing this work, to imply that any thing in the shape of comment or abbreviated description of what it contained should be retained; it is quite impossible that a Roman Catholic Commissioner could agree to the suggesting a work that taught doctrines even implying any thing contrary to those of his own church, and it may be right further to suggest that the work was submitted to you, in order that you might suggest any possible emendations that might occur to you, the Commissioners having suggested of themselves in the first instance such passages as according to the state of their information they conceived to comprise the differences

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differences between the Protestant and Roman Catholic Churches; but it was never intended that the heading of the chapters or the notes should be retained, and Dr. Murray must have collected that nothing was to stand as note or comment that could be objectionable to any sect of Christians?—(*Dr. Murray.*) Certainly.

All matters of this nature it was our intention to have made the subject of discussion?—(*Dr. Curtis.*) When minor objections are brought forward, such as the difference between “highly favoured” and “full of grace,” I wish to God Almighty it had never been raised: they seem to be the same thing; as to “penance” and “repentance,” that may be very easily settled.

Is there any difference in translation between the authorized version of the Established Church, and the Douay translation of the Vulgate as to the passage establishing the Sacrament of the Lord’s Supper?—(*Dr. Murray.*) There is a small difference; the collocation too of that passage, “I will not drink henceforth of this fruit of the vine,” seems intended to explain the words of consecration in a sense different from the Catholic doctrine. A different collocation was adopted by one of the Evangelists, who appears to have recorded the words of our Saviour in the order in which they were uttered.

The subjects that were under our consideration last year, having been very fully deliberated upon, and the whole matter having been very fully discussed, before the Minute of the 8th January was made, which is entered upon our Report, the Commissioners wish to ask, what work was in Dr. Curtis’s contemplation as a harmony of the gospels, when last year it was agreed that such a work could without difficulty be arranged for the use of children in schools, for general instruction?—(*Dr. Curtis.*) More or less, such a work as Murphy’s, which was proposed at that time; *that* might be very acceptable; there might be some annotations to be corrected, but such a work as that would meet with no objection; the words of scripture there put down are the words of the Vulgate, and not only the Vulgate but the Douay version; we conceive that such a harmony as that could be given to the Catholic children; whether it should be given to the Protestant children we do not say—we are not asked upon that subject: but to the Catholic children such a work as that might be given; we had rather that something of that sort should be given than nothing; but the titles, the heading and phraseology, and every thing must be done in a Catholic way, which never can be the case with the book now submitted to us; no one can ever make that book answer our purpose to be read before Catholic children.

Are you aware that the work to which you have alluded as prepared by Mr. Murphy, of which you approve, contains no words except such as are to be found in the four Evangelists, and differs from the Diatessaron only in this respect, that it is expressed more fully?—I believe it contains none. I do not say but that some things might be abridged or made better; it is a work that has obtained a good deal of approbation among our people, and they know it pretty well already. We were talking a good deal yesterday about “penance” and “penitence:”—“penitence” may be a better word than “penance,” but we could not substitute one word for the other; if on some future occasion there should be a better translation of the Vulgate than the Douay, we may take it.

Will you give me leave to draw your attention to the other works mentioned in the Minute, and which were last year submitted to your consideration, namely, a volume that contains extracts from the Psalms, Proverbs, and Book of Ecclesiasticus, and a volume containing the History of the Creation, of the Deluge, of the Patriarchs, of Joseph, and the Deliverance of the Israelites, taken from the Old Testament; does it appear to you there would be any objection to either of those works?—No; they are to be given in the words of scripture, or in the words of the author, as Mr. Reeves does pretty fully. If the author adopts the sense, and accommodates the words to his own ideas, it is not the scripture at all, it is only the substance; but if we profess to give the words of scripture, they must be the very words of scripture, and no other.

The books in question were specifically submitted to the archbishops, upon the occasion of our meeting last year, and it appears, upon the most cursory inspection of them, that they are wholly couched in the words of scripture. The Minute of the 8th of January expressly states that; *that* therefore precludes all idea of their being compiled as mere histories from any other sources, or in any other shape than scripture?—There is no manner of doubt that Murphy sets out upon the idea of making use of the words of scripture.

We are now speaking of two works extracted from the Old Testament—we should wish to know, whether it is your view that they could be adopted in schools of general instruction?—Certainly; there could be no difficulty at all if they are in the words of the Douay version; if they are not, they cannot be used; in one of them they are given as selections from scripture; and as far as they go they are the scriptures themselves, and the scriptures themselves can never be read before our children, except according to our own version; according to the Vulgate, for those who understand the Vulgate, but for those who do not, and all ignorant people do not, it must be according to the Douay version, which is the only one we make use of; we do not say there could not be a better.

The fact being, that those two books (the subject of the present question) are compiled in the language of the authorized version, but not involving, as we suppose, according to our present information, any point in dispute between the two Churches; are we to understand that you consider them admissible or inadmissible in schools of general instruction?—Inadmissible, even if they are upon the most innocent points in the world, if they are not in the self-same words as our own version; take for instance the first chapter of St. John, “In the beginning was the Word.” (*Dr. Murray.*) Dr. Curtis does not object to extracts. As to the History of Joseph, it does not purport to be in the words of scripture.

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It is right to observe, that though it does not purport to be taken from the scripture, there is not a single word in it that is not to be found in the scriptures in point of fact?—(Dr. Curtis.) As far as that goes it is taken from the scriptures. We thought that there might be nothing at all concerning religion mentioned in the general education, but we saw you had a particular desire that there should be something of that sort, and we agreed to it, and we agree to it still; but we never can agree that any thing should be given as the words of scripture to the common people, but the Douay version.

(To Dr. Murray.) As the book in question has been submitted to you, does any mode occur to you in which it could be used in schools of general instruction, without being objectionable to persons of any religious communion?—In the words of the author, not exactly confining himself to the words of scripture, I think a harmony might be made, containing the life of our Lord and Saviour Jesus Christ. (Dr. Curtis.) I mentioned that yesterday, ten times over.

The Commissioners feel themselves in this situation—they are called upon by the Lord Lieutenant to carry into execution the plan they have recommended, and it forms a part of the plan that they have suggested, the use of a harmony of the gospels arranged from matters contained in the gospels only, and therefore whatever opinion they might have formed upon that subject last year they feel precluded from the consideration of it, except upon the basis of their Report?—(Dr. Murray.) “A harmony” does not imply that the work consists of scripture only. Calmet only introduces the words of scripture occasionally into a work of this kind, and yet he calls it a Harmony of the four Gospels.

The discussion last year had reference to a work called “The Evangelical Life of Christ,” and although it was not determined what mode should be adopted in deciding upon the text, it was understood that that work was not objectionable to the Roman Catholics, as it consisted of the text of the four gospels?—(Dr. Murray.) I conceive that it is not objectionable—that is, Murphy’s Evangelical Harmony.

Is your meaning this, that to a harmony in the words of scripture, provided it be in the words of the authorized Roman Catholic version, there would be no objection; but to any other harmony, professing to be in the words of scripture, there would be an objection?—Yes.

The Commissioners feel it desirable to have a book of this description, that could be used by all the children in common in the schools of general instruction; the Roman Catholic Archbishops must be aware, whatever objection they may make to the text of the authorized version, would be made by the Protestants to the Douay version; there is, therefore, a difficulty to be reconciled in endeavouring to attain the object of getting one book for common use: has it occurred to you, Dr. Murray, that any mode can be pursued, either by the omission of disputed texts, or by any other means, whereby a work could be arranged that would not be objected to by any class?—I think that such a work could be constructed if the object were not to give the exact words of scripture, but to convey the sense of the scripture in the words of the historian.

Supposing a work to be actually and substantially in the words of the Protestant authorized version for instance, but that it did not profess on the face of it to be so, would the objection equally arise?—I think that if any words attributed to our Saviour were given in any other form than that which is set down in the Douay version, an objection would lie against it.

Supposing that the very inconvenient course were adopted of using two versions in the schools, would there be any objection to the Roman Catholic children hearing the authorized version in parallel passages read by the Protestant children?—I fear there would be an objection to it.

And an objection of such a nature as that it would be materially insisted upon, and opposition to the schools caused in consequence?—A feeling would be raised against it throughout the country.

Supposing such passages as differ essentially from the Roman Catholic version and favour the Protestant doctrines rather than the Roman Catholic, were omitted, do you think the objection would exist?—I would allow the writer to give the sense of the passage in his own words.

Supposing it possible that we could undertake to write a history, narrating the mere events recorded in the gospels in any language of our own, does it occur to you that we could venture to state the doctrines of our Saviour in any words except by an immediate translation of the words of the Evangelist; for instance, could it be proposed that we should put the sermon on the Mount in any other language than we find it; would not the undertaking be in fact that of writing a fifth gospel?—We could not undertake to give exactly the sermon on the Mount otherwise than in the words of our Saviour himself.

Should you consider it a harmony of the gospels, if it omitted the sermon on the Mount?—It would not be a perfect harmony, if that important part were omitted.

Would it be equally necessary to omit every other passage of the gospels containing the doctrines of our Saviour?—If given in his own words.

Does not it occur to you there would be no alternative between giving his doctrines in his own words, or omitting all mention of his doctrines?—That constitutes the great difficulty of the thing. It might not have been fully foreseen at the commencement, but it becomes too visible on coming to the detail.

Is it your view that by what was meant by the expression of “a harmony of the gospels,” it was meant to omit the whole of the doctrines delivered by our Saviour?—Certainly not.

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Does it occur to you that it would be possible for us to undertake to put any portion of those gospels in any other language than we find it?—Not if you undertake to give it as the language of our Saviour; if you undertake merely to state his doctrines historically, you can. We could easily construct a harmony for ourselves; but when it is insisted that this should be for general instruction, the nearer we view the subject, the more the difficulties seem to increase; particularly since the opinions of the Protestant clergy have been taken, stating that, in their view of the matter, any harmony to be introduced into the schools should be formed at least principally from the authorized version. We should have the same difficulty with regard to the Protestant version that Protestants have with regard to ours.

Where has that opinion been expressed?—By the Archbishop of Dublin.

We should be glad more distinctly to understand whether it is your view of the nature of a harmony of the gospels that it should include or exclude a statement of the doctrines of our Saviour; whether it is to be confined to a mere narration of events; and if not, whether it is to comprise in the whole or in part the doctrines which he delivered?—It should comprise not only the principal circumstances of his life recorded in the gospels, but also the principal part of his moral doctrines.

What kind of harmony do you conceive was referred to in the Minute of the 8th of January?—It was not defined.

Was not the Evangelical Life of Christ by Murphy, including all our Saviour's doctrines, the book in consideration at that time?—It was one of those under consideration; and I should concur in the adoption of that harmony, but not if constructed from the authorized version; and I believe that this would be likewise the opinion of all the other prelates.

Did it occur to you at the time of your agreeing in that Minute, that the harmony you contemplated was to be the Evangelical Life of Christ by Murphy, without any alteration or power of emendation whatsoever on the part of the Protestants?—No, it did not; nor did it occur to me that the harmony was to be formed out of the Protestant version. I supposed that it might be put forth in the language of the writer; and it by no means occurred to me, that when the real words of the text should be occasionally introduced, there would be so strong an objection as there appears to be on the part of Protestants to the use of our version.

Do you conceive it would be possible for Protestants to assent to the use of the Douay version?—I cannot give an opinion upon that subject.

Dr. Murray will recollect one particular expression in that Minute, that no difficulty would arise in the arranging of this harmony on the part of the Roman Catholic clergy: the Commissioners wish to know whether the making it a *sine quâ non* that the harmony should be compiled from the Douay version of the scripture *in omnibus*, appears to be in accordance with that statement?—I expressed that as my opinion, without foreseeing all the difficulties which have since arisen.

We should wish particularly to know whether Dr. Murray considers the other two books, namely, "Extracts from the Psalms and the Proverbs, and the Book of Ecclesiasticus," and Extracts from the Patriarchal History, inadmissible for the use of schools of general instruction?—I do not object to the History of Joseph and of the Patriarchs, because it does not purport to be in the words of scripture; it is merely an historical narration of facts. Not having examined it minutely, I am not prepared to say that it does not contain doctrinal points; I believe it does not contain any discriminating doctrinal points.

Have you seen it since last year?—No, I have not.

You will be so good as to observe, that in the title-page there are these words, "Extracted from the Holy Scriptures;" and that though the form of verses is not preserved, there is in fact not the slightest deviation from the language of the authorized version of the scriptures: assuming now that there are no points of doctrine referred to in the passages extracted, we should beg to know whether you conceive it to be admissible or inadmissible in the schools of general instruction?—I conceive it to be admissible; it purports only to be compiled from scripture. As to the other extracts, if they are given as scripture, it must be remembered that we have all along said we could not propose to the children any thing as scripture, except what is taken from our own version.

The title of the book containing those other extracts referred to in the answer is, "Extracts from the Psalms of David, the Proverbs of Solomon, and the Book of Ecclesiasticus, for the use of Schools;" and though there is no intimation in this book as there was in the one last mentioned, that it is taken from the scripture, in point of fact the extracts are all taken from the authorized version: having stated this in respect to the work in question, we beg to ask, whether you consider it to be admissible or inadmissible for the use of schools for general instruction?—I consider a book containing the same extracts from the Douay version to be admissible.

The question is particularly whether the book in its present form, being in point of fact taken from the authorized version of the scriptures, though not announcing itself in the title to be so, is objectionable?—If given as scripture, I should think it objectionable.

Under the circumstances stated, and being requested to look at the title-page, will you have the goodness to state whether you deem that it professes to be given from scripture or not?—It appears to be on a closer inspection given as scripture.

As those books were submitted to you last year, were you then aware of the state in which they were, being in the words of our version?—Perhaps I did not attend to it minutely.

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I know that with respect to the Life of Joseph, I stated that I had no objection to it, because it was given merely as a history.

Your objection would not be to a life of Joseph, but to a life of Joseph given in the words of the authorized version?—I do not object to the Life of Joseph at all.

(To Dr. Kelly.) Does it occur to you that any mode can be pointed out in which such a work as the harmony of the gospels, similar in its character to the Evangelical Life of Christ, can be so arranged as to be adapted to the use of children of all denominations in the schools of general instruction?—I think if an evangelical harmony could be compiled which would have the text in perfect conformity with our Vulgate, there would be no objection on our part: the book that has been given to me for inspection I have had very little time to look over, but I have seen enough of it to know, that we could not permit it to be put into the hands of the Catholic children, because in some parts I find that the text is translated in a manner not by any means conformable to our version, and for this reason I object to it.

Does your objection go to the whole of the work on account of it being from the authorized version, or to parts only?—It goes to the work as being a compilation from the authorized version, and not from our version.

And to all parts of it?—Yes, to all parts where there is a departure from the Vulgate.

Do you think that any alterations could be proposed in it that in your view of it would make it a faithful translation of the Vulgate, without going so far as to substitute in its place the whole of the Douay version?—I have seen no English translation of the Vulgate which we consider to be an admissible translation, except the Douay.

And that applies generally to all parts, without reference to particular texts?—Yes, to all parts.

Assuming, for the sake of putting the question, that the word "repentance," wherever it occurs in that book, should be altered to "penance," and that the Doxology should be omitted from the Lord's Prayer, and that the angelic salutation to the Blessed Virgin should be put according to the Douay version, and any other passages relating to the doctrines of the Roman Catholic Church as contradistinguished from the doctrines of the Protestant Church, if any such passages do in point of fact occur, were to be altered according to the Roman Catholic views, should you feel that the remainder of the work would be admissible as a harmony for the purposes required. You will observe, according to the conditions supposed in the question, the great body of the text would still be according to the authorized version?—It is my opinion, that in order to make a harmony acceptable to the Catholics it will be necessary not only that particular passages, but that the whole of the translation shall be in conformity with the Vulgate.

Do you mean the Latin Vulgate, or the English Douay?—The translation we approve of is the English Douay; another translation may hereafter be proposed, but it cannot be approved of by us, unless it is in perfect conformity with the Vulgate.

Assuming again that the authorized version should be altered in all places where it is not a translation from the Vulgate, should you have any objection to the great body of the work remaining in its present form of the authorized version in the places in which, according to your own view, you would find it to be a fair translation of the Latin Vulgate?—Where there is a fair translation of the Latin Vulgate, and the authorized version is in perfect conformity with it, I do not object to that part of the version; but I object generally to the authorized version, inasmuch as I conceive that in many essential points it varies from the Vulgate.

Still assuming that the authorized version should be altered in all the places in which it is not a faithful translation of the Vulgate, would it then, having received those alterations, be in your view admissible as a harmony in question?—Without a reference to the authorized translation I should compare the translation with the Vulgate.

(To Dr. Murray.) Is there anything in Dr. Kelly's answers that appears to you to alter the view of the subject as taken by you?—No.

Does not it appear to you to admit of blending the two versions which you appeared to consider as inadmissible?—No; wherever the Vulgate is attended to, we cannot object to it.

Do you not think there are many parts of the authorized version that (as fairly as one language can render the meaning of another) follow the translation of the Vulgate?—Yes; and wherever it is conformable to the Vulgate, I should not object to it in a harmony.

Is it not your impression, that in ninety-nine parts out of one hundred the authorized version is as faithful a translation of the Vulgate as the Douay itself is?—If you give those passages as part of a harmony, there can be no difficulty about it, provided they do not purport to be the words of scripture which the people are accustomed to see.

If a harmony were formed, which harmony should be strictly conformable to the Vulgate, would the circumstance of its being conformable also to the authorized version, be an objection to it?—No, certainly not. Give it as a harmony, and not as the gospel, and there can be no difficulty about it.

If a harmony were formed out of so much of the authorized version as is conformable with the Vulgate, there would be no objection to it?—No, not where the words agree in sense, and are not given as the precise words of Christ.

And in passages which happened altogether to give the very words of Christ, provided they were given in a way conformable to the Vulgate, would you make any objection?—No.

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Does not it follow, then, that it is not impracticable so to alter the compilation made out according to the authorized version, as to make it admissible according to your view?—Certainly; if you make a harmony not purporting to be taken from the authorized version, but giving the sense of scripture in your own language, this would, in my view of the matter, be quite admissible.

The question presumed we were not to make use of our own language, but to adopt the language of the authorized version, where not inconsistent with the Vulgate?—If you give it as scripture, it must agree with the Vulgate.

Suppose, for the sake of discussion, that a harmony were given as a work coming from the Commissioners of Education, in which harmony they should adopt the words of the authorized version, so far as they are conformable to the Latin Vulgate, would there be any objection to it?—I would not object to it.

(*To Dr. Kelly.*) Would you object to it?—I have no objection to any harmony conformable to the Vulgate; if you alter that passage, “Hail, thou that art highly favoured!” to “Hail, Mary, full of grace!” I should have no objection.

(*To Dr. Murray.*) If a harmony could be formed that should not profess to be a full and perfect abstract of the gospels, and which being so formed, should be conformable to both versions, there would be no objection, it being conformable to the Latin Vulgate?—Just so.

(*To Dr. Kelly.*) Does not it follow, from the views you have stated to us, that the volume submitted to your consideration is susceptible of such alterations as would make it, according to the views you have stated, perfectly admissible as a harmony?—I think, when it undergoes the corrections which I should think it necessary to introduce in order to make it acceptable to Catholics, it would cease to be what it now is.

Can you give us any idea of the probable extent of those corrections?—I cannot give an exact idea at this moment.

The question went to the probable number?—I have not had time to read over the work to discover all of them; but the principle is to make the book perfectly conformable to our Vulgate.

(*To Dr. Laffan.*) You have necessarily attended to the statements made by Dr. Kelly; do you concur with him in his opinions?—I do. If the authorized version were to be corrected or altered in every part where it varies or differs from the Vulgate, surely it would cease to be the authorized version; it would be the Vulgate, or the Douay.

Does it occur to you, that in order to make it a just and true translation of the Vulgate, it does require great and extensive alterations?—Yes, I think so; I have not had sufficient time to examine this work minutely.

Is it your opinion, that in order to make it a strict translation of the Latin Vulgate, it should be made agreeable to the Douay?—I do not say but there may be a better translation hereafter, but that at present is our authorized version.

Should you be satisfied with any thing short of rendering a harmony, constructed in the first instance according to the authorized version, strictly conformable by dint of correction to the English Douay?—If the authorized version is strictly conformable to the Douay, it would cease to be the authorized version.

The question is, whether, according to your view, it would be necessary to give it such a quantity of correction as would make it in all respects conformable to the English Douay?—In every part where the authorized version differs from the Vulgate. If the corrections made it agree, it would be our own Douay, or the Vulgate; if it be in the words of scripture, we cannot admit any thing but our own authorized version; if it be only given in the language of the author, in the shape of a history, we have no objection to it in that way.

It appears to the Commissioners that there is some ambiguity between the expression “the Vulgate” and “the Douay;” we wish particularly to learn your opinion as to whether it would be necessary to correct the authorized version to such an extent as to make it in all respects conformable to the English Douay to meet your views?—(*Dr. Curtis.*) I think there is a great difference in the authority in which we hold the Vulgate and the Douay; but if there was to be a correction, we should wish it should be made in preference according to the Vulgate, rather than the Douay; but there is no English version we look at with so much respect as the Douay.

Will you state to the Commissioners the relative authority you have referred to as existing between the Vulgate and the Douay?—The Vulgate is the authorized version given us by the church, and the Douay is the best representative or interpreter we have of it here.

Has the Douay version ever received the sanction of the Roman Catholic church?—Usage and time have given it a sanction.

Has it ever received the direct sanction of the Roman Catholic church?—Some of the editions have been published under the sanction of the Archbishops here.

Has the Pope, or any authority that you conceive as representing the Roman Catholic church, ever given that sanction?—I believe the church, as represented in this country, has sanctioned it.

But the Roman Catholic church has never sanctioned any work as the scripture, but the Vulgate?—No. (*Dr. Kelly.*) And we adopt the Douay as coming nearest to it.

Do you consider that a translation from the Vulgate may be faithful, so as to meet your view in its use as a harmony, although it is not literally and verbally the same as the Douay?—(*Dr. Laffan.*) It is a subject of such moment to a Catholic, that I would not venture to give an opinion upon it without more deliberation. (*Dr. Curtis.*) I do not believe you asked me any question as to the comparison between the Vulgate and the Douay

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version, but I believe that these gentlemen when they spoke so much about the Vulgate, and the conformity with the Vulgate, understood by the Vulgate, the Douay translation of the Vulgate. This is a question of giving a book to children in schools where they know nothing about the Latin Vulgate; if we were to have any discussion with the Archbishop of Dublin, or if he was engaged in any polemic dispute, he would put the Douay version on one side and examine the Vulgate; he would go to the original, and there may be texts there that the learned are accustomed to scrutinize and examine according to the Greek and Hebrew, or not according to the Greek and the Hebrew, or the Vulgate; but that is out of the question now, it is a book for the common people and the children, and we must never think of giving them any thing more or less than in the words of the Vulgate, that is, the Vulgate known to them, the Douay version; and any alteration that may be made that might be more conformable to the Latin Vulgate than the Douay translation, as it would be a novelty to them, we are not authorized to do it; so that the conformity must be not only a conformity with the Vulgate, but a conformity with that translation which we have adopted, as the only one at present that is known; we make use of no other.

We understand you to say, that a harmony must, according to your views of it, be conformable not only to the Latin Vulgate, but the Douay translation of it, both in those parts that are important and those parts that are not important?—Yes, both those important and those not important.

Suppose the Commissioners were to prepare a work entitled “the Life of Christ,” or any other title which should be a harmony of the gospels, so far as it went, and which should be rendered conformable to the Latin Vulgate, the work not being given as scripture, but being rendered, notwithstanding that, conformable to the Latin Vulgate as well as to what is called the Protestant version, would there be any objection to such a work being used?—If the words are not used as the words of scripture, none in the world; but if they are expressed so as to show they are taken from scripture, they must not only be conformable to the Vulgate, but conformable to our approved translation of the Vulgate, which is the Douay version. Where you make use of your own language, or use a sentence from scripture here, and there, it may be done, it is not the scripture; you may allude to the scripture and take the sense of it, or take some of the words, but if you signify they are the words of scripture, or if they would be so understood, they must be given according to our translation.

Suppose for the sake of discussion that the Commissioners now, taking not an English translation into their hands, but the Latin Vulgate, were to make what they should consider to be a harmony by a translation from it, would that be objected to as a work to be put into the hands of Roman Catholic children?—Certainly not, if not given in the words of scripture; if given in the words of scripture it must be according to our translation.

Suppose the Commissioners simply published a work which they should call “the Life of Christ,” and which work should be substantially a translation of the Latin Vulgate, but which should not declare in the title page whether it were taken from the scriptures or not, would there be any objection to that?—Not if they are not given as the words of scripture; if they are given in the words of scripture, whether called so or not, they must be in the words of our Douay version.

Could there be any translation suggested of the Vulgate which would not necessarily be put forward in the character of scripture?—I believe not, if a translation; and if a translation, it must be in the very words of our English version, that is what the writers of the Douay have attempted to do, and it cost them a great deal of trouble; it is adopted here, and it is the only one we have. Among people well instructed, not only the Douay version, but even the originals can be brought in and disputed upon; but if you use a book to instruct children, it must be that book they have always been accustomed to read.

Could a book consisting only of extracts from any translation of the Vulgate be received in any other character than scripture in your view of it?—Yes; so that it does not profess to be the words of scripture. We cannot now offer to the people a translation of the Vulgate in any other language or style than that of the translation which has been already authorized among us. If ever another translation should come forward, it must be submitted to the proper authorities; and when once it is approved of, it may be used; but that is not to be done lightly by me, nor by all of us here together.

Have not the different editions of the Douay version varied from each other?—No, certainly not; not of late. There have been corrections made when the language became so obsolete that it was necessary to make some alterations. That was done sixty or seventy years ago by Dr. Challoner. (*Dr. Murray.*) There have been some merely verbal alterations.

It has fallen under the notice of the Commissioners, that an edition published by Dr. Crolly, the Roman Catholic Bishop of Down and Connor, differs in several instances from the edition published by Dr. Troy, a few years antecedently to him?—(*Dr. Murray.*) There may have been verbal alterations. I have not examined it.

The original edition was published in 1582?—Yes.

Is it not a fact, that modern editions differ from that edition in matters much more than verbal, embracing points of doctrine of some importance?—(*Dr. Curtis.*) No; at any rate this could only be in the notes. Dr. Challoner, sixty or seventy years ago, was obliged to retouch the language, because it was so old; he ventured to do it, and it was so communicated to the prelates of Ireland.

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Appendix N° 3.

Saturday, 17th December 1825.

The Most Reverend Dr. Curtis, The Most Reverend Dr. Murray, The Most Reverend Dr. Kelly, The Most Reverend Dr. Laffan, were further examined as follows :

(To Dr. Kelly.) AT the close of our interview yesterday, two works were put into your hands for inspection, namely, Extracts from the Psalms and Proverbs, and Book of Ecclesiasticus ; and the Patriarchal History extracted from the Scriptures ; have you had time to look into them?—Yes.

Will you state the opinion you have formed as to their admissibility into schools of general instruction, to be read by the children of persons of all descriptions in this country?—I think in order to make the two works that I have looked over acceptable to the Catholics as school books, it is necessary they should undergo some revision and correction.

Will you have the goodness to state with what view they should be corrected and revised, so as to assist our judgment upon the subject?—The correction and revision they would require would be, that the texts of scripture contained in them should be rendered conformable to the version approved of by our church.

Would it be necessary to make them conformable throughout, or only to change particular passages, the meaning of which you think not truly rendered?—They should be changed throughout.

Does that necessity appear to be as strong with reference to the extracts from the Proverbs, as the extracts from the Psalms?—The observation I have made is equally applicable to both.

Does it apply also in your view to the extracts from Genesis, containing the Patriarchal History?—It does ; all parts of it that purport to be a translation from scripture must, in order to be acceptable to Catholics, be rendered conformable to the translation approved of by the Catholic church.

No part is declared to be taken from the scriptures, but it nevertheless is all taken from them in fact, and such being the case, we beg to know whether you consider it as falling within your description as being given as the scriptures, and as such excluded from being admitted into the schools of general instruction?—Knowing that they profess to be the texts of scripture, I think it necessary they should be rendered conformable to our version.

Do you mean to be identically the same?—Yes, to accord with it.

In the same words?—Yes.

If a work, exactly corresponding with the two books that have been put into your hands, were prepared in the Douay version for the use of Roman Catholic children, in schools of general instruction, and the work you have seen were put into the hands of Protestant children ; would there be in your view any objection to their reading in class in each others hearing?—I conceive there would be an objection to Catholic children listening to a version of the scriptures which was not approved of by our church.

Would you think the objection of such importance that you would object to children going to any school in which such a rule of instruction should be enforced?—I apprehend it would be an insurmountable objection.

Would the utmost exertions be used to prevent the attendance of Roman Catholic children at such a school?—I think it would meet with considerable opposition.

Speaking of your own diocese, should you think it your duty to exhort your priests to prevent the children, if they could, from attending such a school?—I do confess I should feel myself so called upon.

(To Dr. Laffan.) Having heard the questions put to Dr. Kelly, and the answers given by him, will you state your own view of the subject?—I certainly think the plan of the Commissioners would be more extensively beneficial for the purpose proposed, if the schools should be so arranged that the Catholic children should hear no portion read out of the scriptures except in a version completely their own, not only in sense and meaning, but likewise in words ; and that is what I meant last night by being conformable ; I meant conformable even in words. The Douay version is pretty much what I may call the Vulgate for the laity.

Are those observations applied to the two works put into your hands last night?—I have not seen them ; but from what I have heard of them I understand the principle is applicable to them.

Supposing two works of the kind alluded to were prepared, and that a book in the version approved of by Roman Catholics were put into the hands of the Roman Catholic children, and a corresponding work, but in the text of the authorized version, were put into the hands of Protestant children, should you think it objectionable that the children should hear the

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versions read by each other, and thereby have a chance of becoming acquainted with the difference in the translation; always understanding, that any text objected to on the ground of doctrine should be omitted?—I do not know how that could be managed. There is, as I am told, no difference of doctrine in those extracts. I think, however, the children should not be allowed to hear the scriptures in any other language than that approved of by the prelates in this country; it is a very different thing, if there was to be a harmony not professing to be in the words of scripture.

How could it be possible to prepare any harmony, such as the Evangelical Life of Christ, in the words of any version of the scripture, and professing to be any thing but what it is: must it not, in candour and sincerity, be stated to be what it is, namely, a harmony of the gospels, containing only the text?—(*Dr. Murray.*)—There are harmonies approved of by Catholics, though they do not consist solely of the words of scripture. There is a harmony in the French language, edited by Austin Calmet: it is here [*producing it*].

Upon what principle is that formed; is it upon any principle that would aid us in our objects?—It might. We brought it to show that there are harmonies among us that are not expressed in the words of the gospels. Here are two books which are both called harmonies, one in English, and the other originally in French, but translated afterwards into Latin. They give an account of the life and doctrines of our Saviour; one of them in a much more lengthened manner, the other in a more abridged form; but they do not purport to give this account precisely in the words of scripture, and yet no one calls either of them a "fifth gospel."

What is the name of the author of the other work; you have named one?—It is compiled by Rutter.

Do you happen to know whether any considerable extracts from scripture are included in that work?—In Rutter's there are; Calmet gives the facts in his own words, in the order in which they are supposed to have occurred; whereas the Evangelists do not in their narratives always follow the course of events in strict chronological order.

Are you sufficiently acquainted with the work to say in what way the sermon on the Mount is given?—He gives the general tenor of the doctrines of our Saviour; it is not stated at length.

As a narrative?—Yes.

Our attention has been pointed to a work compiled by a person of the name of Reeves; and in that, the sermon on the Mount is condensed into a short space, as are also many other of the most important passages; has the same plan been followed in the work now before you?—The narrative is abridged; it gives an account of our Saviour's doctrines, and the acts of his life, in the shortest way. The author's object was to give at first a short view of the events recorded in the four gospels, and then he takes each gospel separately, and gives his commentary on it.

Do you think it would be possible to arrange any work upon the principle upon which that is formed, mixing the text of Holy Writ with introductory matter of the writer in such a way as that it could be fitted for the use of Protestants and Roman Catholics, in schools of general instruction in this country?—I do not know how far such works may be consistent with the views of Protestants; they are considered by Catholics as very useful.

According to the principles you have announced, it would be necessary to have the extracts in the Douay text, and no other?—Yes, of course; in the works before us they are in that text.

Whatever extract was made must be in the Douay text only, and no corresponding work could be formed for Protestants out of their version that could be read in the hearing of Roman Catholic children?—Just so; I see that the texts here are very few.

Would it be proper to put before children something as text, and to disguise that it was taken from scripture?—No; if you give it as text you must give it for what it is.

Are you sufficiently acquainted with the work of Reeves to know whether it could be adopted in schools of general instruction; is it not in all its forms and parts a Roman Catholic book?—There are several parts, particularly of the moral reflections, that are intended solely for Catholics, and adapted for them only. It should undergo considerable alteration before it could be adopted for general instruction; the basis might be retained.

Did you refer to the work merely to show the principle, rather than as mentioning it as a work to be adopted in its present state?—Entirely so.

(*To Dr. Kelly.*) Is Reeves's History of the New Testament used in the Tuam school?—Yes it is.

Is it not very generally used throughout the schools in your diocese?—It is pretty generally used.

Is it not the History or View of the New Testament that is most generally used in the Catholic schools throughout Ireland?—It is that which is generally used in the Catholic schools in the diocese of Tuam; I cannot answer for other parts of the country.

Supposing for the sake of argument the Tuam school was connected with any Board of Commissioners dispensing government assistance, and the members of that Board were to feel

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feel it their duty to require that that book should be discontinued in the Tuam school, would you be disposed to acquiesce in that requisition?—I should feel no objection to do so, if it tended to bring about an arrangement that might be useful for the promotion of education.

We understood that Dr. Curtis yesterday suggested this book of Reeves's as meeting his idea of a harmony such as we had under discussion; do you consider it of that description?—*(Dr. Curtis.)* I only meant so far as has been mentioned, to illustrate the principle; I do not think it is voluminous enough, it ought to be much more extensive.

(To Dr. Kelly.) Do you consider there is any positive advantage in that book in deserting, as it does almost universally, the text of scripture, and giving the account of the same events in the words of the author?—I think it has the advantage of giving in an abridged form, attending very much to the chronological order of the events, a history of the New Testament, which I think very useful and profitable for young persons.

Do you not think that in many instances it is not merely an abridgement, but that it also superadds many circumstances that are not to be found at all in the scripture, and which are in this book stated as positive facts?—There are reflections which the author gives, without professing that they are contained in the Sacred Text in the words he uses.

Are those reflections distinguished in any manner from what is stated to be taken from the text; are they not so interwoven by narrative as that it would be impossible for any one, who was not most critically acquainted with the scriptures, to say which was taken from the scripture and which from the author?—He does not profess to use the words of scripture; he gives a history of the New Testament in his own language, and in doing this he sometimes introduces some moral reflections and observations, which I think might be advantageously read by children in schools.

Is there not this misfortune attending the execution of the work, that it is almost impossible for any reader, unless he is most critically acquainted with the scriptures, to distinguish the language of the author from that which is really extracted from the scriptures?—The book is not intended to be substituted for scripture: it does not give the history of the Old or New Testament in the words of scripture, nor does it profess to do so, but it gives an abridged history of them.

We will come to an example for the mere purpose of illustration. It is stated in page 11, in the account which is there given, and which professes to be taken from the first chapter of St. Luke's Gospel—it is so headed in the account of the angelical salutation, "The Angel in reply, assured her that no concurrence of man was requisite for what the sole power of the most High with her consent would operate within her, that by the ineffable virtue of the Holy Ghost she should conceive, bear a son, and still remain a pure virgin;" and again, "For Mary had no sooner given her consent, than the Son of God, the second person of the most adorable Trinity, by an invisible and inexplicable operation of the Holy Ghost took flesh and became man in her womb without the least detriment to her virginal integrity." You will observe that we are not aware that the fact of her consent, which is there twice positively stated, is contained in the scriptures, nor is it a circumstance adverted to by Protestants. Do you think that any book formed upon this principle, stating things as facts which are not to be found in scripture, could be admitted by Protestants?—I do not know that in any school under the direction of a Catholic they ever recommended the Protestant children to read Reeves's History of the Bible; I do not think it would be acceptable to Protestants, but I think it a very fit book to be put into the hands of Roman Catholics.

The question was for illustration of the principle. It is here stated as a matter of fact, and not as of doctrine, that the Blessed Virgin gave her consent, and the instance is adverted to, to explain the meaning of the general question, whether it is to be hoped that any book, the author of which feels himself at liberty to insert facts that are not to be found in the scriptures, could be acceptable in Schools in which Protestants were to be taught?—Protestants would not adopt it as a school-book.

(To Dr. Murray.) May we ask your opinion upon the point?—I think she does announce her consent most distinctly, "be it done to me according to thy word."

We observe in the same account the following words, "For with the same sentiments of virtue, and in the same dispositions of mind, says St. Austin, both Mary and Joseph entered into a mutual engagement of joining the marriage state with a state of virginity, of which the world had not yet seen an example. Almighty God honoured this alliance with an issue that was to set open the gates of Heaven, which for ages had been shut against us by the crime of our first parents. Mary was the woman destined by Almighty God to crush the serpent's head, as it is written in the Book of Genesis, (chapter 3,) and it was to obtain her consent that God then sent his Angel to Nazareth." You will observe there are several facts here stated which we are not aware are found in scripture; first, the mutual engagement of Mary and Joseph to lead a life of perpetual virginity. Do you think any book that is compiled according to the principles that the author of this book feels open to him to follow, could be received by Protestants in schools of general instruction?—We do not state that the book should be adopted by Protestants in schools of general instruction without certain alterations being made in it, but we conceive the account which it gives to be fully justified by scripture.

Do we understand the book as meaning to assert that the person who was to bruise the serpent's head was Mary?—The seed of Mary.

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It is in Reeves's book expressly stated to be Mary herself?—It means of course through her: she was the instrument for that purpose.

Is it not a fact that Reeves's book feels itself at liberty to borrow very freely and fully from the statements of the ancient fathers as well as the scriptures?—The author announces that his reflections are borrowed from the fathers, and he likewise introduces facts taken from profane history in illustration of what he states.

There was a question yesterday put to Dr. Murray respecting the degree in which it would be desirable or admissible that a harmony should include the doctrines of the inspired writers, as contradistinguished from being a mere narrative of the events recorded. We observe that in the account that is here given of the discourse of Saint Paul before Festus the following is the whole statement: "The Holy Apostle began by saying how happy he was in being permitted to plead before Agrippa, and in the sequel of his discourse, spoke with such strength and eloquent simplicity of expression, that Agrippa told him in the end he had almost persuaded him to become a Christian." This is the entire account of that discourse as contained in this book. It is obvious that it is a mere statement of the fact of the discourse having taken place, entirely omitting all the doctrines contained in it; we should wish to understand, whether in such a harmony as is in the contemplation of the Archbishops, for the purpose of general instruction, it is proposed to construct it upon the same principle—whether the doctrine is to be omitted, or whether there is to be any portion of it inserted, and, if so, upon what principle such selection of doctrine should be made?—(Dr. Murray.) The Archbishops have already declared that they cannot give their sanction to any book for general use throughout the kingdom without the concurrence of the other prelates: in any harmony which may be adopted, it would be desirable to introduce as much as possible the doctrines of our Lord Jesus Christ.

In the preaching of St. Paul at Athens, the whole account here given is this, "He went to Athens, where he converted Denis the learned Areopagite." Here is again a complete omission of every thing St. Paul said upon that occasion. When we are talking of a harmony of the gospels, it seems extremely desirable to understand what it is that we each mean; this example is put merely to elicit, whether it is considered by the Roman Catholic Archbishops as the principle of any harmony to be admitted, that the doctrines put forth should be omitted as they are in the examples cited from Reeves's History of the New Testament?—Reeves's History was proposed merely as a basis to show that those things were quite practicable, without inserting the exact words only of scripture; but never as a book that comprehended all that should be inserted, or as not comprehending many things that might be omitted.

We are putting these instances as illustrations of the principle upon which this book was constructed, in order to obtain your opinion of the principle upon which the proposed harmony ought to be made. It appears obvious that such a book may either consist merely of such a statement of facts as is here given, or it may also feel itself at liberty to add the doctrines. The object of the question is to ascertain how far the one course or the other should, in your opinion, be adopted?—It is quite clear that this book was not offered as containing all that it would be useful to give, from the fact that another work has been put forward in two volumes octavo, upon the same subject; and it is merely presented to show that such books are known to us, and are used for the instruction of our people.

We perceive that the sermon on the Mount is stated in Reeves's History of the New Testament, from page 49 to page 53, consisting of about three pages and a half, in language entirely, and, as it would appear, studiously different from that contained in any translation of the scripture. We beg to learn your view of the relative advantages or disadvantages of teaching the matter of that sermon to Roman Catholic children through the medium of what is stated in this book, or through the medium of the 5th, 6th, and 7th chapters of St. Matthew's Gospel, according to the Douay version?—I have not made up my mind on the subject.

Are we to understand that there is the same indecision upon that point in the view of the other Archbishops present?—(Dr. Curtis.) I declare I do not by any means approve of Reeves being so very laconic as not to mention the very few words preached by St. Paul before the Areopagus. I think that is ill done, and that he should have mentioned them; as to the sermon on the Mount, I think the words of Christ ought to be brought forward; if you wanted to explain them, or to make them more intelligible to young people, or to people not very well versed in scripture, it might be done in a very few words. Part of the sermon on the Mount is given to the children in their catechism, in what is called the Beatitudes, in the very words, and it is recited in the manner of a prayer; I think Reeves should have given the words of Christ.

(To Dr. Kelly.) Would you be so good as to state your view of the question put?—If the book is meant as a book for literary instruction, I think the form in which it is given is well suited to the purpose: if it is meant as a book for religious instruction, in which the words of scripture are to be included, I should think it would not answer the purpose.

For instance, in your school at Tuam?—In our school at Tuam it is used as a book of literary instruction; it does not profess to give the history in the words of scripture.

(To Dr. Laffan.) May we ask your view of the subject?—It is very generally used in our schools, and another shorter even than that; but it is by no means intended as a substitute for the scripture, nor is it announced as such; it is only a pious history, but it was never intended

intended to be put forward as a work in which Protestants and Catholics could agree. Protestant children at the schools where it is used are not required to read it, nor to be present while it is read by the Catholic children; it is not considered a book of religious instruction.

(To Dr. Murray.) We have not had an opportunity of knowing your opinion upon the subject of, whether you think it so objectionable that Roman Catholic children should hear extracts from the scriptures read by Protestant children, that it would constitute a fatal objection, always understanding that the difference was not upon points of doctrine, but merely conveying the same meaning in different words?—I have always stated my objection to Catholics hearing any thing as scripture that is not in our version.

Although it may be in this sense objectionable that it would not be to be desired if there was a perfectly free choice, do you think it amounts to an objection sufficient to constitute a fatal obstacle to uniting children in the general system of instruction proposed?—Yes, I think it would be considered so throughout the country.

In recommending to our notice last year the Evangelical Life of Christ in the Douay version, it being obvious that the same objection would be taken on the part of Protestants that is now stated by the Roman Catholics, do you think it possible that the Evangelical Life of Christ in the Douay version could be admitted into schools of general instruction, and adopted by Protestants as well as Catholics?—I do not know that the Evangelical Life of Christ was introduced as if to be used without abridgement or alteration; it was merely mentioned as a harmony that we approved of.

We understood no objection would be made by Roman Catholics to that work?—None by me; I can only give my own sentiments; I am not pretending to speak in the name of any other, but I am not aware that the Catholics would object to it.

Would there be any objection to an abbreviation of the Evangelical Life of Christ, still continuing the original words of scripture so far as it went. The question is not meant to imply any opinion on the part of the Commissioner proposing it?—I think there would be no objection to it, supposing that it did not purport to comprise the whole of the gospels.

By means of which those parts of the Douay version deemed offensive to Protestants might be omitted?—Certainly.

For instance, omitting in the abbreviation of the Life of Christ those parallel passages which it was suggested yesterday might be omitted in the Diatessaron?—Certainly.

Suppose a harmony could be framed, or a work analagous to a harmony, in which the author could use words occasionally in relating historical facts that should not be objectionable to Catholics or Protestants, and could, in speaking of the doctrines and precepts of our Saviour, adopt the words of scripture, the same as they are used in both churches, would you not think it preferable that the work should be so given?—Yes, without marking them as being exactly the words of scripture; without, for instance, placing them in inverted commas, so as to signify that they are a part of the text.

If the passages appeared in inverted commas, then the objection would arise?—Yes, certainly; it would be the text then. I understood the Commissioners to mean, in the preceding question, that the history is to be drawn up in the author's own words, and that he is to be at liberty to use the language of both versions indiscriminately where there is no material difference between them.

Suppose one of the Commissioners were to compose a Life of Christ taken from the authorized Protestant version, and the Roman Catholic version, so far as they substantially agreed, but which was not offered as scripture, do you not think that such a book might be rendered acceptable to Roman Catholics?—For my part I would not object to it.

Suppose so much of the sermon on the Mount as is found to be given alike in the two versions were extracted and introduced into a harmony, would there be any objection to it?—Where there was a material variation I should prefer having our own version. I should not object to the mere transposing of a word, or making a verb active or passive to express an equivalent sentence.

For the sake of example we will put this passage in the authorized version,—it is "For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." In the Douay version, we find that passage stated thus: "For I tell you, that unless your justice abounds more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven." We should wish to know whether you consider the variance in that verse between the authorized version and the Douay version sufficient to exclude the admissibility of the authorized version in that place?—If given as the writer's own words, I should not object to his using the word "righteousness" instead of "justice."

You will observe that the particular sentence above, put for the sake of example, excludes the possibility of supposing it is in the writer's own words, because our Lord speaks in the first person, "For I say unto you"?—It is very likely it would be objected to by many; but as I find the meaning of our Saviour is conveyed by the word "righteousness" I would not object to the use of it in a harmony.

(To Dr. Curtis.) May we ask your opinion upon that particular example?—When it is not brought forward as the text I should not object, they are perfectly the same; it does

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not mean retributive justice; justification means sanctification: if you call it holiness or piety, I think they are pretty nearly synonymous; however, in any translation of scripture, given as scripture, I would certainly retain "justice" until it shall be changed by the proper authority, but I should have no objection to a harmony.

Do you consider Murphy's Evangelical Life of Christ given as scripture?—(*Dr. Murray.*) I should not object to Murphy using the word "righteousness." (*Dr. Curtis.*) Nor would I object to it; nor would I object to it in a sermon, taking that very text.

The question is this particularly; whether the following words could be allowed to stand in a harmony which we are speaking of, "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," that being the authorized version, while the Douay version is as follows: "For I tell you, that unless your justice abounds more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven?"—"For I say unto you" and "For I tell you," there the same may be said as was said about "justice" and "righteousness," they both mean the same thing. This is not a matter in which they disagree, but there are other passages which might lead to different results; in such a work as that mentioned by Dr. Murray to day, by Rutter, he professes to give the whole text of the four gospels, but he always puts the words of scripture in inverted commas, so that in such a work as that, you must give the words of scripture in the words read by Catholics.

If a work professes to give not merely the substance of scripture, but the words of scripture, of that scripture which the children when they read the New Testament know to be scripture, you consider it must be given in its precise words. (*Dr. Murray.*) Exactly so.

But if the work professes to give the substance of scripture, describing the words of our Saviour as in the first person, yet not professing to say that they are taken exactly from scripture, the objection would not apply, provided the substance were correctly given.—Just so.

We do not understand that there is any objection suggested to the Evangelical Life of Christ in the manner and form now before us, to be used in the course of the separate religious instruction?—No, I am not aware of any. (*Dr. Curtis.*) Certainly not; I always understood the Protestants in general did not object much to the Douay version; the greater part of those that have conversed with me have said they found it a very good translation, and that it does not differ from their own materially at all. Now, there is not such a feeling among us with regard to the Protestant version; when it agrees with our own in sense, it is insisted upon that it must be the Catholic version, not only in sense but in words; that does not apply among Protestants, I believe; at least they would not make the same difficulty that our people do.

Is there not this difference between the two cases, that the Protestant version has received the solemn sanction of the Church of England, but that the Douay version has never received any sanction from the Church of Rome?—From our church here it certainly has not by Act of Parliament; we cannot make Acts of Parliament; but it has received approbation thus far, that not only we do not receive any other, but we cannot receive any other till some other is substituted by an equal authority.

Has Rome ever at any time sanctioned the Douay version?—Rome never has yet, and most likely never will give a formal sanction to a translation of the scriptures into any of the vulgar languages; it has never sanctioned any version but the Vulgate; it has sanctioned that, and has ordered us to adhere to it, allowing us at the same time to refer to the originals between the merits of which and those of the Vulgate it does not institute any comparison.

Is there not the papal sanction of an Italian translation?—(*Dr. Curtis.*) Not at all.—(*Dr. Murray.*) There is a letter of thanks to the translator; that is all.

Do you not think that the differences of translation which exist in the Protestant version are less contrary to the opinions of Roman Catholics than the differences in the Roman Catholic version in the same passages are to the opinions of Protestants?—I am not prepared to answer a question so comprehensive as to include not only the opinions of Catholics but those also of Protestants.

Do you not think that the word "repentance," adopted by the authorized version as the translation of the word "*penitentia*," is less repugnant to Roman Catholics than the word "penance," adopted by Roman Catholics, is to Protestants?—(*Dr. Curtis.*) We should have no objection to the use of the word "repentance" unless it is used to exclude penance.

Is it not the fact, that the word "repentance" does express the Roman Catholic view, but that the word "penance" does not express the Protestant view?—Protestants have generally taken up the notion that what we mean by "penance" is external works, such as fasting and long prayers. Now that is called penance, because we suppose it is to be accompanied by a true penitential spirit, without which external works are worth nothing; but accompanied by that spirit we think they are worth a great deal; they have taken up the idea that it means merely fasting. I hope this will not be taken amiss; they merely think that it means external works alone; that is not the fact; that would be a downright error, and

and a very dangerous one; there is no such thing as a remission of sins without a true conversion of heart; call it what you please.—(Dr. Murray.) I think in a harmony in many places where the word “penance” is used, the word “penitence” might be substituted.—(Dr. Curtis.) Undoubtedly it might.

Would a harmony that left out the word “penance” altogether, where it occurred, be one that would be acceptable to Roman Catholics?—No, certainly not.

In some cases the word “*penitentiam*” is used in the Vulgate without the Latin word “*ago*” connected with it, do you think it would be a safe rule for any person who was attempting to form a work of this kind, that in such cases the word “penitence” or “repentance” might be used?—I would say the same with regard to that as I did about “righteousness.” I should have no objection to the word “penitence” or “repentance.”

Always supposing it were in a harmony, but not in any thing purporting to be extracts from scripture?—Yes, supposing it to be in such a harmony as was described.

Like the Evangelical Life of Christ?—(Dr. Curtis.) Yes.

(To Dr. Murray.) Always supposing that the difficulties and opinions of Protestants on their part must be *mutatis mutandis*, corresponding with those you have so strongly expressed, and supposing it to be desirable that an attempt should be made to arrange some work of the kind about which we have talked so much (that is to say, a harmony of the gospels either entirely or almost entirely founded upon texts of scripture), in what way do you think a person would best set about arranging such a work, in the hope of its being not fatally objectionable to one class or other in this country?—I think a harmony such as that suggested by one of the Commissioners, given by the writer of the book, and choosing the words from the two versions indiscriminately, where they did not differ materially, and omitting any words that marked the discriminating doctrines of either, might be constructed, and if so constructed, would be generally approved of; at least I would not disapprove of it.

Does it appear to either of the other Archbishops, on the statement that Dr. Murray has made, that there is any objection to it upon the principle stated?—(Dr. Kelly.) I do not see any objection to it; I have no objection to a harmony in the compilation of which you do not profess to give a translation of the scriptures, but a history of the life of our Lord and Saviour, and a summary of the doctrines he delivered. If you profess to give that, and not a translation of the scriptures, I should not be particular as to the language, provided the doctrines be correctly reported.

In stating a summary of his doctrines, would it be necessary, according to your view, to avoid the language of scripture?—(Dr. Murray.) To avoid the language of the authorized version.—(Dr. Kelly.) Certainly.

Throughout?—I shall not inquire where the language was found in forming a harmony that does not profess to be a translation of the scripture, if the facts be fairly stated.

Will you define the criterion by which you would determine whether the writer endeavoured to give the words of scripture or not?—The evangelical harmony in Calmet will give you an idea of it.

Would you say the same of the Evangelical Life of Christ?—That professes to give the words of scripture itself.—(Dr. Murray.) Not in the order in which they are in scripture.

Suppose a person constructing such a work as has been referred to, in stating the doctrines of our Saviour, adopted as his own, the words in some places which he found in the authorized version, and in other places the words which he found in the Roman Catholic version; if what he so gave as doctrine was substantially and strictly correct, would there be any objection to it?—(Dr. Kelly.) None at all.

(To Dr. Laffan.) Do you agree in this statement?—I see not the smallest objection to it.

(To Dr. Curtis.) Do you agree in the sentiments expressed by Dr. Murray, Dr. Kelly, and Dr. Laffan?—(Dr. Curtis.) Certainly.

Has any thing occurred since this time twelve months which makes you think the plan then under consideration liable to more objection than it appeared then to be: has any thing led you to think that the attempt at united education is less to be sought for than it was then?—(Dr. Curtis.) Certainly there is; the prelates in general and the clergy in general, and still more, the laity, or a great portion of the laity, seem to be afraid of what is intended; they seem to be averse to general instruction, and above all, they were alarmed when they found there was any thing like a harmony of the scriptures, of the Bible. “So after all,” say they, “the scriptures that have been abandoned by these gentlemen who wish to give general instruction, still the Bible is to be retained under one denomination or another.” They felt exceedingly sore at that, and they feel so still; there are many that would wish to deprecate general instruction, and would wish that the instruction should be given in different schools; that was generally given up; not merely many Protestants but Catholics wished to accommodate themselves to the general idea of indiscriminate instruction, provided there should never be any idea of interference at all with the principles of

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of the children, male or female, and that Roman Catholics should be permitted to preside and inspect, and to be their masters and mistresses, to take care that no undue interference should take place. If that could be rigorously kept up, we would consent to it reluctantly, but we would consent; people say there is always an opportunity of the scriptures being read, and if read, they will be explained, and if read, they would be read by a Protestant; and that is an idea we cannot agree to. I do not know whether we can do the thing in such a way as to show them there is no danger of that. When we speak of the scriptures, all dispute should be sedulously avoided; but it is not avoided, if you give me the Life of Joseph, if you set out all the words in the Protestant text.

Are you aware that all the spelling books that are now in use, so far as we are acquainted with them, that have been in any way edited by Protestants, do contain considerable extracts from scripture given according to the authorized version?—They do so, and I assure you they have been liable to a good deal of opposition on that very account; there are many persons who wish they did not contain them.

Do you consider them inadmissible on that account?—I do not say they are inadmissible; there are in them a few extracts from the scripture, and I would much rather that they should be omitted on the whole, or given in our version, as our version is not disagreeable to the Protestants; they only say it is too literal.

(To Dr. Kelly.) Do you consider the plan we have had under consideration of the united education of Protestant and Roman Catholic children as having become more objectionable at present than it was when we considered this matter last year?—I apprehend it is more objectionable at present to the public than it was at that time.

Can you state what the views are that are taken of it by that portion of the public to which you allude, that have led them to entertain that feeling?—In the first place, they are not made acquainted with the constitution or nature of the Board to which the care of seeing the plan carried into execution will be given. In order that it should be acceptable, they would require that the Board should be so constructed as that the interests of the Catholics and Protestants and Presbyterians should be attended to in carrying it into effect; they therefore apprehend, as they have not been made acquainted with the constitution of that Board, that the result may not be generally favourable to the Roman Catholics.

Do you conceive, yourself, that the success of any such plan would depend upon the favourable or unfavourable opinion they might form of the members of the Board?—I think, unless the members of the Board possessed the confidence of the public, they would find it very difficult to carry any plan of education into practical effect.

Is there any other ground of objection you are aware of than that which you have stated?—On reading over the Report, it would appear that the head master in all the schools was to be a Protestant; and this is considered not proper, where the majority of scholars should be Catholics.

It never was our intention to express such an opinion, and it is not our intention at the present moment?—There is another point in the Report: it would appear that there are to be no other training schools, or model schools, except those belonging to the Kildare Place Society; and the Report is objectionable to Catholics on that account, because they would expect that there should be training schools and model schools established that would possess their confidence. My opinion is, that we require to have training and model schools, where we can send Catholics to be educated; and we feel that we should have a model school not liable to the objections that the Kildare-place Society is.

Appendix, N^o 4.

SCHOOL REGULATIONS, which were prepared for discussion shortly after the Commissioners undertook to try the experiment of establishing Schools, but which were never fully agreed upon, or finally adopted by the Board.

School
Regulations.

THE Commissioners of Education Inquiry having been requested by his Excellency the Lord Lieutenant to superintend, for a limited time, the establishment of a certain number of day schools, on the principles laid down in their Report, in order that an opportunity may be afforded of observing the practical effect, in different parts of the country, of the regulations which they have suggested, are ready to assist in the building of a limited number of new schools, and in the regulation and supply of schools already established, where the patrons and managers shall desire it.

The Commissioners are ready to receive applications from patrons and managers of schools, whether clergymen or laymen, Protestants or Roman Catholics, and whether the schools are intended for boys or girls.

The

The following are the Regulations under which the Commissioners propose to proceed in the first instance. Alterations in details may not improbably suggest themselves in the course of the experiment :

1st. Where aid is required towards building a new school, the Commissioners will advance (in aid of private contributions) such proportion not exceeding of the entire cost, as under all the circumstances of the application may seem to them expedient.

2d. In any case where aid for building a new school is granted by the Commissioners to any amount exceeding the school-house is to be conveyed in fee, or for such a term of lives, or years, as may be agreed on, to one or more trustees, to be approved of by them.

3d. Where nothing more is sought than annual assistance, such as masters salaries, school requisites, and inspection, no conveyance to trustees will be required; and the patrons or managers of the school, where the assistance is merely annual, are to be at liberty to dissolve the connection with the Commissioners, upon giving half a year's notice of such being their wish.

4th. Two teachers, the one a Protestant and the other a Roman Catholic, are to be appointed in any school connected with the Commissioners, where under all its circumstances they shall deem such a course expedient. The persons to be appointed as teachers are to be proposed by the patrons or managers of the school, and approved of by the Commissioners; the Commissioners having no intention or wish to recommend any individuals for these situations. The Commissioners, in all ordinary cases, will expect that the selection of any teacher, whether he be of the Established Church, or a Protestant Dissenter or Roman Catholic, shall be approved of by the clergyman of the parish or place to whose congregation the teacher may belong; but it is not proposed to give an absolute power of appointment to such clergyman, (except where he is himself the sole patron of the school;) and in the event of his approbation appearing to be unreasonably withheld for the purpose of virtually acquiring the power of nomination, the Commissioners reserve to themselves the right of making such arrangements with the patrons, if such a case should occur, as they may deem expedient.

5th. The patrons or managers of each school are to suggest to the Commissioners whether the two teachers are to be co-ordinate in authority, or whether either, and which of them, is to be principal, and the other merely an assistant. The Commissioners are then to exercise their judgment in each particular instance, whether, in reference to the proposed arrangement under all its circumstances, aid is to be granted.

6th. It is to be the general rule of the school, that the children shall pay for their instruction. An exception to the rule may, however, be made in favour of any number of free scholars that the patrons and managers may deem expedient. The regulations under which they shall be admitted are to be determined by the patrons or managers. The Commissioners recommend that the different ministers of religion shall each be permitted to nominate a reasonable number.

7th. The patron or managers are to suggest to the Commissioners in what proportion it is proposed that the profits arising from the scholars shall be divided between the teachers. The Commissioners are to be at liberty to vary this proportion, if they should deem it desirable.

8th. A portion of each of two days of the week is to be left free for the separate instruction in religion of such Protestant children as are regularly attendant upon the general school; and a similar portion of two other days shall be left free for the separate religious instruction of the Roman Catholic children regularly attendant on the general school. The children of each persuasion are to be allowed the exclusive use of the school-room on such occasions, subject, however, to the regulations hereinafter expressed. The patron or manager is not to interfere in the separate religious instruction of children professing a religious faith different from his own, further than to see, if necessary, that these regulations are not infringed; nor is it proposed that any patron or manager should undertake to be in any way instrumental in teaching a faith different from his own, farther than by permitting the use of the school-room on two portions of days in the week for that purpose, subject to the following regulations.

9th. The Holy Scriptures are to be used in the separate religious instruction of all children who can read, not in the form of extracts, but the sacred volume itself. The edition of the New Testament agreed on between the Commissioners and the four Roman Catholic Archbishops is to be employed in the instruction of the Roman Catholics. All such Roman Catholic children as can read, are, when collected for separate religious instruction, to read in that volume the portions pointed out by the Roman Catholic Church, for the epistles and gospels of the entire week, and any other passages which the persons entrusted with their religious instruction may desire.

10th. The clergyman of each persuasion respectively, who has spiritual charge of the place where the school may be, is to be at liberty to attend at the time set apart for religious instruction, if he so thinks proper, and where his object is to promote by his assistance the

welfare of the school established upon these principles—the Protestant clergyman of the Established Church, when Protestant children of the Established Church are collected, and the Protestant dissenting minister, when there are Protestant dissenting children collected along with the former, and the Roman Catholic clergyman, when the Roman Catholic children are collected. Protestant children of all religious denominations are to read the scriptures together in the authorized version, either with oral explanation, or without it, as the persons conducting their instruction may think fit; but no catechisms are to be taught to any children except such as their respective pastors may approve of.

11th. The children are to be united in the same school-room in classes, without distinction of religion or of books, and taught alike by the same masters, and out of the same books, except when separated as above, for the purposes of religious instruction.

12th. In the general school the books to be employed are to be—

The Dublin Spelling Book;

The Dublin Reading Book;

The book entitled Selections from the Psalms of David, the Proverbs of Solomon, and the Book of Ecclesiasticus;

The History of Joseph and the Deliverance of the Israelites from Egypt, to which is prefixed the History of the Creation and of the Patriarchs.

The History of our Lord and Saviour Jesus Christ, extracted from the Gospels.

This latter book is by no means adopted as a substitute for the scriptures, which are to be used in their proper form, in the manner above provided for the separate religious instruction of the children; and such other books are to be employed in the school of general instruction, as may be agreed on from time to time between the patrons and managers of each school and the Commissioners.

No catechism or religious instruction, other than the mere reading of the above books, is to be admissible into the general school; religious instruction being reserved, as above specified, for the occasions when the children are separated.

13th. A lending library is to be attached to the school, to be used by the more advanced boys out of school-hours; it will be supplied by the Commissioners.

14th. The name of every book, tract, and paper of whatsoever description, used either in the general school or in the separate religious instruction of the children, or in any lending library in any way connected with either, is to be communicated to the Commissioners, and if they feel called on to express their disapprobation of any book, its use is to be immediately discontinued.

15th. The books intended for the school of general instruction, and copies of the New Testament according to the authorized version, and according to the Douay version, and also a lending library, will be supplied, if desired, by the Commissioners. Catechisms and other books intended for separate religious instruction are to be provided by the patrons and managers, or clergymen of the respective persuasions, or by the parents of the children, subject as above mentioned to be, any of them, discontinued, if the Commissioners feel called on to express their disapprobation.

The Commissioners will further give annual gratuities to each teacher, varying in amount from 5*l.* to 15*l.* and regulated exclusively by the opinion they may see reason to form of his efficiency and good conduct.

It is proposed to maintain a regular system of inspection for this purpose; and it is to be distinctly understood, that in case the Commissioners should see occasion for the dismissal of a teacher, the patrons or managers accepting their aid are to discontinue his services. The patrons or managers are, however, to be at liberty to dismiss any teacher without the sanction of the Commissioners, if they shall so think proper.

16th. No school, while connected with the Commissioners, is to receive any aid or direction from any other society or association, or to be subject to the direction of any persons, except such as are stated to the Commissioners to be its patrons or managers.

17th. As the superintendence of the present Commissioners must necessarily be of a very limited duration, patrons or managers accepting aid from them are to continue the connection of their schools in like manner with any other competent authority, which the Legislature or the Government may hereafter provide for the purpose.

Patrons and Managers of Schools, applying for Aid, are requested to answer the following Queries :

QUERIES.	ANSWERS.
1st. Do you promise that (in case you receive aid from the Commissioners) you will so far as in you lies, take care that the School shall be conducted on the principles stated in the above Regulations, and that you will, from time to time, report to the Commissioners any deviations therefrom that may come to your knowledge?	
2d. What is the nature and extent of the aid which you are desirous of obtaining?	
3d. What is the name of the County, Parish, Townland, in which the proposed School is to be situated?	
4th. What is its Post Town?	
5th. What number of Children is it expected will attend? And distinguish the probable number of Protestants of the Established Church, Protestant Dissenters, Roman Catholics, respectively.	
6th. Is it intended that the School be confined to Boys, or to Girls, or that both should be admissible?	
7th. Is the School, or has it been, connected with any and what Society, Association, Brotherhood, or other Managing Authority?	
8th. What are the names, occupations, and residences of the several persons who propose to be Patrons and Managers of the School?	

The persons making application are requested here to affix their signature, and the date; and it is particularly desired, where there are more Patrons or Managers than one, that they should all sign.

This Paper, with the Answers written thereon, to be returned to the Commissioners.

School
Regulations.

welfare of the school established upon these principles—the Protestant clergyman of the Established Church, when Protestant children of the Established Church are collected, and the Protestant dissenting minister, when there are Protestant dissenting children collected along with the former, and the Roman Catholic clergyman, when the Roman Catholic children are collected. Protestant children of all religious denominations are to read the scriptures together in the authorized version, either with oral explanation, or without it, as the persons conducting their instruction may think fit; but no catechisms are to be taught to any children except such as their respective pastors may approve of.

11th. The children are to be united in the same school-room in classes, without distinction of religion or of books, and taught alike by the same masters, and out of the same books, except when separated as above, for the purposes of religious instruction.

12th. In the general school the books to be employed are to be—

The Dublin Spelling Book;

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The book entitled Selections from the Psalms of David, the Proverbs of Solomon, and the Book of Ecclesiasticus;

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The History of our Lord and Saviour Jesus Christ, extracted from the Gospels.

This latter book is by no means adopted as a substitute for the scriptures, which are to be used in their proper form, in the manner above provided for the separate religious instruction of the children; and such other books are to be employed in the school of general instruction, as may be agreed on from time to time between the patrons and managers of each school and the Commissioners.

No catechism or religious instruction, other than the mere reading of the above books, is to be admissible into the general school; religious instruction being reserved, as above specified, for the occasions when the children are separated.

13th. A lending library is to be attached to the school, to be used by the more advanced boys out of school-hours; it will be supplied by the Commissioners.

14th. The name of every book, tract, and paper of whatsoever description, used either in the general school or in the separate religious instruction of the children, or in any lending library in any way connected with either, is to be communicated to the Commissioners, and if they feel called on to express their disapprobation of any book, its use is to be immediately discontinued.

15th. The books intended for the school of general instruction, and copies of the New Testament according to the authorized version, and according to the Douay version, and also a lending library, will be supplied, if desired, by the Commissioners. Catechisms and other books intended for separate religious instruction are to be provided by the patrons and managers, or clergymen of the respective persuasions, or by the parents of the children, subject as above mentioned to be, any of them, discontinued, if the Commissioners feel called on to express their disapprobation.

The Commissioners will further give annual gratuities to each teacher, varying in amount from 5*l.* to 15*l.* and regulated exclusively by the opinion they may see reason to form of his efficiency and good conduct.

It is proposed to maintain a regular system of inspection for this purpose; and it is to be distinctly understood, that in case the Commissioners should see occasion for the dismissal of a teacher, the patrons or managers accepting their aid are to discontinue his services. The patrons or managers are, however, to be at liberty to dismiss any teacher without the sanction of the Commissioners, if they shall so think proper.

16th. No school, while connected with the Commissioners, is to receive any aid or direction from any other society or association, or to be subject to the direction of any persons, except such as are stated to the Commissioners to be its patrons or managers.

17th. As the superintendence of the present Commissioners must necessarily be of a very limited duration, patrons or managers accepting aid from them are to continue the connection of their schools in like manner with any other competent authority, which the Legislature or the Government may hereafter provide for the purpose.

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Patrons and Managers of Schools, applying for Aid, are requested to answer the following Queries:

School
Regulations.

QUERIES.	ANSWERS.
1st. Do you promise that (in case you receive aid from the Commissioners) you will so far as in you lies, take care that the School shall be conducted on the principles stated in the above Regulations, and that you will, from time to time, report to the Commissioners any deviations therefrom that may come to your knowledge?	
2d. What is the nature and extent of the aid which you are desirous of obtaining?	
3d. What is the name of the County, Parish, Townland, in which the proposed School is to be situated?	
4th. What is its Post Town?	
5th. What number of Children is it expected will attend? And distinguish the probable number of Protestants of the Established Church, Protestant Dissenters, Roman Catholics, respectively.	
6th. Is it intended that the School be confined to Boys, or to Girls, or that both should be admissible?	
7th. Is the School, or has it been, connected with any and what Society, Association, Brotherhood, or other Managing Authority?	
8th. What are the names, occupations, and residences of the several persons who propose to be Patrons and Managers of the School?	

The persons making application are requested here to affix their signature, and the date; and it is particularly desired, where there are more Patrons or Managers than one, that they should all sign.

This Paper, with the Answers written thereon, to be returned to the Commissioners.

Appendix, N° 5.

THE following TABLE, showing the Number of SCHOOLS in connection with the several Societies and maintained by Individuals, also the Roman Catholic Schools and the Pay-schools, and the Number of Irish Education Inquiry, by the Protestant and Roman Catholic Clergy in the year 1824, was omitted in

PROVINCE OF ULSTER.

CLASSIFICATION OF SCHOOLS.	Number of SCHOOLS and SCHOLARS returned by the PROTESTANT which is added, a further Number of SCHOOLS and SCHOLARS re- ROMAN CATHOLIC CLERGY, which are not included in the Protestant							
	SCHOOLS.	SCHOLARS, DISTINGUISHING THEIR RELIGION AND SEX.						
		Of the Established Church.	Presbyterians.	Protestants of other Denominations.	Roman Catholics.	Religion not stated.	Males.	Females.
Association for discountenancing Vice -	62	1,947	793	65	1,159	62	2,405	1,541
Board of Erasmus Smith - - -	47	1,371	1,336	58	1,040	73	2,246	1,582
Kildare-place Society - - -	393	7,047	9,450	377	7,708	288	14,421	9,654
London Hibernian Society - - -	295	7,259	4,725	432	7,356	116	11,193	8,221
Sundry Societies and Institutions other than those before specified - - }	30	552	283	28	480	50	703	637
Deduct the Number of Schools and Scholars repeated in the above enumeration, as deriving Aid from more than one Society - - }	827	18,176	16,587	960	17,743	589	30,968	21,635
	101	2,524	2,116	96	2,847	36	4,081	3,238
	726	15,652	14,471	864	14,896	553	26,887	18,397
Wholly maintained by Individuals -	73	998	795	13	1,354	64	1,261	1,895
Roman Catholic Day-schools, maintained wholly, or in part, by Subscription - - - - - }	19	19	8	-	1,307	40	794	512
Pay-schools unconnected with Societies, and not included under any of the preceding classes - - - }	2,631	19,308	29,109	1,599	39,466	1,366	52,035	36,438
Total in ULSTER - - -	3,449	35,977	44,383	2,476	57,023	2,023	80,977	57,242

Appendix, N° 5.

Institutions established for the purpose of promoting Education in *Ireland*, the Number of Schools wholly of Scholars in attendance therein respectively, according to the Returns made to the Commissioners of the Second Report, to which it properly belongs.

PROVINCE OF ULSTER.

CLERGY; to turned by the Returns.		Number of SCHOOLS and SCHOLARS returned by the ROMAN CATHOLIC CLERGY; to which is added, a further Number of SCHOOLS and SCHOLARS returned by the PROTESTANT CLERGY, which are not included in the Roman Catholic Returns.									
		SCHOLARS, DISTINGUISHING THEIR RELIGION AND SEX.									
Sex not stated.	TOTAL.	SCHOOLS.	Of the Established Church.	Presbyte- rians.	Protestants of other Denomina- tions.	Roman Catholics.	Religion not stated.	Males.	Females.	Sex not stated.	TOTAL.
80	4,026	62	1,911	788	50	1,125	68	2,365	1,565	12	3,942
50	3,878	47	1,383	1,313	112	1,022	30	2,294	1,545	21	3,860
795	24,870	393	6,750	9,292	416	7,810	405	14,298	9,590	785	24,673
474	19,888	295	6,844	4,630	532	6,980	81	10,831	7,934	302	19,067
53	1,393	30	554	262	51	527	55	755	650	44	1,449
1,452	54,055	827	17,442	16,285	1,161	17,464	639	30,543	21,284	1,164	52,991
300	7,619	101	2,359	2,093	157	2,715	44	4,052	3,138	178	7,368
1,152	46,436	726	15,083	14,192	1,004	14,749	595	26,491	18,146	986	45,623
68	3,224	73	973	746	51	1,400	99	1,207	1,878	184	3,269
68	1,374	19	23	11	-	1,369	38	834	525	82	1,441
2,375	90,848	2,631	18,893	28,718	1,570	40,646	1,799	55,121	34,007	2,498	91,626
3,663	141,882	3,449	34,972	43,667	2,625	58,164	2,531	83,653	54,556	3,750	141,959

Appendix, N° 5.—Table of Schools—*continued*.

PROVINCE OF LEINSTER. - - - - -

CLASSIFICATION OF SCHOOLS.	Number of SCHOOLS and SCHOLARS returned by the PROTESTANT which is added, a further Number of SCHOOLS and SCHOLARS re- ROMAN CATHOLIC CLERGY, which are not included in the Protestant							
	SCHOOLS.	SCHOLARS, DISTINGUISHING THEIR RELIGION AND SEX.						
		Of the Established Church.	Presbyte- rians.	Protestants of other Denomina- tions.	Roman Catholics.	Religion not stated.	Males.	Females.
Association for discountenancing Vice -	102	3,060	9	7	2,724	- -	3,135	2,561
Board of Erasmus Smith - - -	41	1,855	8	- -	1,398	- -	1,829	1,349
Kildare-place Society - - -	214	4,084	70	22	9,326	1,133	7,784	6,111
London Hibernian Society - - -	33	650	7	1	1,365	40	1,102	960
Baptist Society - - - - -	7	138	- -	- -	194	- -	199	133
Sundry Societies and Institutions other than those before specified - - }	62	3,730	68	14	885	154	2,356	2,494
	459	13,517	162	44	15,892	1,327	16,405	13,608
Deduct the Number of Schools and Scholars repeated in the above enumeration, as deriving Aid from more than one Society - }	64	1,502	10	14	2,918	50	2,445	2,032
	395	12,015	152	30	12,974	1,277	13,960	11,576
Wholly maintained by Individuals -	120	1,997	112	- -	2,876	285	2,231	2,955
ROMAN CATHOLIC SCHOOLS: { Christian Brotherhood, and sundry religious orders - - - }	13	3	- -	1	1,876	- -	1,595	230
{ Female Schools attached to Nun- neries - - - - }	26	16	- -	- -	2,726	- -	2	2,740
{ Day-schools, maintained wholly, or in part, by Subscription - }	149	254	- -	- -	12,545	255	7,942	4,835
Pay-schools unconnected with Societies, and not included under any of the preceding classes - - - }	2,789	16,669	320	341	90,268	1,748	66,400	40,221
TOTAL in Leinster - - -	3,492	30,954	584	372	123,265	3,565	92,130	62,557

PROVINCE OF LEINSTER.

CLERGY; to turned by the Returns.		Number of SCHOOLS and SCHOLARS returned by the ROMAN CATHOLIC CLERGY; to which is added, a further Number of SCHOOLS and SCHOLARS returned by the PROTESTANT CLERGY, which are not included in the Roman Catholic Returns.									
		SCHOLARS, DISTINGUISHING THEIR RELIGION AND SEX.									
Sex not stated.	TOTAL.	SCHOOLS.	Of the Established Church.	Presbyte- rians.	Protestants of other Denomina- tions.	Roman Catholics.	Religion not stated.	Males.	Females	Sex not stated.	TOTAL.
104	5,800	102	2,997	10	7	2,564	119	3,185	2,453	59	5,697
83	3,261	41	1,979	8	-	1,393	20	1,961	1,332	107	3,400
740	14,635	214	4,131	66	37	9,775	485	7,959	6,387	148	14,494
1	2,063	33	709	6	1	1,424	42	1,161	1,011	10	2,182
-	332	7	141	-	2	227	-	230	140	-	370
1	4,851	62	3,590	67	6	884	287	2,240	2,593	1	4,834
929	30,942	459	13,547	157	53	16,267	953	16,736	13,916	325	30,977
17	4,494	64	1,518	9	5	2,985	94	2,491	2,110	10	4,611
912	26,448	395	12,029	148	48	13,282	859	14,245	11,806	315	26,366
84	5,270	120	1,897	54	34	2,703	380	2,276	2,732	60	5,068
55	1,880	13	10	-	-	1,949	-	1,669	290	-	1,959
-	2,742	26	19	-	-	2,923	2	2	2,942	-	2,944
277	13,054	149	301	-	3	13,082	5	8,302	4,945	144	13,391
2,725	109,346	2,789	16,231	357	400	92,652	1,663	67,911	41,787	1,605	111,303
4,053	158,740	3,492	30,487	559	485	126,591	2,909	94,405	64,502	2,124	161,031

Appendix, N^o 5.—Table of Schools—continued.

PROVINCE OF MUNSTER. - - - - -

CLASSIFICATION		Number of SCHOOLS and SCHOLARS returned by the PROTESTANT which is added, a further Number of SCHOOLS and SCHOLARS re- ROMAN CATHOLIC CLERGY, which are not included in the Protestant						
or		SCHOLARS, DISTINGUISHING THEIR RELIGION AND SEX.						
SCHOOLS.	SCHOOLS.	Of the Established Church.	Presbyterians.	Protestants of other Denominations.	Roman Catholics.	Religion not stated.	Males.	Females.
Association for discountenancing Vice -	54	1,692	-	-	807	100	1,476	1,047
Board of Erasmus Smith - - -	20	785	-	-	682	-	887	580
Kildare-place Society - - -	189	3,104	12	5	7,830	129	6,422	4,522
London Hibernian Society - - -	111	1,738	11	2	4,661	81	3,991	2,472
Baptist Society - - - - -	20	263	-	4	468	-	387	348
Sundry Societies and Institutions other than those before specified - - }	43	1,132	-	153	976	36	1,171	1,041
Deduct the Number of Schools and Scholars repeated in the above enumeration, as deriving Aid from more than one Society - - }	437	8,714	23	164	15,424	346	14,334	10,010
	135	2,442	11	2	4,958	129	4,498	3,004
	302	6,272	12	162	10,466	217	9,836	7,006
Wholly maintained by Individuals -	90	1,138	20	3	2,306	56	1,632	1,860
ROMAN CATHOLIC SCHOOLS. { Christian Brotherhood, and sundry religious orders - - - }	9	3	-	-	3,461	-	3,464	-
{ Female Schools attached to Nunneries - - - - }	19	-	-	-	4,122	-	-	4,122
{ Day-schools, maintained wholly, or in part, by Subscription - }	125	75	-	-	14,111	149	9,058	5,268
Pay-schools unconnected with Societies, and not included under any of the preceding classes - - - }	2,814	10,030	87	286	133,743	1,487	96,888	45,766
TOTAL in Munster - - -	3,359	17,518	119	451	168,209	1,909	120,878	64,022

- - - - - PROVINCE OF MUNSTER.

CLERGY; to
turned by the
Returns.Number of SCHOOLS and SCHOLARS returned by the ROMAN CATHOLIC CLERGY;
to which is added, a further Number of SCHOOLS and SCHOLARS returned by the
PROTESTANT CLERGY, which are not included in the Roman Catholic Returns.

SCHOLARS, DISTINGUISHING THEIR RELIGION AND SEX.

Sex not stated.	TOTAL.	SCHOOLS.	Of the Established Church.	Presbyte- rians.	Protestants of other Denomina- tions.	Roman Catholics.	Religion not stated.	Males.	Females.	Sex not stated.	TOTAL.
76	2,599	54	1,813	-	-	760	70	1,515	1,107	21	2,643
-	1,467	20	735	-	-	664	47	823	578	45	1,446
136	11,080	189	3,064	13	13	7,477	159	6,238	4,383	105	10,726
30	6,493	111	1,682	11	2	4,312	108	3,854	2,131	130	6,115
-	735	20	274	-	15	388	12	342	347	-	689
85	2,297	43	1,182	-	118	954	38	1,162	1,044	86	2,292
327	24,671	437	8,750	24	148	14,555	434	13,934	9,590	387	23,911
40	7,542	135	2,382	11	18	4,583	179	4,349	2,752	72	7,173
287	17,129	302	6,368	13	130	9,972	255	9,585	6,838	315	16,738
31	3,523	90	1,049	24	6	2,467	32	1,672	1,902	4	3,578
-	3,464	9	3	-	-	3,464	-	3,464	-	3	3,467
-	4,122	19	1	-	-	4,235	-	-	4,236	-	4,236
9	14,335	125	79	-	-	14,196	60	8,990	5,336	9	14,335
2,979	145,633	2,814	9,797	99	320	137,420	1,103	100,055	47,030	1,654	148,739
3,306	188,206	3,359	17,297	136	456	171,754	1,450	123,766	65,342	1,985	191,093

Appendix, N° 5.—Table of Schools—continued.

PROVINCE OF CONNAUGHT - - - - -								
CLASSIFICATION or SCHOOLS.	Number of SCHOOLS and SCHOLARS returned by the PROTESTANT which is added, a further Number of SCHOOLS and SCHOLARS re- ROMAN CATHOLIC CLERGY, which are not included in the Protestant							
	SCHOLARS, DISTINGUISHING THEIR RELIGION AND SEX.							
	SCHOOLS.	Of the Established Church.	Presbyte- rians.	Protestants of other Denomina- tions.	Roman Catholics.	Religion not stated.	Males.	Females.
Association for discountenancing Vice -	8	226	4	-	114	-	256	85
Board of Erasmus Smith - - -	5	124	18	-	123	11	169	107
Kildare-place Society - - -	123	2,033	29	4	4,948	606	4,327	2,824
London Hibernian Society - - -	179	3,296	67	11	5,400	289	5,147	3,494
Baptist Society - - - - -	61	892	39	1	2,367	11	1,824	1,417
Sundry Societies and Institutions other than those before specified - - }	20	474	6	7	337	-	313	511
Deduct the Number of Schools and Scholars repeated in the above enumeration, as deriving Aid from more than one Society - }	396	7,045	163	23	13,289	917	12,036	8,438
	92	1,864	29	8	3,017	520	2,921	2,319
	304	5,181	134	15	10,272	397	9,115	6,119
Wholly maintained by Individuals -	39	635	7	-	1,019	8	570	862
ROMAN CATHOLIC SCHOOLS. { Christian Brotherhood, and sun- dry Religious Orders - - }	2	1	-	-	109	-	110	-
{ Female Schools attached to Nun- neries - - - - - }	1	-	-	-	272	-	-	272
{ Day-schools maintained wholly, or in part, by Subscription - }	59	49	1	-	4,188	528	2,970	1,602
Pay-schools unconnected with Societies, and not included under any of the preceding classes - - - - }	1,118	3,137	76	98	43,928	1,666	32,125	15,117
TOTAL in Connaught - - -	1,523	9,003	218	113	59,788	2,599	44,890	23,972

PROVINCE OF CONNAUGHT.

CLERGY; to turned by the Returns.		Number of SCHOOLS and SCHOLARS returned by the ROMAN CATHOLIC CLERGY; to which is added, a further Number of SCHOOLS and SCHOLARS returned by the PROTESTANT CLERGY, which are not included in the Roman Catholic Returns.									
		SCHOLARS, DISTINGUISHING THEIR RELIGION AND SEX.									
Sex not stated.	TOTAL.	SCHOOLS.	Of the Established Church.	Presbyte- rians.	Protestants of other Denomina- tions.	Roman Catholics.	Religion not stated.	Males.	Females.	Sex not stated.	TOTAL.
3	344	8	214	4	-	117	6	251	90	-	341
-	276	5	118	19	-	157	11	190	90	25	305
469	7,620	123	2,192	19	12	4,902	111	4,080	2,803	353	7,236
422	9,063	179	3,666	60	16	4,940	149	5,126	3,406	299	8,831
69	3,310	61	844	37	1	2,470	155	1,849	1,427	231	3,507
-	824	20	454	4	6	218	-	271	411	-	682
963	21,437	396	7,488	143	35	12,804	432	11,767	8,227	908	20,902
198	5,438	92	1,938	20	18	2,942	12	2,752	2,039	139	4,930
765	15,999	304	5,550	123	17	9,862	420	9,015	6,188	769	15,972
237	1,669	39	587	6	-	932	88	658	755	200	1,613
-	110	2	-	-	-	115	-	115	-	-	115
-	272	1	4	-	-	391	-	-	395	-	395
194	4,766	59	33	2	-	4,644	1	3,110	1,570	-	4,680
1,663	48,905	1,118	3,119	73	95	48,570	249	35,190	16,619	297	52,106
2,859	71,721	1,523	9,293	204	112	64,514	758	48,088	25,527	1,266	74,881

Appendix N° 5.—Table of Schools—continued.

RECAPITULATION: - - - - -								
CLASSIFICATION OF SCHOOLS.	Number of SCHOOLS and SCHOLARS returned by the PROTESTANT which is added, a further Number of SCHOOLS and SCHOLARS re- ROMAN CATHOLIC CLERGY, which are not included in the Protestant							
	SCHOOLS.	SCHOLARS, DISTINGUISHING THEIR RELIGION AND SEX.						
		Of the Established Church.	Presbyte- rians.	Protestants of other Denomina- tions.	Roman Catholics.	Religion not stated.	Males.	Females.
Association for discountenancing Vice -	226	6,925	806	72	4,804	162	7,272	5,234
Board of Erasmus Smith - - -	113	4,135	1,362	58	3,243	84	5,131	3,618
Kildare-place Society - - -	919	16,268	9,561	408	29,812	2,156	32,954	23,111
London Hibernian Society - - -	618	12,943	4,810	446	18,782	526	21,433	15,147
Baptist Society - - - - -	88	1,293	39	5	3,029	11	2,410	1,898
Sundry Societies and Institutions other than those before specified - - }	155	5,888	357	202	2,678	240	4,543	4,683
	2,119	47,452	16,935	1,191	62,348	3,179	73,743	53,691
Deduct the Number of Schools and Scholars repeated in the above enumeration, as deriving Aid from more than one Society - }	392	8,332	2,166	120	13,740	735	13,945	10,593
	1,727	39,120	14,769	1,071	48,608	2,444	59,798	43,098
Wholly maintained by Individuals -	322	4,768	934	16	7,555	413	5,694	7,572
ROMAN CATHOLIC SCHOOLS: { Christian Brotherhood, and sundry religious orders - - - }	24	7	-	1	5,446	-	5,169	230
{ Female Schools attached to Nunneries - - - }	46	16	-	-	7,120	-	2	7,134
{ Day-schools maintained wholly, or in part, by Subscription - }	352	397	9	-	32,151	972	20,764	12,217
Pay-schools unconnected with Societies, and not included under any of the preceding classes - - - }	9,352	49,144	29,592	2,324	307,405	6,267	247,448	137,542
TOTAL in the four Provinces - - -	11,823	93,452	45,304	3,412	408,285	10,096	338,875	207,793

Office of Irish Education Inquiry, Dublin, }
16th September 1826.

RECAPITULATION.

CLERGY; to turned by the Returns.		Number of SCHOOLS and SCHOLARS returned by the ROMAN CATHOLIC CLERGY; to which is added, a further Number of SCHOOLS and SCHOLARS returned by the PROTESTANT CLERGY, which are not included in the Roman Catholic Returns.									
		SCHOLARS, DISTINGUISHING THEIR RELIGION AND SEX.									
Sex not stated.	TOTAL.	SCHOOLS.	Of the Established Church.	Presbyte- rians.	Protestants of other Denomina- tions.	Roman Catholics.	Religion not stated.	Males.	Females.	Sex not stated.	TOTAL.
263	12,769	226	6,935	802	57	4,566	263	7,316	5,215	92	12,623
133	8,882	113	4,215	1,340	112	3,236	108	5,268	3,545	198	9,011
2,140	58,205	919	16,137	9,390	478	29,964	1,163	32,575	23,163	1,391	57,129
927	37,507	618	12,901	4,707	551	17,656	380	20,972	14,482	741	36,195
69	4,377	88	1,259	37	18	3,085	167	2,421	1,914	231	4,566
139	9,365	155	5,780	333	181	2,583	380	4,428	4,698	131	9,257
3,671	131,105	2,119	47,227	16,609	1,397	61,090	2,458	72,980	53,017	2,784	128,781
555	25,093	392	8,197	2,133	198	13,225	329	13,644	10,039	399	24,082
3,116	106,012	1,727	39,030	14,476	1,199	47,865	2,129	59,336	42,978	2,385	104,699
420	13,686	322	4,506	830	91	7,502	599	5,813	7,267	448	13,528
55	5,454	24	13	-	-	5,528	-	5,248	290	3	5,541
-	7,136	46	24	-	-	7,549	2	2	7,573	-	7,575
548	33,529	352	436	13	3	33,291	104	21,23	12,376	235	33,847
9,742	394,732	9,352	48,040	29,247	2,385	319,288	4,814	258,277	139,443	6,054	403,774
13,881	560,549	11,823	92,049	44,566	3,678	421,023	7,648	349,912	209,927	9,125	568,964

Appendix, N° 6.

SCRIPTURE LESSONS:

Being the Work referred to in the Letter of His Grace the Archbishop of Dublin,
dated 8th July 1826.

Scripture Lessons. *The Parentage and Birth of John the Baptist.*

LUKE I.

5 ¶ THERE was in the days of Herod, the king of Judæa, a certain Priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the Priest's office before God in the order of his course,

9 According to the custom of the Priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he

beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately and his tongue *loosed*, and he spake and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people.

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear.

75 In holiness and righteousness before him, all the days of our life

76 And thou child shalt be called the prophet of the Highest: for thou shalt go before
8 before

before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts until the day of his shewing unto Israel.

John the Baptist, the Forerunner of Christ.

JOHN I.

6 ¶ There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true light, which lighteth every man that cometh into the world.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 ¶ And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

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32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

JOHN III.

30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

The Birth and Infancy of Our Lord Jesus Christ.

JOHN I.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

LUKE I.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth.

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb,

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womb, and bring forth a son, and shalt call his name JESUS.

35 The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord.

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things: and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

MATTHEW I.

20 But while he (Joseph) thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying,

Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and though shalt call his name JESUS: for he shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us).

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife.

LUKE II:

1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David):

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them: fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall* be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

15 And the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcision of the child, his name

name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses was accomplished, they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord);

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word;

30 For mine eyes hath seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed.

MATTHEW II.

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa; for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring

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me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt.

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

LUKE II.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the Passover.

42 And when he was twelve years old, they

Scripture Lessons.

they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business.

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

Baptism of Christ.

MATTHEW III.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

The Temptation.

MATTHEW IV.

1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterwards an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning

thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

The Ministry of Our Lord.

LUKE IV.

14 ¶ And Jesus returned in the power of the spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

MARK I.

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

LUKE IV.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this Scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

MATTHEW IV.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

Christ's Sermon on the Mount.

MATTHEW V.

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever

shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar and go thy way; first, be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

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44 But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the Publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the Publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Christ continueth his Sermon.

MATTHEW VI.

1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*; for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

LUKE XI.

2 When ye pray, say, Our Father which art in heaven, Hallowed be thy name, Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

MATTHEW VI.

14 ¶ For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for

they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you, by taking thought, can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, *shall he* not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Christ endeth his Sermon.

MATTHEW VII.

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is

is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.

13 ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these say-

ings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the Scribes.

MATTHEW XI.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

MATTHEW XII.

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

MATTHEW IX.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

The Call of the Twelve Apostles.

MATTHEW X.

1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother: James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the Publican; James the son of Alphaeus,

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Alpheus, and Lebbeus, whose surname was Thaddeus ;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not ;

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves : for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy ; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves.

17 But beware of men : for they will deliver you up to the councils, and they will scourge you in their synagogues ;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak : for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child : and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake : but he that endureth to the end shall be saved.

28 And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before

men, him will I also deny before my Father which is in heaven.

40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Jesus sendeth forth Seventy Disciples.

LUKE X.

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few : pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3. Go your ways : behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes : and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it ; if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you :

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you : notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you ; but rather

rather rejoice, because your names are written in heaven.

Little Children brought to the Lord.

LUKE XVIII.

15 ¶ And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

MARK X.

16 And he took them up in his arms, put his hands upon them, and blessed them.

The Necessity of Self-Denial.

MATTHEW XVI.

24 ¶ Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

The Necessity of Humility.

MATTHEW XVIII.

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

The Offering of the poor Widow.

LUKE XXI.

1 And he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4. For all these have of their abundance

cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

The Necessity of Regeneration.

JOHN III.

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

9. Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

The Mercy of our Lord towards a Penitent Sinner.

LUKE VII.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into

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into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And *Jesus* answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee: go in peace.

LUKE XIX.

10 For the Son of man is come to seek and to save that which was lost.

The Pardon of Injuries.

MATTHEW XVIII.

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a Publican.

LUKE XVII.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

MARK XI.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

MATTHEW XVIII.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 *Jesus* saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

JOHN XIII.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

Of our Duty to keep the Commandments, and the Danger of Riches.

MARK X.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And *Jesus* said unto him, Why callest thou me good? *there is none* good but one, *that is*, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then *Jesus* beholding him loved him and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And *Jesus* looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But *Jesus* answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And *Jesus* looking upon them saith, With men *it is* impossible, but not with God, for with God all things are possible.

MATTHEW XXII.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the Law and the Prophets.

Of our Duty to pay Taxes to Government.

MARK XII.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15. Shall we give or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled at him.

Of Perseverance in Prayer.

LUKE XI.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and we shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

510.

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

A Description of true Worship, given to the Woman of Samaria by our Saviour.

JOHN IV.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.)

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water,

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

K

24 God

Scripture Lessons.

24 God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months and *then* cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

Mary is praised for her good Choice.

LUKE X.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto

her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

The Lord declares that his Works bear Testimony of him.

JOHN V.

31 If I bear witness of myself, my witness is not true.

32 ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

Jesus Christ declareth that he is the true Bread of Life.

JOHN VI.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what doest thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day.

45 It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God: he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, 'This is an hard saying; who can hear it?'

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

The Lord declareth that he is the Fountain of Living water.

JOHN VII.

14 ¶ Now about the midst of the feast Jesus went up into the Temple and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

Jesus Christ justifieth his Doctrine to the Jews.

JOHN VIII.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say

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I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the Prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the Prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by.

Jesus Christ declareth that he is the Light of the World.

JOHN VIII.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

JOHN XII.

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

The Lamentation of our Lord over Jerusalem.

LUKE XIX.

41 ¶ And when he was come near, he beheld the city, and wept over it.

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

MATTHEW XXIII.

37 O Jerusalem, Jerusalem, *thou* that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Of the Last Judgment.

MATTHEW XXV.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then

45 Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

MIRACLES OF OUR LORD.

The Centurion's Servant healed.

MATTHEW VIII.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

The Tempest appeased.

MARK IV.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him.

Christ feedeth the Multitude by a Miracle.

MATTHEW XIV.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

510.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past: send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

Our Lord walketh upon the Sea.

MATTHEW XIV.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit: and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

The Lord raiseth the Daughter of Jairus from the Dead.

MARK V.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet.

23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

K 3

24 And

Scripture Lessons.

24 And *Jesus* went with him; and much people followed him, and thronged him.

35 ¶ While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as *Jesus* heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, *Talitha cumi*; which is, being interpreted, Damsel, I say unto thee, Arise.

42. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

The Infirm Woman cured.

LUKE XIII.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when *Jesus* saw her, he called her to him, and said unto her, Woman thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that *Jesus* had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou hypocrite*, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

A Man with a Withered Hand cured.

MATTHEW XII.

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Christ healeth the Daughter of a Woman of Canaan.

MATTHEW XV.

21 ¶ Then *Jesus* went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

28 Then *Jesus* answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Lord cureth a Lunatic.

MATTHEW XVII.

14 ¶ And when they were come to the multitude, there came to him a certain man kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples and they could not cure him.

17 Then *Jesus* answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And *Jesus* rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to *Jesus* apart, and said, Why could not we cast him out?

20 And *Jesus* said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

The Lord restoreth to Bartimeus his Sight.

MARK X.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou Son of David have mercy on me.*

49 And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

The Lord healeth the Deaf and Dumb.

MARK VII.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

The Miraculous Draught of Fishes.

LUKE V.

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto him, 510.

Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net.

6 And when they had this done, they enclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

The Lord healeth one sick of the Palsy.

LUKE V.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house top, and let him down through the tiling, with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

He raiseth the Widow's Son.

LUKE VII.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of

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the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier : and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all : and they glorified God, saying, That a great prophet is risen up among us ; and, That God hath visited his people.

Ten Lepers cured.

LUKE XVII.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off :

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the Priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks : and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed ? but where *are* the nine ?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way : thy faith hath made thee whole.

Jesus Christ cureth a Man who had been blind from his Birth.

JOHN IX.

1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind ?

3 Jesus answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day : the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent). He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged ?

9 Some said, This is he : others said, He is like him : *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened ?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received sight.

12 Then said they unto him, Where is he ? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles ? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes ? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind ? how then doth he now see ?

20 His parents answered them, and said, We know that this is our son, and that he was born blind :

21 But by what means he now seeth, we know not ; or who hath opened his eyes, we know not : he is of age ; ask him : he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews : for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore, said his parents, He is of age ; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise : we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not : one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee ? how opened he thine eyes ?

27 He answered them, I have told you already, and ye did not hear : wherefore would ye hear *it* again ? will ye also be his disciples ?

28 Then they reviled him, and said, Thou art his disciple ; but we are Moses' disciples.

29 We know that God spake unto Moses : *as for this fellow*, we know not from whence he is.

30. The man answered, and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners : but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began, was it not heard

heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen, him and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

Jesus Christ raiseth Lazarus.

JOHN XI.

1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that, saith he to *his* disciples, Let us go into Judæa again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

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20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me, shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth,
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bound hand and foot with grave-clothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

John sendeth his disciples to Christ, who beareth Testimony of him.

LUKE III.

19 But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

22 Added yet this above all, that he shut up John in prison.

MATTHEW XI.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another ?

4 Jesus answered, and said unto them, Go and shew John again those things which ye do hear and see :

5 The blind received their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? A reed shaken with the wind ?

8 But what went ye out for to see ? A man clothed in soft raiment ? behold, they that wear soft *clothing* are in king's houses.

9 But what went ye out for to see ? A prophet ? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily, I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist : notwithstanding, he that is least in the kingdom of heaven is greater than he.

The Death of John the Baptist.

MARK VI.

21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief *estates* of Galilee ;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask ? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry ; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought : and he went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the damsel : and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

PARABLES OF OUR LORD.

The Parable of the Sower.

MATTHEW XIII.

1 The same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat ; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow ;

4 And when he sowed, [some *seed* fell by the way side, and the fowls came and devoured them up :

5 Some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth :

6 And when the sun was up, they were scorched ; and because they had no root, they withered away.

7 And some fell among thorns ; and the thorns sprung up, and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it ;

21 Yet hath he not root in himself, but dureth for awhile : for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth *it* ; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Of the Tares.

MATTHEW XIII.

24 ¶ Another parable put he forth unto them saying, The kingdom of heaven is likened

likened unto a man which sowed good seed in his field :

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

36 Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Of the Hidden Treasure.

MATTHEW XIII.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls;

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Of the Unmerciful Creditor.

MATTHEW XVIII.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But for as much as he had not to pay,

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his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Of the Ten Virgins.

MATTHEW XXV.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them.

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily, I say unto you, I know you not.

13 Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

The Talents.

MATTHEW XXV.

14 ¶ For *the kingdom of heaven* is as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold I have gained besides them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed;

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

The Good Samaritan.

LUKE X.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right; this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain Priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on *him*.

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Upon Avarice.

LUKE XII.

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

The Barren Fig-Tree.

LUKE XIII.

6 ¶ He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, *well*: and if not, then after that thou shalt cut it down.

The Lost Sheep.

MATTHEW XVIII.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

The Prodigal Son.

LUKE XV.

11 ¶ And he said, A certain man had two sons.

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him;

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and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which has devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The Rich Man and Lazarus.

LUKE XVI.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

L 3

29 Abraham

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29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

31 If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Of the Pharisee and Publican.

LUKE XVIII.

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a Publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the Publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Jesus Christ the Good Shepherd.

JOHN X.

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door, is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep,

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, these are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

29 My Father which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

The Transfiguration of Our Lord.

LUKE IX.

28 ¶ And it came to pass about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistening.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud,

cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone.

MATTHEW XVII.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

False Zeal condemned.

LUKE IX.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

Jesus Christ predicteth his Death and Resurrection.

MARK X.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold we go up to Jerusalem; and the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles.

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

MATTHEW XX.

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

JOHN XII.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

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27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 (This he said, signifying what death he should die.)

Mary anointeth the Feet of Jesus.

JOHN XII.

1 Then Jesus, six days before the Passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

MARK XIV.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

The Entrance of Jesus Christ into Jerusalem.

LUKE XIX.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 *Saying*, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way,

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way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt ?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen ;

38 Saying, Blessed be the King that cometh in the name of the Lord : peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

MATTHEW XXI.

4 All this was done that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

The Lord entereth into the Temple, and casteth out those who defile it.

MATTHEW XXI.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this ?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer ; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple ; and he healed them.

15 And when the Chief Priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David ; they were sore displeased,

16 And said unto him, Hearest thou what these say ? And Jesus saith unto them, Yea ; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise ?

The Chief Priests conspire against the Lord, and bribe Judas to betray him.

JOHN XI.

47 ¶ Then gathered the Chief Priests and the Pharisees a council, and said, What do we ? for this man doeth many miracles.

48 If we let him thus alone, all men will

believe on him : and the Romans shall come and take away both our place and nation.

49 And one of them named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself : but being High Priest that year, he prophesied that Jesus should die for that nation ;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took council together for to put him to death.

LUKE XXII.

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the Chief Priests and Scribes sought how they might kill him ; for they feared the people.

3 ¶ Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the Chief Priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

The Lord celebrateth the Passover with his Disciples.

JOHN XIII.

1 Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

LUKE XXII.

7 ¶ Then came the day of unleavened bread, when the Passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare ?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water ; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with my disciples ?

12 And he shall shew you a large upper room furnished : there make ready.

13 And they went, and found as he had said unto them : and they made ready the Passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this Passover with you before I suffer :

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

MATTHEW XXVI.

21 And as they did eat, he said, Verily, I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dip-peth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it:

28 For this is my blood of the new testa-ment, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink, henceforth of this fruit of the vine, until that day when I drink *it* new with you in my Father's kingdom.

JOHN XIII.

2 And supper being ended, (the devil having now put into the heart of Judas Isca-riot, Simon's *son*, to betray him;)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciple's feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The ser-vant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on an-other, doubting of whom he spake.

23 Now there was leaning on Jesus' bo-som one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop, went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straight-way glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

LUKE XXII.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

Scripture Lessons.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

Jesus Christ comforteth and encourageth his Disciples, and promiseth them another Comforter.

JOHN XIV.

1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go, ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me, that I *am* in the Father, and the Father in me: or else believe me for the very work's sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

17 *Even* the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you being *yet* present with you.

26 But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Jesus Christ sheweth the Union between him and his Disciples, and exhorteth them to love one another.

JOHN XV.

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringing forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it* hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceeded from the Father, he shall testify of me.

27 And ye also shall bear witness, because ye have been with me from the beginning.

Jesus Christ warneth his Disciples to prepare themselves against Tribulations. He comforteth them, and encourageth them to Prayer.

JOHN XVI.

1 These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I that he shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, because I go to the Father?

18 They said therefore, What is this that he saith. A little while? We cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth

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membereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name ; ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs : but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you :

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe ?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.

The Prayer of Jesus Christ for his Apostles, and those who believe in him.

JOHN XVII.

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee :

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth : I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me ; and they have received them, and have known surely that

I came out from thee, and they have believed that thou didst send me.

9 I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine.

10 And all mine are thine, and thine are mine ; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the Scripture might be fulfilled.

13 And now come I to thee ; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth : thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word ;

21 That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them ; that they may be one, even as we are one :

23 I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it : that the love wherewith thou hast loved me may be in them, and I in them.

The Agony and Resignation of Our Lord.

MARK XIV.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night : for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

MATTHEW XXVI.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

LUKE XXII.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Judas betrayeth the Lord.

JOHN XVIII.

2 And Judas also, which betrayed him, knew the place: for [Jesus oft]times resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons.

MATTHEW XXVI.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

LUKE XXII.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

JOHN XVIII.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

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6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword, drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus.

LUKE XXII.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

MATTHEW XXVI.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the Scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

MARK XIV.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

SUFFERINGS OF OUR LORD.

He is brought before Caiaphas.

JOHN XVIII.

12 ¶ Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father-in-law to Caiaphas, which was the High Priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the High Priest, and went in with Jesus into the palace of the High Priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the High Priest, and spake unto her that kept the door, and brought in Peter.

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18 And

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18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The High Priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the High Priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the High Priest.

MARK XIV.

55 And the Chief Priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the High Priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

LUKE XXII.

63 ¶ And the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

Peter denieth the Lord.

LUKE XXII.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

JOHN XVIII.

26 One of the servants of the High Priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

LUKE XXII.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

The Lord brought before Pilate and Herod.

MATTHEW XXVII.

1 When the morning was come, all the Chief Priests, and elders of the people, took council against Jesus to put him to death:

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

JOHN XVIII.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment

ment hall, lest they should be defiled; but that they might eat the Passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the Chief Priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

LUKE XXIII.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the Chief Priests and Scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the Chief Priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I having examined him

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before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

MATTHEW XXVII.

15 ¶ Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas,

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the Chief Priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

Jesus Christ is Scourged and Crucified.

JOHN XIX.

1 Then Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the Chief Priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him! Pilate saith unto them, take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were

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given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, though art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar.

MATTHEW XXVII.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

LUKE XXIII.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

MARK XV.

16 And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

LUKE XXIII.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck,

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

MATTHEW XXVII.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull.

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

LUKE XXIII.

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

MARK XV.

28 And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

LUKE XXIII.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do.

JOHN XIX.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

MATTHEW XXVII.

39 ¶ And they that passed by reviled him, wagging their heads.

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise

41 Likewise also the Chief Priests mocking *him*, with the Scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

LUKE XXIII.

39 ¶ And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily, I say unto thee, To day shalt thou be with me in paradise.

JOHN XIX.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

MATTHEW XXVII.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

JOHN XIX.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished.

LUKE XXIII.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

MATTHEW XXVII.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

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53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly, this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

LUKE XXIII.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

JOHN XIX.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.

37 And again another Scripture saith, They shall look on him whom they pierced.

MARK XV.

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus

44 And Pilate marvelled if he were already dead; and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

JOHN XIX.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

MATTHEW XXVII.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the

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the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the Chief Priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

The Resurrection of Our Lord.

MATTHEW XVIII.

1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

LUKE XXIV.

10 It was Mary Magdalene, and Joanna, and Mary *the Mother* of James, and other *women that were with them*, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

JOHN XX.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou, She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came, and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

MATTHEW XXVIII.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the Chief Priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Jesus Christ appeareth unto two of his Disciples as they went to Emmaus.

LUKE XXIV.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not
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known the things which are come to pass there in these days ?

19 And he said unto them, What things ? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people :

20 And how the Chief Priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel : and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre ;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said : but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken :

26 Ought not Christ to have suffered these things, and to enter into his glory ?

27 And beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went : and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us : for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him ; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures ?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

He appeareth to the Apostles.

LUKE XXIV.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled ? and why do thoughts arise in your hearts ?

39 Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have.

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40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat ?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me.

45 Then opened he their understanding, that they might understand the Scriptures.

JOHN XX.

21 Then said Jesus to them again, Peace *be* unto you : as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost :

23 Whose soever sins ye remit, they are remitted unto them ; and whose soever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord, But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them : *then* came Jesus, the doors being shut, and stood in the midst, and said Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands : and reach hither thy hand, and thrust *it* into my side : and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book :

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing, ye might have life through his name.

Christ maketh himself known to his Disciples at the Sea of Tiberias.

JOHN XXI.

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias ; and on this wise shewed he *himself*.

2 There were together Simon Peter and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into

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a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship: (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what is *that* to thee? follow thou me.

The Ascension of Our Lord.

MATTHEW XXVIII.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

ACTS I.

4 And being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

LESSONS SELECTED FROM THE ACTS OF THE APOSTLES.

The Day of Pentecost.

ACTS II.

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

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4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia.

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes.

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord, shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my

tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

47 Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

Peter cureth the Lamé Man.

ACTS III.

1 Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour.

2 And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple, asked an alms.

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4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ancle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with

our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Imprisonment of Peter and John.

ACTS IV.

1 And as they spake unto the people, the Priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and Scribes,

6 And Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them, *is* manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of

of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the Chief Priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is?

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things.

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of *them* that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Death of Ananias and Sapphira.

ACTS V.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession.

2 And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostle's feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

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7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the Church, and upon as many as heard these things.

Miraculous Deliverance of the Apostles.

ACTS V.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the High Priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation.

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night open'd the prison doors, and brought them forth and said.

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the High Priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the High Priest, and the captain of the temple, and the Chief Priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

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26 Then

Scripture Lessons.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the High Priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Stephen the first Martyr.

ACTS VI.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the Priests were obedient to the faith.

8 ¶ And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the Scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

ACTS VII.

1 Then said the High Priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision; and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another King arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer, by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had

shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness, forty years.

37 ¶ This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear.

38 This is he, that was in the Church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt.

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

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57 Then

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57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Conversion of an Ethiopian by Philip.

ACTS VIII.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Conversion of the Apostle Paul.

ACTS IX.

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest.

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he, trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the Chief Priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will show him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the Chief Priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel preached to the Gentiles. They receive the Holy Ghost.

ACTS X.

1 There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*,

2 A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodged with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the Angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance.

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, 510.

the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius: and said, Behold, I am he whom ye seek, what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner, by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were

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were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

ACTS XI.

1 And the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them.

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

The Imprisonment of Peter, and his Deliverance.

ACTS XII.

1 Now about that time Herod the king stretched forth *his* hands to vex certain of the Church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly, And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him: and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

Paul preacheth in the Synagogue at Antioch, in Pisidia.

ACTS XIII.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the Law and the Prophets, the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus:

26 Men

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again saw, no corruption.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets:

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Imprisonment of Paul and Silas at Philippi, and the Conversion of the Jailor.

ACTS XVI.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the

doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, *ir s*, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he, and all his straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Paul preaching at Athens.

ACTS XVII.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there, spent their time in nothing else but either to tell or to hear some new thing).

22 ¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription: TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him,

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him, though he be not far from every one of us :

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device.

Discourse of Paul to the Pastors of the Church at Ephesus.

ACTS XX.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews :

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there :

23 Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring, ye ought to support the

weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Defence of Paul before Felix.

ACTS XXIV.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself :

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city :

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets :

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

Defence of Paul before King Agrippa.

ACTS XXVI.

1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against *them*.

11 And I punished *them* oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against *them*, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the Chief Priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and *them* which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard* for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn *them* from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among *them* which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.

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21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

Paul's Voyage and Shipwreck.

ACTS XXVII.

1 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia;

9 ¶ Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto *them*, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and *there* to winter; which is an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

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15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Claudia, we had much work to come by the boat :

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship ;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer : for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, fear not, Paul ; thou must be brought before Cæsar : and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer : for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country :

28 And sounded, and found *it* twenty fathoms : and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat : for this is for your health : for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all : and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land : but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground ; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose ; and commanded that they which could swim should cast *themselves* first into the sea, and get to land :

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

The Humanity of the People at Melita, and the arrival of Paul at Rome.

ACTS XXVIII.

1 And when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness : for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly : but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius ; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux : to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed :

10 Who also honoured us with many honours ; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

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12 And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came, shewed or spake any harm of thee,

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Appendix, N° 7.

CHRISTIAN LESSONS;

Referred to in the Letter of the Most Rev. Dr. Murray, dated the 20th of December 1826.

Printed from the amended Copy transmitted by him.

LESSON I.

Prophecies respecting Christ.

WHEN our first parents, Adam and Eve, forfeited the garden of Eden by disobedience, and entailed the guilt of sin upon their descendants, the Lord in his mercy promised, that in time one should be born of woman, by whom sin should be overcome. This promise he renewed to Abraham, when he said, "In thy seed all the nations of the earth shall be blessed." To David it was revealed, that he who had been promised to Abraham his forefather, should be of his line; that he should reign over all the nations of the earth, and that his kingdom should have no end. From this time, the Jews spoke of the Holy One whom they expected, as "the Messiah," or "Christ." It was foretold, that he should be born of a virgin: that Bethlehem in Judea should be the place of his birth, and that a messenger should go before him, to prepare the way of the Lord.

LESSON II.

The miraculous Conception of Christ by the Virgin Mary.

Now when the fulness of time was come, God sent forth his Son, Jesus Christ our Lord, to be the Saviour of the world; and the coming of our Lord was in this wise. There was in the days of Herod King of Judea, a priest named Zacharias, whose wife was of the daughters of Aaron, and her name was Elizabeth. They were both just before God, walking in all the commandments of the Lord. To them the Lord ordained, that there should be born a son, and that he should be the messenger spoken of by the prophets, who should go before, and prepare the way of the Messiah. And it came to pass, while Zacharias was executing the priest's office in the Temple of the Lord, and the people were praying without, that the Angel of the Lord appeared unto him, and told him that his

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wife Elizabeth should conceive, and should bear a son, and that his name should be called John; and that he should go before the Lord, in the spirit and power of Elias, to prepare for the Lord a perfect people. And Zacharias enquired of the Angel, how he should know this; and the Angel told him, that he should be dumb, and should not be able to speak until those things should come to pass, because he believed not what the Angel had told him; and when he came out he could not speak, and he made signs to the people; and they understood that he had seen a vision in the Temple. And after this time his wife Elizabeth conceived. And in the sixth month *after her conception*, the Angel Gabriel was sent from God unto Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel said to her, "Behold, thou shalt conceive in thy womb, and shall bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the son of the Most High, and the Lord God shall give unto him the throne of David, his father, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

And Mary enquired of the Angel, how this should be, as she knew not man; but the Angel told her that the Holy Ghost should come upon her, and that the power of the Most High should over-shadow her, and that the Holy One which should be born of her, should be called the Son of God. And the Angel told her, that Elizabeth, her cousin, had conceived in her old age, for that nothing was impossible to God. And Mary said, Behold the handmaid of the Lord, be it done unto me according to thy word. And the Angel departed from her.

LESSON III.

Mary's Visit to Elizabeth—Birth of John the Baptist.

MARY afterwards went to a city of Judah, where Zacharias and Elizabeth dwelt, and entering their house, she saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant *whom she had conceived* leaped in her womb, and Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb.

And when Elizabeth's time was come, she brought forth a son, and her neighbours and kinsfolks rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child, and they proposed to call him by his father's name, Zacharias. And his mother answering, said, Not so; but he shall be called John. And they said to her, there is none of thy kindred that is called by this name. And they made signs to his father, to learn how he would have him called. And he wrote, John is his name. And they all wondered. And immediately his mouth was opened, and his tongue was loosed, and he spoke, blessing God. And fear came upon the whole neighbourhood.

And the people said one to another, What manner of person shall this child be? the hand of the Lord is with him.

LESSON IV.

Birth of Christ—His Circumcision.

WHEN Joseph, the husband of Mary, found, before they came together, that she was with child, *being ignorant of her mysterious conception*, he was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying, "Joseph, son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." And Joseph did as the Angel of the Lord had commanded him.

And it came to pass in those days, that Cæsar ordered all the people in his empire to be enrolled, in order to be taxed. And all went to be enrolled, each to his own city; and Joseph went with Mary from Nazareth to Bethlehem, the city of David, because he was of the house of David, there to be enrolled; and while they were there, the days were accomplished that Mary should be delivered, and she brought forth her son, and wrapt him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn.

And there were in the same country, shepherds in the fields, keeping night-watch over their flocks; and an Angel appeared unto them, and said, Behold, I bring you good tidings of great joy, which shall be to all people; for this day is born to you in the city of David, a Saviour, who is Christ the Lord; and this shall be a sign to you: you shall find the Child wrapped in swaddling-clothes, and laid in a manger. And there suddenly appeared with the Angel a multitude of the heavenly host, singing glory to God on high, and peace upon earth unto men. And the shepherds came unto Bethlehem, and they found Joseph and Mary, and the Infant laid in a manger; and they returned, glorifying God for all that they had heard and seen. And when our Lord was eight days old, he was circumcised, and his name was called Jesus, according to the word spoken by the Angel before he was conceived in the womb.

LESSON V.

The Wise Men of the East visit Christ—Massacre of Infants by Herod.

Now when Jesus was born, there came wise men from the East to Jerusalem, saying, where is he that is born king of the Jews, for we have seen his star in the East, and we are come to adore him? And Herod the king, hearing this, was troubled, *for he understood not that the Messiah's kingdom was spiritual, not temporal; and thinking that he was to be an earthly prince, he trembled for his own sovereignty; wherefore* assembling together all the chief priests, and the scribes of

of the people, he enquired of them, where Christ should be born? But they told him, in Bethlehem of Judah, for that so it was written by the prophet.

Then Herod, *intending, when he should discover where the child was, to put him to death*, privately enquired of the wise men the time of the star's appearing to them; and when they told him, he sent them to Bethlehem, desiring them to search diligently after the child, and when they had found him, to bring him word, that he might come and adore him. The wise men, having heard the king, went their way. And the star which they had seen in the East, went before them, until it came and stood over the house where the child was. When they saw the star they rejoiced; and going into the house, they found the child with Mary his mother, and they knelt down and worshipped him, and presented him with gold, frankincense, and myrrh. They were afterwards warned in a dream, not to return to Herod, and they therefore returned by another way into their own country.

When Herod found that the wise men did not return, he was exceeding wroth, and gave an order for a general massacre of all male infants in the city of Bethlehem and the neighbourhood, from two years old, and under, according to what he supposed must be the age of Jesus, from what he had been told by the wise men; *for he hoped that in the general destruction, he should cut off the object of his jealousy and fear; but the Lord frustrated his design: for Joseph being warned in a dream, of what Herod intended, took the child and his mother into Egypt: now, after they had fled, the edict of Herod was put in force, and Herod himself soon afterwards died. After the death of Herod, Joseph, by divine direction, removed the child and his mother into the land of Galilee, and came and dwelt at Nazareth. Thus was fulfilled what was spoken by the Lord through the prophet, saying, "Out of Egypt have I called my Son;" and thus also was fulfilled the prophecy, that he should be called a Nazarene.*

LESSON VI.

Christ visits the Temple at Twelve Years of Age.

WHEN Jesus was of the age of twelve years, Joseph and Mary took him with them to Jerusalem, to the feast of the passover; and when they had performed the ceremonies of the feast, and were returning, they missed the child; wherefore they went back to Jerusalem sorrowing: and it came to pass, that after three days they found him in the Temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And he afterwards returned with Joseph and Mary to Nazareth, and was subject to them, *until he was about thirty years of age, when the time came for his entering on his public ministry.*

LESSON VII.

Preaching of John the Baptist.

Now at this time John, the son of Zacharias, came preaching in the wilderness, that the kingdom of Heaven was at hand. Then went out to him Jerusalem and all Judea, and all the country about Jordan, and they were baptized by him, confessing their sins; and as the people were thinking of John, whether he were the Christ; John said, I am not Christ. I am the voice of one crying out in the wilderness, Make straight the way of the Lord. And he said, Behold there is one coming after me, who is preferred before me, because he was before me, the latchet even of whose shoe I am unworthy to loose. I baptize with water, but he will baptize in fire and the Holy Ghost.

LESSON VIII.

Baptism of Our Lord.

AND it came to pass, that Jesus came from Nazareth of Galilee to the Jordan, unto John, to be baptized by him. And John said to Jesus, I ought to be baptized by thee, and comest thou to me? Jesus answering, said to him, Suffer it now. And John baptized him.

And when Jesus was baptized, he came out of the water, and behold the Heavens opened, and the Spirit of God descended as a dove upon him, and remained upon him. And a voice came from the Heavens, saying, This is my beloved Son, in whom I am well pleased. And John testified of him, that he was the Lamb of God; and he said, I saw the Spirit descending from Heaven like a dove, and it abode upon him; and I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining, the same is he who baptizeth with the Holy Ghost; and I saw, and testify, that this is the Son of God.

LESSON IX.

Temptation of Our Lord.

JESUS being full of the Holy Ghost, returned from the Jordan, and he was led by the Spirit into the desert. And he fasted for the space of forty days and forty nights, and he was tempted by the Devil, and at length he commanded him to depart, saying, Depart, Satan, for it is written, thou shalt not tempt the Lord thy God. And the Devil departed from him; and behold, Angels came and ministered to him.

COMMENCEMENT OF OUR LORD'S MINISTRY.

LESSON X.

Our Lord's Teaching.

AFTER our Lord's baptism and temptation, he commenced his public ministry, and he went about all Galilee, teaching in the synagogues, and preaching the Gospel of the kingdom: and healing all manner of sickness, and every infirmity among the people. And he taught as one having authority, and not as the scribes; and he taught sometimes in plain discourse, and sometimes in parables; and he taught to the following effect.

Who are blessed.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the land. Blessed are they who hunger and thirst after justice: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they who are persecuted for justice's sake: for theirs is the kingdom of heaven. Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: For so persecuted they the prophets that were before you.

Against Malice.

You have heard that it was said of old, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: But I say unto to you, Whosoever is angry with his brother without cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy offering to the altar, and there rememberest that thy brother hath ought against thee, leave thy gift before the altar; go first and be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary while thou art in the way with him; lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Wrong should be borne patiently.

You have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, Resist not evil: if one

shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go with him one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee, turn not away.

To love our Enemies, and to aim at Perfection.

You have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that persecute you; That you may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if you love them who love you, what reward have you? do not even the publicans the same? And if you salute your brethren only, what do you more than others? do not even the publicans the same? Be therefore perfect, even as your Father who is in heaven is perfect.

Of Forgiving our Brethren, and doing Good to all Men.

If you forgive men their trespasses, your heavenly Father will also forgive you: But if you forgive not men their trespasses, neither will your Father forgive your trespasses.

All things whatsoever ye would that men do to you, do you even so to them, for this is the Law and the Prophets.

Against Swearing.

You have heard that it hath been said of old, Thou shalt not forswear thyself, but shalt perform thine oaths unto the Lord: But I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black: But let your words be, Yea, yea; No, no; for whatsoever is more than these, is of evil.

LESSON XI.

Of Avarice and Alms-giving.

LAY not up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth destroy, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

But when thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto

unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret; and thy Father, who seeth in secret, will reward thee.

Of Adoration and Prayer.

God is a Spirit, and they who adore him, must adore in spirit and in truth.

Where two or three are gathered together in my name, there am I in the midst of them.

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If you then, being evil, know how to give good gifts unto your children, how much more shall your Father, who is in heaven, give good things to them that ask him?

When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. I say unto you, They have received their reward. But thou, when thou prayest, enter into thy chamber, and when thou hast shut thy door, pray to thy Father in secret; and thy Father, who seeth in secret, will reward thee.

Of Fasting.

When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, who is in secret: and thy Father, who seeth in secret, shall reward thee.

Of Purity in Thought as well as Act; and of Divorce.

You have heard, that it was said by them of old, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light: But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! And if thy right eye cause thee to offend, pluck it out, and cast it from thee: for it is better that one of thy members should perish, than that thy whole body should be cast unto hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, That whosoever shall put away his wife, except for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

LESSON XII.

Christ exhorteth not to be anxious about Worldly Things, but principally to seek God's Kingdom.

TAKE heed to yourselves, lest at any time your hearts be overcharged with the cares of this life.

No man can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. You cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what you shall eat, or what you shall drink: nor for your body, what you shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are you not of more value than they? Which of you, by taking thought, can add one cubit unto his stature? And why take you thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Seek first the kingdom of God, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient for the day is the evil thereof.

Take heed, and beware of covetousness. For a man's life consisteth not in the abundance of the things which he possesseth. How hard is it for them that trust in riches, to enter into the kingdom of God.

If any man will come after me, let him deny himself, and take up his cross, and follow me. He that taketh not his cross, and followeth after me, is not worthy of me. Whosoever forsaketh not all that he hath; his father, and mother and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. But there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. And what shall it profit a man, if he gain the whole world, and lose his own soul? Be not afraid of them that kill the body, but cannot kill the soul; rather fear him, who hath power to destroy both soul and body in hell.

To beware of False Prophets, who may be known by their Fruits.

Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but an evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can

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an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire. Wherefore by their fruits you shall know them.

LESSON XIII.

Christ condemns rash Judgment.

JUDGE not, that ye be not judged. For with what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again. And why seest thou the mote that is in thy brother's eye, but seest not the beam that is in thine own eye? Or canst thou say to thy brother, Let me take the mote out of thine eye; when behold a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see to cast the mote out of thy brother's eye.

LESSON XIV.

Of our Duty to pay Taxes to the State.

RENDER to Cæsar the things that are Cæsar's, and to God the things that are God's. *This was said by our Lord, when the Jews came unto him, to enquire whether it was lawful for them to pay tribute to Cæsar, under whose government they lived.*

LESSON XV.

Of Humility.

WHOSOEVER shall humble himself as a little child, the same is the greatest in the kingdom of heaven.

Be ye not as the Scribes and the Pharisees, who love the uppermost places at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi; who do all their works to be seen of men. And be not as the chief rulers among the Jews, who love the praise of men more than the praise of God. How can ye believe, who receive glory one of another, and seek not the glory that cometh from God only?

When thou art invited by any man to a wedding, sit not down in the first seat, lest a more honourable man than thou be invited by him; and he that invited thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest place: but, when thou art invited, go and sit down in the lowest place, that when he that invited thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have glory in the presence of them that sit at meat with thee. *For whosoever exalteth himself shall be humbled; and he that humbleth himself shall be exalted.*

There are those who trust in themselves that they are righteous, and despise others; and yet are they full of hypocrisy and iniquity. Wo unto you, hypocrites; who strain out a gnat, and swallow a camel; who devour widows' houses, and for a pretence make

long prayers. Ye are they who justify yourselves before men, but God knoweth your hearts. For that which is highly esteemed amongst men, is oftentimes abomination in the sight of God. Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness; even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

LESSON XVI.

Of Mercy.

It is lawful to do a good act on the Sabbath-day, for the Lord will have mercy, rather than sacrifice. Wo unto you that pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. These ought ye to have done, and not to leave the other undone. Give alms of such things as ye have; and behold all things are clean unto you. When thou makest a feast, call the poor, the maimed, the lame, and the blind, for they cannot recompense thee; but thou shalt be recompensed at the resurrection of the just. *For the Son of man shall come in his majesty, and all the Angels with him, and all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, and the goats on his left.* Then shall he say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me: I was in prison, and you came to me.

Then shall the just answer him, saying: Lord, when did we see thee hungry, and feed thee; thirsty, and gave thee drink? And when did we see thee a stranger, and took thee in? or naked, and covered thee? or when did we see thee sick, or in prison, and came to thee? And he answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink: I was a stranger, and you took me not in: naked, and you covered me not: sick, and in prison, and you did not visit me.

Then they also shall answer him, saying: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to me. And these shall go into everlasting punishment; but the just, into life everlasting.

LESSON XVII.

Of Faith in Christ—and keeping the Commandments.

GOD so loved the world as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting. He that believeth in him is not condemned. But he that doth not believe, is already condemned; because he believeth not in the name of the only begotten Son of God. But not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; he only that doth the will of his Father who is in heaven, shall enter into the joy of the Lord. If then thou wilt enter into life, keep the commandments. Thou shalt love the Lord thy God with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Christ compareth Doers of the Word to Houses built on a Rock: those that are Hearers only, to Houses built on the Sand.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these my words, and doeth them not, shall be likened unto a foolish man, that built his house upon the sand: and the rain descended, and the floods came, and the wind blew, and beat upon the house; and it fell: and great was the fall of it.

PARABLES OF OUR LORD.

LESSON XVIII.

THE UNMERCIFUL SERVANT.

If we hope for Mercy, we must shew Mercy.

THE kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents: and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife, and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence: and laying hold of him, he throttled him, saying, Pay what thou owest. And his fellow servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he

paid the debt. Now his fellow-servants seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and said to him, Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: shouldest not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord, being angry, delivered him to the tortures, until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

LESSON XIX.

THE TALENTS.

We must account for the Means which God affords us of Improvement.

A MAN going from home, delivered unto his servants his goods—to one he gave five talents; to another, two; and to another, one. After some time, the Lord of these servants returned; and he that received the five talents, said to him, lord, thou deliveredst unto me five talents: behold, I have gained five more. He also that received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two more. The lord said to each of these servants, Well done, good and faithful servant, thou hast been faithful over a few things:—I will make thee ruler over many; enter thou into the joy of the Lord.—Then he who had received one talent, brought to the lord that one talent, saying, That he had hid it in the earth to keep it for him; and the lord was angry with that servant, and took from him the one talent, and gave it to the servant who had ten. And that unprofitable servant who brought back the one talent, was cast into outer darkness. There shall be weeping, and gnashing of teeth.

LESSON XX.

THE GOOD SAMARITAN.

All Men are our Neighbours, and we are bound to do them all the good in our power, whatever may be their Nation or Religion.

A CERTAIN man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance, there came down a certain Priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine; and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two-pence, and gave them to the host, and said unto him, "Take care of him;

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and whatsoever thou spendest more, when I come again, I will repay thee."

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" And the Lawyer said, "He that shewed mercy on him." Then said Jesus unto him, "Go, and do thou likewise."

LESSON XXI.

THE RICH FOOL.

The end of him that layeth up Treasure for himself, and is not rich towards God.

THE ground of a certain rich man brought forth plentifully. And he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul—"Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry." But God said unto him, "Thou fool! this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" So is he that layeth up treasure for himself, and is not rich towards God.

LESSON XXII.

THE BARREN FIG-TREE.

God permits Sinners to live, that they may have time to repent.

A CERTAIN man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, "Behold! these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?" And he, answering, said unto him, "Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down."

LESSON XXIII.

THE PRODIGAL SON.

God is always ready to forgive Sinners, who sincerely repent, and apply to him for pardon through Jesus Christ.

A CERTAIN man had two sons; and the younger of them said to his father; "Father, give me the portion of goods that falleth to me." And he divided unto them his substance. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country, who sent him into the fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man

gave unto him. And he said to himself, How many hired servants of my father's have bread enough and to spare; and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.

And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, "Father, I have sinned against heaven, and in thy sight; and am no more worthy to be called thy son."

But the father said to his servants, "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat and be merry. For this my son was dead, and is now come to life again; he was lost, and is found." And they began to be merry.

Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him.—And he answering, said to his father, "Lo, these many years do I serve thee; neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf." And he said unto him, "Son, thou art ever with me, and all that I have is thine. It is meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."

LESSON XXIV.

THE RICH MAN AND LAZARUS.

They who do not do good here, according to their means, will be severely punished in a future state; and they who suffer poverty and sickness in this life, with a pious and contented mind, will be eternally happy hereafter.

THERE was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, "Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water, and

and cool my tongue, for I am tormented in this flame."

But Abraham said, "Son, remember that thou in thy life-time receivedst good things, and Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither, can they pass to us, that would come from thence." Then he said, "I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment." Abraham said unto him, "They have Moses and the prophets; let them hear them." And he said, "Nay, father Abraham; but if one went unto them from the dead, they will repent." And he said unto him, "If they fear not Moses and the prophets, neither will they be persuaded, though one arose from the dead."

LESSON XXV.

THE PHARISEE AND PUBLICAN.

God will accept the prayers of the humble Penitent, but not those of the proud and presumptuous.

Two men went up into the Temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood, and prayed thus with himself: "God, I thank thee, that I am not as other men are; extortioners, unjust, adulterers; or even as this Publican. I fast twice in the week; I give tithes of all that I possess."—And the Publican standing afar off, would not so much as lift up his eyes unto heaven; but smote his breast, saying, "God, be merciful to me, a sinner."—I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

LESSON XXVI.

THE SOWER.

If we would profit by the doctrines of Christianity, we must receive them with an humble and teachable disposition.

A SOWER went out to sow his seed; and as he sowed, some fell by the way-side, and the fowls of the air devoured it. And some fell upon stony places, and as soon as it was sprung up, it withered away for want of root. And some fell among thorns, and the thorns sprang up with it and choked them. And other fell on good ground, and sprang up, and bare fruit plentifully. Now the parable is this: When any one heareth the word of God, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received seed by the way-side. But he that received the seed upon stony ground, the same is he that heareth the word, and with joy receiveth it; yet hath he not root in him-

self, but dureth for a while: for when tribulation or persecution ariseth because of the word, he fails. He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground, is he that heareth the word, and understandeth it: he beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

LESSON XXVII.

THE TARES.

Though God does not separate good from bad Christians, but permits them to live together in this world; yet in the next he will make a due distinction between them, and reward or punish them accordingly.

THE kingdom of heaven is likened unto a man, who sowed good seed in his field; but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, No; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Now he that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity; and shall cast them into a furnace of fire: there shall be wailing, and gnashing of teeth. Then shall the just shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear.

LESSON XXVIII.

THE JEWEL OF GREAT PRICE.

The Gospel of Jesus Christ is of such value and importance, that we may safely sacrifice all our earthly possessions for its value.

AGAIN the kingdom of heaven is like unto a merchant-man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it.

LESSON XXIX.

THE TEN VIRGINS.

God will admit none into his everlasting kingdom, but those whom he finds in a state of watchfulness and preparation at his coming.

THE kingdom of heaven shall be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered saying, Not so; lest there be not enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered, and said, I know you not. Watch, therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

LESSON XXX.

THE RELAPSED DEMONIAK.

He who has once escaped from the dominion of sin, if he does not carefully guard his heart against its future assaults, will become a greater slave to it than he was before, and sin will enter into that heart which it finds prepared for its reception.

WHEN the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

MIRACLES OF OUR LORD.

LESSON XXXI.

Our Lord's Works testify of Him.

ALL power was given unto Jesus in heaven and in earth; and the works that he did, bare witness of him; for the winds and the sea obeyed him. With authority and power he commanded the unclean spirits, and they obeyed him. And there were also many other wonderful things that Jesus did, which no other man did.

LESSON XXXII.

Jesus Christ changeth Water into Wine.

THERE was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus also was called, and his disciples, to the marriage. And they wanted wine; and Jesus desired the servants to fill the water-pots with water; and they filled them up to the brim. And he said unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants who drew the water knew); the governor of the feast called the bridegroom, and said unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed in him.

LESSON XXXIII.

The Centurion's Servant Healed.

WHEN Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus said unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard this, he marvelled, and said to them that followed, I say unto you, I have not found so great faith in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the same hour.

LESSON XXXIV.

The Tempest appeased.

AND the same day, when the evening was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was filled. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

LESSON XXXV.

The Lord walketh upon the Sea.

JESUS constrained his disciples to get into a ship, and to go before him unto the other side of a certain channel of the sea, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea.

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But Jesus spake unto them, saying, Be of good cheer; it is I: be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

LESSON XXXVI.

The Lord raiseth the Daughter of Jairus from the Dead.

THERE came one of the rulers of the synagogue, Jairus by name, unto Jesus; and when he saw him, he fell at his feet, and besought him greatly, saying, My daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. While he yet spake, there came one from the ruler of the synagogue's house, who said, Thy daughter is dead: why troublest thou the Master any further?

As soon as Jesus heard the word that was spoken, he said unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and people weeping and wailing much. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they

laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. And straightway the damsel arose, and walked; and she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them strictly, that no man should know it; and commanded that something should be given her to eat.

LESSON XXXVII.

The Man with a Withered Hand cured.

OUR Lord being in the synagogue, behold, there was a man who had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath-day? that they might accuse him.

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do on the Sabbath-days a good deed. Then said he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

LESSON XXXVIII.

Christ feedeth the Multitude by a Miracle.

WHEN it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they answered, We have here but five loaves and two fishes. He said, Bring them hither to me.

And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

LESSON XXXIX.

Christ healeth the Daughter of the Woman of Canaan.

JESUS having departed into the coasts of Tyre and Sidon, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled with a devil. But he answered her not a word. And his disciples came

and

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and besought him, saying, Send her away ; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord ; yet the dogs eat of the crumbs which fall from their master's table.

Then Jesus answered, and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

LESSON XL.

The Lord cures a Lunatic.

THE Lord, having descended from a mountain, came to the multitude ; and there came to him a certain man, kneeling down to him, and saying, Lord have mercy on my son ; for he is lunatic, and suffereth much : for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him.

Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him hither to me. And Jesus rebuked the devil, and he departed out of him : and the child was cured from that very hour.

Then came the disciples to Jesus apart, and said, Why could not we cast him out ? And Jesus said unto them, Because of your unbelief : for I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

LESSON XLI.

The Lord restoreth to Bartimeus his Sight.

AND they came to Jericho ; and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace : but he cried the more a great deal, Thou son of David, have mercy on me.

And Jesus stood still, and commanded him to be called ; and they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered, and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him, Lord, that I may receive my sight. And Jesus said unto him, Go thy way ; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

LESSON XLII.

The Lord healeth the Deaf and Dumb.

AND they brought unto him one that was deaf and dumb ; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spake plain.

And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it ; and were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak.

LESSON XLIII.

The Miraculous Draught of Fishes.

OUR Lord, having taught the multitude from a ship, when he had left speaking, said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing : nevertheless, at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes : and their net brake. And they beckoned unto their partners, that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking.

When Simon Peter saw this, he fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken : And so were also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him.

LESSON XLIV.

The Lord healeth one sick of the Palsy.

THE fame of Jesus went abroad, and great multitudes came together to hear, and to be healed by him of their infirmities. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem : and the power of the Lord was present to heal them.

And, behold, men brought in a bed, a man who was taken with a palsy : and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude,

multitude, they went upon the house-top, and let him down through the tiling, with his couch into the midst before Jesus. And when he saw their faith, he saith unto him, Man, thy sins are forgiven thee.

And the Scribes and the Pharisees began to reason, saying, Who is this who speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he said unto them, What reason ye in your hearts? Which is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go unto thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

LESSON XLV.

He raiseth the Widow's Son.

AND it came to pass, that he went into a city called Nain; and his disciples went with him, and much people.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, that God hath visited his people. And the rumour of him went forth throughout all Judæa, and throughout all the region round about.

LESSON XLVI.

Ten Lepers cured.

AND it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There is no one found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

LESSON XLVII.

Jesus Christ cures a Blind Man.

AND as Jesus passed by, he saw a man who was blind from his birth. And his disciples asked him, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spital, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they who before had seen that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. Then they brought this man to the Pharisees. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed and do see. Therefore, said some of the Pharisees, he is not of God, because he keepeth not the Sabbath. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said he is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him, he shall speak for himself.

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore, said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already,

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already, and ye did hear : wherefore would ye hear it again ? will ye also be his disciples ? Then they reviled him, and said, Be thou his disciple ; but we are the disciples of Moses.

We know that God spake unto Moses : as for this man, we know not from whence he is. The man answered, and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners : but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began, it was not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us ? And they cast him out.

Jesus heard that they had cast him out ; and when he had found him, he said unto him, Dost thou believe in the Son of God ? He answered, and said, Who is he, Lord, that I may believe in him ? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And falling down, he adored him.

LESSON XLVIII.

Jesus Christ raises Lazarus.

Now a certain man was sick, named Lazarus, of Bethania, the town of Mary and her sister Martha. Now Jesus loved Martha, and her sister, and Lazarus ; therefore they sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that, saith he to his disciples, Let us go into Judea again. His disciples said unto him, Master, the Jews of late sought to stone thee ; and goest thou thither again ? Jesus answered, Are there not twelve hours in the day ? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.

These things said he ; and after that he said unto them, Our friend Lazarus sleepeth ; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Now Jesus spake of his death : but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto him. Then said Thomas, who is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had lain in the grave four days already.

Now Bethania was nigh unto Jerusalem, about fifteen furlongs off : and many of the Jews came to Martha and Mary, to comfort

them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him : but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me, shall never die. Believest thou this ? She saith unto him, Yea, Lord : I believe that thou art the Christ the Son of God. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him.

Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then who were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and troubled himself, and said, Where have ye laid him ? They said unto him, Lord, come and see.

Jesus wept. Then said the Jews, Behold how he loved him ! And some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died ? Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh : for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God ? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always : but because of the people who stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth ! And he that was dead came forth, bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews who came to Mary, and had seen the things which Jesus did, believed in him.

LESSON XLIX.

The Call of The Twelve Apostles.

WHILE our Lord was diffusing the Gospel by his own discourses and his works, he chose from amongst his disciples, twelve, whom he named apostles, and commissioned also to go forth and preach, and work miracles in his name. Now the names of the twelve apostles are these: the first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Thaddeus; Simon the Canaanite and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles; and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And going, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Do not possess gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor a staff: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet. I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and simple as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And ye shall be hated of all men for my name's sake: but he that persevereth to the end shall be saved. Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a just man in the name of a just man, shall receive a just man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, I say unto you, he shall in no wise lose his reward.

LESSON L.

Jesus sends forth Seventy-two Disciples also.

AFTER these things the Lord appointed other seventy-two also, and sent them two and two before his face, into every city and place, whither he himself would come; and he instructed them as he did the twelve; and they went forth, and they returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

LESSON LI.

The Apostles return.—Confession of Peter; and the Lord's Promise thereupon.

THE apostles, when they returned, gathered themselves unto Jesus, and told him all things, both what they had done and what they had taught; and after this time, when Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, "Whom do men say that I the Son of man am?" And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, "But whom say ye that I am?" And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven." Then charged he his disciples, that they should tell no man that he was Jesus the Christ.

LESSON LII.

The Transfiguration of Our Lord.

AND it came to pass about eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glittering. And, behold, there talked with him two men, who were Moses and Elias, who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem. But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it

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came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And while the voice was uttered, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

LESSON LIII.

Our Lord proceeds towards Jerusalem—False Zeal condemned.

AND it came to pass, when the time was come, that he stedfastly set his face to go to Jerusalem, and sent messengers before him; who went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem; for the Samaritans hated those who worshipped at Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy, but to save. And they went to another village.

LESSON LIV.

Jesus Christ predicteth his Death and Resurrection.

AND as they were in the way going up to Jerusalem, he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. Even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father glorify thy name.

Then came there a voice from heaven, saying, I HAVE BOTH GLORIFIED IT, AND WILL GLORIFY IT AGAIN. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto me.

This he said, signifying what death he should die.

LESSON LV.

Mary anointeth the Feet of Jesus.

THEN Jesus, six days before the passover, came to Bethania, where Lazarus was, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Then saith one of his disciples, Judas Iscariot, who was to betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and what was put therein. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body for the burial. I say unto you, Wheresoever this gospel shall be preached throughout the world, this also that she hath done shall be spoken of for a memorial for her.

LESSON LVI.

The Lamentation of our Lord over Jerusalem.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now are they hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and shall compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

LESSON

LESSON LVII.

The Entrance of Jesus Christ into Jerusalem.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

LESSON LVIII.

The Lord entereth into the Temple, and casteth out those who defile it.

AND Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

And the blind and the lame came to him in the temple: and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, these were sore displeased; and said unto him, Hearest thou what they say? And Jesus said unto them, Yea: Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

LESSON LIX.

The Lord celebrates the Last Supper with his Disciples.

Now before the feast of the passover, when Jesus knew that his hour was come,

that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them unto the end. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber where I shall eat the passover with my disciples? And he shall shew you a large room furnished: there make ready.

And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

And he took the cup (or chalice), and gave thanks, and said, Take and divide it among you: for I say to you, that I will not drink of the fruit of the vine, until the kingdom of God is at hand. And as they were eating, he took bread, and blessed it, and broke it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you; do this in remembrance of me: likewise also the chalice, or cup, after supper, saying, This cup is the New Testament in my blood, which shall be shed for you.

And supper being ended, Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, he that is washed needeth not but to wash his feet, he is clean wholly: and ye are clean, but not all. For he knew who would betray him: therefore, said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well: for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither is he who is sent, greater than he that sent him. If ye know

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know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then, lying on Jesus' breast, saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a morsel of bread when I have dipped it. And when he had dipped the morsel, he gave it to Judas Iscariot, the son of Simon. And after the morsel, Satan entered into him. Then said Jesus unto him, What thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the purse, that Jesus had said unto him, Buy those things that we have need of against the festival day: or, that he should give something to the poor. He then, having received the morsel, went immediately out; and it was night. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another.

And he said unto them, the kings of the Gentiles exercise lordship over them: and they that exercise authority upon them are called benefactors. But ye shall not be so: he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at table, or he that serveth? is not he that sitteth at table? but I am among you as he that serveth. Ye are they who have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison and to death. And he said, I tell thee, Peter,

the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

LESSON LX.

Jesus Christ comforteth and encourageth his Disciples, and promiseth them another Comforter.

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you that. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye shall know him; for he shall dwell with you, and shall be in you. I will not leave you orphans: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, (but not Iscariot, who was to betray him,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered, and said unto him, If a man love me, he will keep my words: and my Father will love him, and we

we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's, who sent me. These things have I spoken unto you, being yet present with you. But the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye may believe. I will not now talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

LESSON LXI.

Christ sheweth the Union between himself and his Disciples, and exhorteth them to love one another.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringing forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and appointed you, that ye should go

and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works that no other man did, they had not had sin: but now have they both seen and hated both me and my Father. But that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, the Spirit of truth, who proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

LESSON LXII.

Jesus Christ warneth his Disciples to prepare themselves against Tribulations—He comforteth them, and encourageth them to Prayer.

THESE things have I spoken unto you, that ye should not be scandalized. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, That he shall take of mine, and shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

Then said some of his disciples among themselves,

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themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, A little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we know not what he saith.

Now Jesus knew that they were desirous to ask him, and said unto them, Of this do ye enquire among yourselves, that I said, A little while, and ye shall not see me: and again, A little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in labour, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God.

Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye may have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world.

LESSON LXIII.

The Prayer of Jesus Christ for his Apostles, and those who believe in him.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to all whom thou hast given him. And this is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O

Father, glorify thou me with thyself, with the glory which I had with thee before the world was. I have manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them whom thou hast given me; for they are thine. And all my things are thine, and thine are mine: and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. They are not of the world, even as I am not of the world. Sanctify them in thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified in the truth. Neither pray I for these alone, but for them also who shall believe in me through their word; that they all may be one; as thou, Father, in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also whom thou hast given me, be with me where I am: that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. The world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

LESSON LXIV.

The Agony and Resignation of Our Lord.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

Then

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful. Then saith he unto them, My soul is exceeding sorrowful, even unto death: stay ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed saying, O my Father, if this cup may not pass away from me, but I must drink it, thy will be done. And he came again, and found them asleep: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words.

And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow: and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

LESSON LXV.

Judas betrayeth the Lord.

Now the chief priests and scribes sought how they might put Jesus to death; but they feared the people. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went away, and plotted with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Judas then, having received a band of men and officers from the chief priests and pharisees, cometh to the place where Jesus was, with lanterns and torches, and weapons: and he gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master! and kissed him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, who betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled,

which he spake, Of them whom thou gavest me have I lost none.

Then Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then said Jesus unto him, Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he will presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

SUFFERINGS OF OUR LORD.

LESSON LXVI.

Jesus Christ is brought before Caiaphas.

THEN the band of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, who was the high priest that same year.

Now Caiaphas had given counsel to the Jews, that it was expedient that one man should die for the people.

And the servants and officers stood there, who had made a fire: for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.

The high priest then asked Jesus concerning his disciples, and of his doctrine. Jesus answered him, I have spoken openly to the world; I have always taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why asketh thou me? ask those who heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers who stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas sent him bound unto Caiaphas the high priest.

And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death: and found none. For many bare false witness against him, but their witness agreed not. And there arose some who bore false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another, made without hands. But neither did their testimony agree. And

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the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing to what these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed God? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and said, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him.

LESSON LXVII.

Peter denieth the Lord.

AND when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

LESSON LXVIII.

The Lord brought before Pilate.

WHEN the morning was come, all the chief priests, and elders of the people, took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him accord-

ing to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Judea, beginning from Galilee, to this place.

When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long time, because he had heard many things of him; and he hoped to see some miracle done by him. Then he questioned him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his soldiers set him at nought, and mocked him, and arrayed him in a white robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before, they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notorious prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the Chief Priests and elders persuaded the multitude that they should ask Barabbas, and destroy

destroy Jesus. The governor answered and said unto them, Whether of the two will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, who is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

LESSON LXIX.

Judas hangeth himself.

THEN Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in betraying innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed to me.

LESSON LXX.

Jesus Christ is Scourged and Crucified.

THEN Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate said unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee, hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever

maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, we have no king but Cæsar.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands, before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

And the soldiers led him away into the hall, called Pretorium; and they called together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children: for, behold the days are coming, wherein they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green wood, what shall be done in the dry?

And when they were come unto a place called Golgotha, that is to say, the place of Calvary, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And there were also two malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then many of the Jews read: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priest of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What

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I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. And with him they crucified two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

And one of the malefactors who were hanged blasphemed him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly: for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in paradise.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own.

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished.

Now from the sixth hour there was darkness over all the earth, until the ninth hour. And Jesus crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. And, behold, the veil of the temple was rent in two from the top to the bottom: and the earth did quake, and the rocks were rent; and the graves were opened; and many bodies of the saints that had slept, arose, and came out of the graves after his resurrection,

and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other that was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

Joseph of Arimathea, an honourable counsellor, who also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And there came also Nicodemus, who at first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pounds weight. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Now the next day, that followed the day of the preparation, the chief priests and pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

LESSON LXXI.

The Resurrection of Our Lord.

AND when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the Angel answered, and said unto the women, Fear not ye: for I know that ye seek Jesus, who was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word.

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, who told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying: yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, who came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary! She turned, and saith unto him, Rabboni! which is to say, Master. Jesus saith unto her, Touch

me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Now when they were going, behold, some of the watch came into the city, and told the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave a large sum of money unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

LESSON LXXII.

Jesus Christ appeareth to Two of his Disciples, as they went to Emmaus.

AND, behold, two of the disciples went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs; and they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he that should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company, made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart, to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they were going: and he made as though he would go further; but they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And

And he went in to tarry with them. And it came to pass, as he sat at table with them, he took bread, and blessed it and brake, and gave to them. And their eyes were opened and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in the breaking of bread.

LESSON LXXIII.

Jesus Christ appeareth to the Apostles.

AND as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified, and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of

Moses, and in the Prophets, and in the Psalms, concerning me. Then he opened their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Then said Jesus to them again, Peace be unto you: as my father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing. And Thomas answered, and said unto him, my Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

EDUCATION (IRELAND) INQUIRY.

CORRESPONDENCE.

Copy of a LETTER to Mr. Secretary *Sturges Bourne*, from *J. Leslie Foster* and *James Glassford*, Esqrs. two of the Commissioners of Irish Education Inquiry; with a Copy of a Letter addressed by them to the Chairman of the Board:—
Also,

Copy of a LETTER from *T. Frankland Lewis*, (the Chairman) *W. Grant*, and *A. R. Blake*, Esqrs. to Mr. Secretary *Sturges Bourne*, enclosing a Copy of their Answer.

Ordered, by The House of Commons, to be Printed, 19 June 1827.

London, June 5th, 1827.

SIR,

THREE of the Commissioners of Irish Education Inquiry have signed the Ninth and final Report of our Board to His Majesty. Forming, as we do, a minority in that Board, and finding ourselves unable to join in the views taken by our colleagues, we were at once desirous of securing our own motives from misapprehension, and anxious to discharge what we felt to be our bounden duty, of endeavouring to submit to His Majesty our joint opinion upon this most important subject.

As the easiest mode of obtaining our object, we addressed a letter on the 1st instant to our chairman, explaining our sentiments, and requesting that it might be allowed a place in the Appendix to the Report, our colleagues guarding themselves of course to any extent they might deem necessary against being supposed to adopt our views.

We felt the more at liberty to prefer this request, as we observed that the Commissioners of Education Inquiry who had preceded us inserted in their concluding Report the separate opinions respectively entertained on the subject of the education of the Irish peasantry, by three out of the eleven individuals who formed their Board. It appeared to us, therefore, that the opinions of two who agreed out of a Board of five Commissioners were entitled to an equal degree of consideration.

Our application has however not been acceded to by our colleagues, and we therefore now feel it necessary for the attainment of our object to enclose to the Secretary for the Home Department a copy of the letter referred to, with our request, that, in the probable event of the Ninth Report being submitted to the two Houses of Parliament, this letter, with its enclosure, may be presented at the same time, and printed in the same volume.

We beg leave respectfully to direct your attention to the circumstance, that within the present year the Home Department has furnished an exact precedent for this course, on the occasion of the Fourth Report being presented from our Commission. The late Secretary of State judged it right to present to Parliament at the same time with that Report a letter from two of the Commissioners, stating the

reasons of their dissent from it, which letter was printed in the same volume immediately after the Report, and before the Appendix.

We beg leave further to submit, that the printing our present letter in any separate form would necessarily fail in attaining the important object of presenting at the same time to the public view the sentiments of all the Commissioners.

We have, &c.

(signed)

J. Leslie Foster.

James Glassford.

The Right Hon.
William Sturges Bourne,
&c. &c. &c.

LETTER from *John Leslie Foster, Esq.* and *James Glassford, Esq.* two of the Commissioners of Irish Education Inquiry, to *Thomas Frankland Lewis, Esq.* Chairman of the Board.

London, June 1st, 1827.

Dear Sir,

AS we have not felt ourselves at liberty to join in the concluding part of the final Report read yesterday at the Board, proposed to be made to His Majesty by a majority of the Commissioners, and as we are extremely anxious to guard against the possibility of our motives being misapprehended, we are induced to submit to you our request that the following explanation on our part may be allowed a place in the Appendix.

We apprehend that our adoption of some of the expressions in the concluding paragraphs of the Report might be considered as implying opinions different from those which we really entertain respecting the plan which our Board originally recommended, and the principles upon which any new trial might still be made.

But, independent of our natural desire to secure ourselves from the danger of being misunderstood, we have a strong feeling that at the close of our Commission, and after the failure of our experiment, His Majesty and the Public have a right to know, and will expect to be informed, what are the opinions entertained by the Commissioners respecting the position in which the question of Irish Education is now left.

We observe that the Commissioners of Education Inquiry who preceded us thought themselves called on to insert in the Appendix to their final Report the separate opinions of three out of the eleven individuals who acted in their Commission, upon the general state of the education of the Irish peasantry, and we trust that our colleagues will not consider the joint opinion of two out of the five members of our Board unworthy of being now in like manner submitted to the public view.

The Commissioners to whom we refer took care to observe, that they did not mean to indicate thereby any approbation of the contents of those communications; and it is scarcely necessary for us to add, that we are quite prepared for the majority of our Board guarding themselves, to any extent they may deem necessary, against being supposed to adopt the views which we feel it our duty to express.

The plan for education suggested in our First Report proceeded upon the assumption of certain conditions, two of which we regarded as essential, and without which we thought, and continue to think, that the remainder of it ought not to be adopted. The first of these was to be the admission of certain books in the schools of general instruction, and the second, that the whole measure was to receive the concurrence and assistance of the Roman Catholic clergy.

For the terms in which these conditions were expressed, and the grounds of our expectation as to their fulfilment, we refer to the important Minute of Conference set forth in our First Report, and signed by the four Roman Catholic Archbishops, and by the Commissioners of Inquiry, on the 8th January 1825.

All prospect of obtaining the books so required has subsequently disappeared, under the circumstances which the final Report of the Commissioners details. And although this is the only part of the proposed plan which has been brought to the test of actual experiment, enough has appeared during the two years which have elapsed since our First Report was made, to satisfy us that there were other and not less formidable obstacles which would have interfered with the execution of the plan, even if the preliminary difficulty as to the books could have been removed.

On

On the 23d January, 1826, the Roman Catholic bishops transmitted to our Board a series of Resolutions upon this subject, wherein, among other points, they unanimously declare "that they deem it necessary that the master of each school in which the majority of the pupils profess the Roman Catholic faith be a Roman Catholic; and that in schools in which the Roman Catholic children form only a minority, a permanent Roman Catholic assistant be employed; and that such master and assistant be appointed upon the recommendation, or with the express approval, of the Roman Catholic bishop of the diocese in which they are to be employed;—and that they or either of them be removed upon the representation of such bishop;—and that they will, in their respective dioceses, withhold their concurrence and support from any system of education which will not fully accord with these principles."

It never was our understanding that a control to the extent which is here contemplated was to be committed to the bishops of the Roman Catholic Church; and in this declaration of the only terms upon which their concurrence would be given, we see reason for concluding that it could not practically have been obtained.

But our view of the difficulties which were opposed to the execution of the plan is not limited either to the selection of the books, or to the fact of the above resolutions having been adopted. We have observed during the last two years indications of public opinion in various quarters, sufficient to satisfy us that neither from the clergy of the Established Church, nor from the Presbyterians, nor from any considerable portion of the laity, could we have obtained that co-operation in the plan which would have been indispensably necessary for its success.

The importance of an active co-operation on the part of local patrons of schools can scarcely in our view be overrated. We are convinced, that without such support no compulsory measure could be attempted with the least hope of permanent advantage. We observe, that not only all the Sunday schools, amounting now to above 1,900*, but also no fewer than 2,654 of the daily schools of Ireland, are under the patronage and superintendence of individuals interested in their welfare, and who contribute both time and money for their support. In the class of schools thus superintended are to be found, we believe, a very great majority of the effective schools in the country.

We therefore beg leave to repeat our decided opinion, that the plan originally suggested has failed in essential particulars, without which its character and object would cease to be those which we had recommended, and without which the remaining parts of it ought not to be separately carried into effect.

We are now led to the consideration whether any other plan should be recommended. We are not prepared, without some additional examination, to suggest any new experiment. But if any farther attempt should be desired on the part of the Government, we are ready to contribute our best endeavours to pursue it upon any system not irreconcilable with the principles which we have always declared.

We continue of opinion that children of all religious persuasions ought to be united in common schools of literary instruction, and that the establishment of distinct and separate schools for children of different religious denominations would, under all the circumstances of Ireland, be highly inexpedient. We also continue of opinion, that the arrangements of schools should be so made as to leave ample opportunities for religious instruction being afforded to all classes, according to their several creeds.

We continue of opinion, that in schools assisted by the State no attempt to proselytize the children from one religious faith to another ought to be permitted.

We continue of opinion, that the Government should go to the utmost length of toleration in permitting the patrons and conductors of schools, and also the clergy of all persuasions, to provide, with the consent and sanction of the parents, whatever religious instruction they may feel themselves called upon to supply; but it appears to us, that it would be going beyond the bounds of toleration, in its largest sense, to enjoin it as a matter of obligation on any patron or manager to teach, or cause to be taught, a creed essentially in contradiction to his own. Against such a proposition we have protested on every occasion pending our commission.

* Their number was 1,702 at the date of our First Report, and is at present 1,945, according to the last accounts of the Society.

We cannot but suppose that many Roman Catholics would conscientiously object to becoming actively instrumental in teaching, or causing to be taught, a religious creed which they deem so full of error as that of any of the Protestant reformed Churches ; and it is within our certain knowledge, that many Protestants would feel a corresponding objection. We are persuaded that it would in general be found a vain attempt to require from patrons and from teachers such a sacrifice of conscientious feeling ; and even if the objection should not arise on their part, we conceive that it is a principle which the Government and the Legislature would not and ought not to sanction.

We therefore cannot too strongly express our opinion, that in any new experiment or system there ought not to be any compulsory requisition, imposing upon persons of any persuasion the duty of superintending, administering, regulating, or providing instruction in a religion which they deem erroneous. That the State should insist upon teaching conflicting and repugnant creeds is a course which we do not feel at liberty, under any circumstances, to recommend.

Before concluding this statement of our views we wish explicitly to declare, that in undertaking any further trial we should propose it only as an experiment ; and that we should protest now, as we did in the former instance, against being considered as thereby assuming principles by the aid of which any existing societies which now supply the means of good should be destroyed.

We are by every day's experience more convinced that under the present circumstances of Ireland, a particular plan of schools, though unsuited for one district, may yet be the best fitted for another, and that the same persons who reject any given system at one time, may become afterwards desirous of receiving it.

In the variety of plans and systems actually pursued we see different means and prospects of success. We conceive this to be no longer a matter of speculation, but demonstrated by every day's experience. Any plan for compelling all the varieties of schools to give way to one inflexible form, would in our opinion be a great mistake. We should say so even if that particular form had approved itself to be practically good ; but we think it would be a still greater and more dangerous error to act exclusively on any new principle while its merits should rest only on a theory.

We feel strongly that the unexampled improvement which has taken place within a short period in the education of the peasantry of Ireland ought duly to be appreciated before any of the means by which it has been produced shall be destroyed or endangered. We have stated in our Second Report that there are at present in Ireland no fewer than 11,823 schools—a greater number, perhaps, than is to be found for the same extent of population in any other country ; and though we lament that many of them still supply instruction of a very objectionable nature, we see with the utmost satisfaction the rapid improvement which has been already effected in their character.

To instance, first, with regard to the Scriptures :

About twenty years ago the Scriptures, as we are led to believe, were not read in so many as 600 schools in Ireland, while at present, as we have ascertained, and stated in our Second Report, they have found their way into 6,058 daily schools, independent of 1,945 Sunday schools—in all into above 8,000 schools.

After every possible deduction which can be made on account of schools closed, schools from which pupils have been withdrawn, and schools in which the use of the Scriptures is practically inefficient, there will still remain in our view such a general average of improvement in this respect, as the most sanguine could scarcely have anticipated.

The improvement in other points of inferior moment is not less striking : 1,370 school masters and mistresses of a very superior description have been sent forth by the Kildare-place Society alone, and about 280 more are supplied in each succeeding year. Much more than a million of books of a moral and instructive character, have been issued from their repository to take place of the immoral and seditious publications which were before too common ; and the number of books at the same time supplied by various other societies, independent of the Scriptures, has probably been not much inferior in amount.

It is further very worthy of remark, that of the 6,058 daily schools in which the Scriptures are now read, only 1,879 are connected with any societies whatever, whether those aided by the Government, or those supported by individual contributions. In the remaining 4,179 schools the Scriptures have of late years been
adopted

adopted by the voluntary choice of the conductors and teachers, the latter of whom are generally dependent for their livelihood upon the pleasure of the parents of their pupils—a signal proof that there is no repugnance to scriptural instruction among the people, and not less an illustration of the effects silently produced by the example and competition of better institutions upon the common schools of the country.

This great amelioration in the education of the Irish peasantry is still in progress, and perhaps can now be checked by no means less powerful than such an interference on the part of the State as would be calculated to counteract it.

While, therefore, we are ready to promote the trial of any experiment that may suggest new means of usefulness, or which may perhaps be more fitted for some districts hitherto less accessible than others, we cannot too strongly express our opinion, that any such experiment ought to be considered only as an accompaniment to those means which experience has approved to be useful, and not as leading to the suppression of any tried instrument of good.

Believe us, Dear Sir,

Your very faithful servants,

*J. Leslie Foster,
James Glassford.*

T. Frankland Lewis Esq.
&c. &c. &c.

Board of Education Inquiry, 34, St. James's Place,
13 June 1827.

Sir,

WE understand that a copy of a letter addressed to us on the 1st instant, by Mr. Leslie Foster and Mr. Glassford, has been transmitted to you, with a request that it may be laid before Parliament.

We now beg leave to forward a copy of our answer to that letter, (which we are not sure that you have already received), in order that our reasons for declining to comply with the request contained in it may be considered at the same time with the letter itself.

We have, &c.

(signed)

*T. Frankland Lewis.
W. Grant.
A. R. Blake.*

The Right Honourable
William Sturges Bourne,
&c. &c. &c.

COPY of Letter from T. Frankland Lewis, W. Grant, and A. R. Blake, Esquires,
to John Leslie Foster, Esq.

Dear Sir,

34, St. James's Place, 2d June 1827.

WE beg to acknowledge the receipt of the letter which was addressed to us by yourself and Mr. Glassford, dated the 1st instant, and which was received by us this morning.

We are anxious to recall to your recollection that we have used every endeavour to draw up a Report which might be approved of by all the Commissioners; that numerous drafts were successively submitted to the Board with that view; and that we exerted ourselves to the utmost, to remove every topic from the Report upon which a difference of opinion existed. It was not until we expressly understood from you that no Report could be agreed upon, in which, as it appeared to us, the fundamental principles laid down in our First Report were not in effect departed from, that we decided upon the adoption of that which has received our final assent.

We beg to assure you, that we feel the strongest desire to accede, as far as may be consistent with our duty, to any course you may think it desirable to point out, and we have, with that view, given the most careful consideration to your letter.

With respect to the precedent taken from the proceedings of the Commissioners of Education Inquiry in 1811, to which you refer, we think that there is an essential distinction between that case and the present. It appears upon that occasion, that at the express request of the Board, letters were written by three members who were unavoidably absent, and whose views the other Commissioners were desirous of ascertaining. These letters were inserted in the Appendix, with a view to illustrate the Report which was then preparing.

In the request you have made to us to submit to His Majesty, in the Appendix to our Report, the Letter you have addressed to us, we feel that we cannot concur, because we should be in fact transmitting a separate and conflicting Report, containing a variety of matters from which we entirely dissent, and with respect to which we should now have no proper opportunity of making the grounds of our opinion known.

The Letter contains a great variety of matter, in some measure new to the consideration of the Board. As to parts of it, no specific inquiries have been made since the presentation of our First Report. Other parts appear to us to be practically at variance with the principles laid down in that Report, although such variance is founded on no other authority than alleged "indications of public opinion in various quarters," as to the existence of which we are by no means agreed.

It is, we think, needless for us to enter more at large upon these particulars, as we have said enough to explain the reasons which induce us, in the discharge of our duty, to decline presenting your Letter to His Majesty annexed to our final Report.

We are, dear Sir,

Your very faithful Servants,

(signed) *T. Frankland Lewis,*
W. Grant,
A. R. Blake.

John Leslie Foster, Esq.

EDUCATION (IRELAND) INQUIRY.

CORRESPONDENCE

VIZ.

LETTER to Mr. Secretary Sturges Bourne from Two of the Commissioners, enclosing their Letter to the Chairman;—
and,

LETTER from the Chairman and the other Two Commissioners to Mr. Secretary Sturges Bourne, enclosing their Answer.

*Ordered, by The House of Commons, to be Printed,
19 June 1827.*

1147

REPORT FROM SELECT COMMITTEE ON

the purposes of Education. The amount of the expenditure will appear from the following Account:

R E P O R T

FROM

Select Committee on Education in Ireland

R E P O R T S.

Ordered, by The House of Commons, to be Printed, 19 May 1828.

THE SELECT COMMITTEE to whom the **REPORTS** on the subject of **EDUCATION** in **IRELAND** were referred; and who were empowered to report their Observations and Opinion thereon to The House;—**HAVE** agreed to the following **REPORT**:

IN the execution of the duties entrusted to them, Your Committee have proceeded to consider the Reports on the state of Education in Ireland, with a full sense of the importance of the subject, and of the peculiar difficulties with which it is at the present moment encompassed.

During several centuries, the Legislature has recognized the necessity and expediency of providing means for the Education of the Irish people. So far back as in the 28 Hen. 8. an Act was passed for the general establishment of Parochial Schools. By the 12 Eliz. the Diocesan Schools were founded, affording to the higher classes facilities for Education, analogous to those provided for the poorer orders under the Statute of Henry 8. It is worthy of observation, that even at this early period the progress of Crime is traced by the Legislature to the ignorance of the people, and Education is relied upon as producing moral improvement, and of supporting the institutions of civil policy. Various Statutes have been passed on this important subject, in the reigns of Charles the Second, William the Third, Geo. I., Geo. II. and Geo. III.; and Charters have been granted, and Endowments made, with the same intent. These laws and institutions have varied extremely in their spirit and character, according to the temper of the times and the disposition of the Government and of the Legislature; the latest in their foundation being generally the most comprehensive in their principles.

Inquiries have at different periods been instituted both by Committees of Parliament and by Parliamentary Commissioners, appointed for the purpose of considering the state of Education in Ireland. Of these the most important are the two latest, to which Your Committee will feel it their duty to make frequent reference. The first of these Commissions was issued under the authority of the Act 46 Geo. 3, c. 122, and produced, during the six years ending in 1812, fourteen Reports upon the Schools of Royal and of private foundation, the Charter Schools, Foundling Hospital, and the Parochial and Diocesan Schools. The second Commission was issued in consequence of an Address from the House of Commons to His Majesty, voted in 1824. This last Inquiry was continued till the month of June 1827, and has led to nine Reports on the various Establishments for Education.

Nor has the interference of the State been solely confined to regulation and to inquiry: Parliamentary Grants have been at various times most liberally made for

And he went in to tarry with them. And it came to pass, as he sat at table with them, he took bread, and blessed it and brake, and gave to them. And their eyes were opened and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in the breaking of bread.

LESSON LXXIII.

Jesus Christ appeareth to the Apostles.

AND as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified, and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of

Moses, and in the Prophets, and in the Psalms, concerning me. Then he opened their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Then said Jesus to them again, Peace be unto you: as my father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing. And Thomas answered, and said unto him, my Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

EDUCATION (IRELAND) INQUIRY.

CORRESPONDENCE.

Copy of a LETTER to Mr. Secretary *Sturges Bourne*, from *J. Leslie Foster* and *James Glassford*, Esqrs. two of the Commissioners of Irish Education Inquiry; with a Copy of a Letter addressed by them to the Chairman of the Board:—
Also,

Copy of a LETTER from *T. Frankland Lewis*, (the Chairman) *W. Grant*, and *A. R. Blake*, Esqrs. to Mr. Secretary *Sturges Bourne*, enclosing a Copy of their Answer.

Ordered, by The House of Commons, to be Printed, 19 June 1827.

London, June 5th, 1827.

SIR,

THREE of the Commissioners of Irish Education Inquiry have signed the Ninth and final Report of our Board to His Majesty. Forming, as we do, a minority in that Board, and finding ourselves unable to join in the views taken by our colleagues, we were at once desirous of securing our own motives from misapprehension, and anxious to discharge what we felt to be our bounden duty, of endeavouring to submit to His Majesty our joint opinion upon this most important subject.

As the easiest mode of obtaining our object, we addressed a letter on the 1st instant to our chairman, explaining our sentiments, and requesting that it might be allowed a place in the Appendix to the Report, our colleagues guarding themselves of course to any extent they might deem necessary against being supposed to adopt our views.

We felt the more at liberty to prefer this request, as we observed that the Commissioners of Education Inquiry who had preceded us inserted in their concluding Report the separate opinions respectively entertained on the subject of the education of the Irish peasantry, by three out of the eleven individuals who formed their Board. It appeared to us, therefore, that the opinions of two who agreed out of a Board of five Commissioners were entitled to an equal degree of consideration.

Our application has however not been acceded to by our colleagues, and we therefore now feel it necessary for the attainment of our object to enclose to the Secretary for the Home Department a copy of the letter referred to, with our request, that, in the probable event of the Ninth Report being submitted to the two Houses of Parliament, this letter, with its enclosure, may be presented at the same time, and printed in the same volume.

We beg leave respectfully to direct your attention to the circumstance, that within the present year the Home Department has furnished an exact precedent for this course, on the occasion of the Fourth Report being presented from our Commission. The late Secretary of State judged it right to present to Parliament at the same time with that Report a letter from two of the Commissioners, stating the

the purposes of Education. The amount of the expenditure will appear from the following Account :

	£.	s.	d.
Charter Schools - - - - -	1,105,869	-	-
Foundling Hospital - - - - -	820,005	3	4
Association for discountenancing Vice - - - - -	101,991	18	6
Kildare Place Society - - - - -	170,508	-	-
Lord Lieutenant's Fund - - - - -	40,998	-	-
Maynooth College - - - - -	271,869	18	6
Belfast Institution - - - - -	4,155	-	-
Cork Institution - - - - -	43,710	-	-
Hibernian School - - - - -	240,356	1	6
Marine Society - - - - -	64,262	10	9
Female Orphan School - - - - -	50,414	10	9

Having thus adverted shortly to the legislative proceedings and the Parliamentary Grants for promoting Education in Ireland, it is important to consider the existing state of the Schools now in operation. The number of Scholars receiving Instruction in 1826, was 560,549; leaving in all probability upwards of 150,000 without the means of Education. Of the actual number of Scholars returned, 394,732 are brought up in the common Pay Schools; 46,119 in Schools supported exclusively by the Roman Catholic Priesthood and Laity; 84,295 under various Establishments of Private Charity; and 55,246 (or less than one-tenth of the whole) are instructed in Schools maintained in the whole or in part at the Public expense. It is also worthy of consideration, that whilst in the least exclusive of the latter Establishments (the Association for discountenancing Vice, and the Kildare Place Society) the number of Protestants as compared with Catholics is as 35,354 to 34,616; in the Pay Schools, the proportion of Scholars of the respective Religious Persuasions is as 87,338 to 307,405. It is, however, right to observe, that at the time these Returns were made, many of the Children are stated to have been withdrawn from the Schools; and consequently the numbers are probably below the real strength of Scholars in permanent attendance at other times.

In pursuing their inquiries, Your Committee have avoided as much as possible the consideration of all questions that would add to existing irritation and party violence. Their sole object has been, to consider the principle upon which it is expedient hereafter to grant Public Money in aid of Irish Education. With this view, Your Committee have preferred dealing with the proposition in the abstract, to entering upon any detailed examination of the comparative merits of existing Establishments. After the most anxious deliberation, Your Committee adopted the following Resolutions, founded upon a consideration of the documents referred to them by The House.

Resolved,

THAT it appears to this Committee, That Commissioners were appointed under legislative authority in the year 1806, for the purpose of inquiring into the state and condition of Schools in Ireland.

Resolved,

THAT it appears to this Committee, That a Report was agreed to by these Commissioners in the year 1812, communicating the result of their deliberations, "on the subject of extending and improving the Education of the Poorer Classes of His Majesty's Irish Subjects."

Resolved,

THAT it appears to this Committee, That such General Report, signed by three Prelates, by the Provost of the University of Dublin, and by several other distinguished Ecclesiastical as well as Lay Members of the Established Church, was presented to Parliament.

Resolved,

THAT it appears to this Committee, That in that Report, the Commissioners felt it their duty to express their unanimous opinion, "That no plan of Education, however

“ however wisely and unexceptionably contrived in other respects, can be carried
“ into effectual operation in Ireland, unless it be explicitly avowed, and clearly
“ understood as its leading principle, that no attempt shall be made to in-
“ fluence or disturb the peculiar Religious tenets of any sect or denomination of
“ Christians.”

Resolved,

THAT it appears to this Committee, That a second Commission issued in 1824, by Command of His present Majesty, in consequence of an Address from the House of Commons, for the purpose of inquiring into the State of Education in Ireland.

Resolved,

THAT it appears to this Committee, That the First Report of the Commissioners so appointed, has been presented to Parliament by His Majesty's command.

Resolved,

THAT it appears to this Committee, That in such Report, it is stated as the opinion of all the Commissioners, “ That in a country where mutual divisions
“ exist between different classes of the people, Schools should be established for
“ the purpose of giving to children of all Religious persuasions such useful
“ instructions as they may severally be capable and desirous of receiving, without
“ having any ground to apprehend any interference with their respective Religious
“ Principles.” And the Commissioners further express “ their entire concurrence
“ in the Principles laid down in the 14th Report,” already adverted to.

Resolved,

THAT it appears to this Committee, That the Schools recommended to be founded under the 14th Report of the Commissioners of Education, were intended for the purpose of affording a *common* Education for Protestant and Roman Catholic.

Resolved,

THAT it appears to this Committee, That the opinion of the second Commission of Inquiry has also been given “ in favour of the expediency of devising
“ a system of mutual Education, from which suspicion should, if possible, be
“ banished, and the causes of distrust and jealousy should be effectually removed,
“ and under which the children may imbibe similar ideas and form congenial habits,
“ tending to diminish, not to increase, that distinctness of feeling now but too
“ prevalent.”

Resolved,

THAT this Committee, with reference to the opinions above recorded, consider that no system of Education can be expedient, which may be calculated “ to
“ influence or disturb the peculiar religious tenets of any sect or denomination of
“ Christians.”

Resolved,

THAT it is the opinion of this Committee, That it is of the utmost importance to bring together children of the different religious persuasions in Ireland, for the purpose of instructing them in the general subjects of moral and literary knowledge, and providing facilities for their religious instruction *separately*, when differences of creed render it impracticable for them to receive religious instruction together.

Resolved,

THAT it appears to this Committee, That it is recommended in the 14th Report, that Commissioners should be appointed, empowered to receive and dispose of Parliamentary Grants, and to have a general control over the whole of the proposed Establishments for the instruction of the poorer classes in Ireland.

THAT it is also recommended in the First Report of the Second Board of Commissioners, that there should be formed a distinct Board of persons responsible for the execution of the duties committed to their charge in the foundation and management of Schools of general instruction.

Resolved,

THAT it is the opinion of this Committee, That considering the very large sums of Public Money annually voted for the encouragement of Education in Ireland, as well as the extreme discretion required in adopting a new system of united Education without permitting any interference in the peculiar religious tenets of scholars, that it is indispensably necessary to establish a fixed authority, acting under the control of the Government and of the Legislature, bound by strict and impartial rules, and subject to full responsibility, for the foundation, control and management of such Public Schools of general instruction as are supported on the whole or in part at the Public expense.

Resolved,

THAT it is the opinion of this Committee, That the selection of Teachers in the Schools of general education should be made without religious distinction; but that the qualifications of such Teachers should be proved by instruction or examination in a Model School established under the direction of the fixed authority appointed by the Government; every such Teacher being first required to produce a certificate of moral conduct and character from a clergyman of the communion to which he belongs.

Resolved,

THAT it is the opinion of this Committee, That for the purpose of carrying into effect the combined Literary and the separate Religious education of the scholars, the course of study for four fixed days of the week should be exclusively moral and literary; and that of the two remaining days, the one be appropriated solely to the separate religious instruction of the Protestant children, the other for the separate religious instruction of the Roman Catholic children. In each case no literary instruction to be given, or interference allowed on the part of the Teacher, but the whole of this separate religious instruction to be placed under the exclusive superintendence of the Clergy of the respective communions.

Resolved,

THAT it is the opinion of this Committee, That Copies of the New Testament, and of such other Religious Books as may be printed in the manner hereinafter mentioned, should be provided for the use of the children, to be read in school at such times of separate instruction only, and under the direction of the attending Clergyman; the Established Version for the use of the Protestant scholars, and the Version published with the approval of the Roman Catholic Bishops, for the children of that communion.

Resolved,

THAT it is the opinion of this Committee, That it be the invariable rule in such Schools of general instruction, that the scholars shall attend on Sunday at their respective places of worship, unless prevented by some sufficient excuse.

THAT Certificates be required from every Child, of attendance both at divine worship, and at the times appointed for separate religious instruction; and that the fact of such attendance be entered regularly in the School register.

Resolved,

THAT it is the opinion of this Committee, That Parliamentary aid for the establishment and support of Schools in Ireland should be for the future restricted to the following Objects:

1. Granting aid to Parishes, Local Subscribers or Charitable Societies, for the erection of School Houses, such aid not to exceed two thirds of the sum required, and the School House and site to be conveyed to the Commissioners; the Managers of such School entering into an engagement to conduct their establishment according to the rules prescribed.

2. Gratuities to Teachers of Schools conducted on the principles laid down by the Commissioners, not exceeding £. 5; £. 10 at the least being provided in addition, locally, as a permanent salary for such Teacher.

3. The publication of Books for the *literary* instruction of children, to be furnished, to Schools adopting the rules of the Commissioners, at *half price*.

4. School

4. School Requisites and Stationery, and Books for the *separate religious* instruction of children, to be furnished at *prime cost*.
5. The establishment of a Model School, for the education of Teachers.
6. A system of Inspection, either by the Commissioners or by persons appointed by them.
7. All Public aid to be dependent on Private contributions, and an adherence to the rules of the Commissioners.

Resolved,

THAT it is the opinion of this Committee, That the following Objects should be provided for by local contribution, upon which all aid from Parliamentary funds is to be made strictly dependent :

1. A Grant to the Commissioners of a Site for School House, either of one acre of land, or of land to the value of 40s. This to be required only when aid for building is applied for.
2. Annual Repairs of School House and School Furniture.
3. Local Contributions, for building Schools, of one third of the expense.
4. Books for general instruction, Stationery, School requisites, at half price.
5. Books for the separate religious education of the Scholars, at prime cost.
6. Permanent Salary for Master, not less than £. 10.

Resolved,

THAT it is the opinion of this Committee, That it be competent to the Commissioners to entertain any applications for the Grant of aid to Schools, coming either from individuals, Charitable Committees, or Associations, or Select Vestries of Parishes assembled under provisions analogous to those of the Tithe Composition Act.

THAT where a School has been built at their desire, Vestries so assembled should have a power of assessing their respective Parishes, for raising that portion of School expenditure which is required to be provided locally.

Resolved,

1. THAT it is the opinion of this Committee, That a Board of Education should be appointed by the Government, receiving Salaries and holding their Offices during pleasure ; all persons being eligible, without reference to Religious distinctions.

2. The Commissioners to receive all applications for Public aid, in the establishment or maintenance of the Schools of general Instruction.

3. To decide on the Appropriation of all Grants made by Parliament for the purposes of Education in Ireland, according to the principles laid down in these Resolutions ; to keep record, and make an annual report, of all their proceedings, to the Government and Legislature.

4. To superintend the Model Schools for the instruction of Teachers for the Schools of general Instruction ; such Teachers to be supported, during their instruction, at the Public expense, when recommended by Select Vestries, or by Persons or Societies permanently endowing or having endowed Schools.

5. To edit and print all Books for the general literary instruction of Scholars ; and to supply such Books, to Schools adopting the proposed Regulations, at half-price.

6. To print all Books, for the separate Religious instruction of Scholars, which are approved of by the Commissioners ; and to supply such Books, Stationery, Slates and school requisites, at prime cost. The Books for the separate Religious instruction of the Children, to be recommended by the Episcopal Authorities of the Church, and by the Roman Catholic Bishops, in Ireland.

7. To grant Certificates of qualification to Teachers having been duly instructed, or having passed an examination, in the Model Schools.

8. To hear and determine any complaint against Teachers in the Schools of general Instruction, for violation of the rule laid down by Parliament; with power to fine, suspend, or remove Teachers so transgressing.

9. To receive Returns, duly certified, of the attendance of Children at School, and of their attendance at Divine Worship, and at the times appropriated to separate Religious instruction; and also of all Sums received and disbursed on account of such Schools.

10. To receive Conveyances of the Sites of all School houses built at the Public expense and receiving aid from the Commissioners.

11. To receive a Return of all Books used in Schools supported in the whole or in part at the Public expense, and to have a power of rejecting any disapproved of by such Commissioners.

Resolved,

THAT it is the opinion of this Committee, That as a rule, the Children received in the Schools of general Instruction be required to pay such small sums for their Education as may be directed; but that free Scholars, being either orphans or the children of parents unable to afford payment, be received on the recommendation of the Parochial Clergy and of the Dissenting Ministers, and of persons subscribing to the Schools, or having granted land for a site; the power of recommendation being in proportion to the amount of money subscribed.

SUCH is the Plan of Education which Your Committee recommend to the most serious consideration of The House: It is founded on the principles laid down in 1812 and 1824 by the Commissioners of Inquiry, but it carries these principles into effect more strictly than has as yet been suggested or attempted. Your Committee cannot avoid expressing the most earnest hope, that, if adopted by The House, their recommendation will satisfy moderate and rational men of all opinions. It has been the object of Your Committee to discover a mode in which the combined Education of Protestant and Catholic may be carried on, resting upon Religious instruction, but free from the suspicion of Proselytism. Your Committee have endeavoured to avoid any violation of the liberty of conscience, or any demands or sacrifices inconsistent with the religious faith of any denomination of Christians. They propose leaving to the Clergy of each persuasion the duty and the privilege of giving religious instruction to those who are committed to their care. This plan cannot be objected to as disconnecting Religion from Morality and Learning; on the contrary, it binds them together indissolubly, and appears to unite them in a manner suited to the principles of sound policy, good faith, and Christian charity.

19 May 1828.

REPORT

FROM

Select Committee on Education in Ireland

REPORTS.

*Ordered, by The House of Commons, to be Printed,
19 May 1828.*

EDUCATION, IRELAND.

FIRST REPORT of the COMMISSIONERS appointed by the LORD
LIEUTENANT to administer the FUNDS granted by Parliament for
the EDUCATION of the POOR of *Ireland*.

TO HIS EXCELLENCY THE LORD LIEUTENANT-GENERAL AND GENERAL
GOVERNOR OF IRELAND.

WE, the undersigned Commissioners appointed to administer the Funds granted by Parliament for the Education of the Poor of Ireland, beg leave to report to Your Excellency as follows :

We commenced receiving applications for aid towards Schools in January 1832, and the total number made to us to the present time amounts to 1,548.

We have granted assistance to 789 Schools which are now in full operation. We made grants to 52 other Schools, which have since ceased to be in connection with us ; in general we deemed it right to discontinue aid to them in consequence of the reports of our inspectors. We have promised aid towards the building of 199 Schools which have not as yet been completed.

We have rejected 216 applications, and have 292 now before us for consideration.

The Schools which we already have in operation are attended by 107,042 children ; and, according to the estimates transmitted to us, those which are to be opened in the houses not yet finished will be attended by a further number of 36,804 ; so that the whole of the Schools existing and in preparation will afford the benefits of education to 143,846 children.

We have the satisfaction to state, that throughout our correspondence with the patrons of schools, we have found them disposed to act with perfect integrity and candour : some instances of deviation from our rules have been reported to us, but on inquiry into the circumstances, we have in general received such explanations as have been satisfactory to us.

An important part of the duty entrusted to us is the preparation of books for the use of the Schools and School Libraries. We have hitherto directed our attention chiefly to the compilation of books for Schools only ; we have prepared and published four numbers of a series of reading books, to which we propose to add a fifth ; the lessons of which these books consist have been so written or selected as that, while they are used as reading exercises, they convey elements of knowledge to the children in regular order. We have also published treatises on arithmetic and book-keeping and a translation of Clairant's Geometry. Some books having been hastily prepared to meet the urgent necessities of the Schools, will require a further revision, but we are enabled to add, that the whole have already met with very general approbation, and we propose so to arrange the prices and mode of sale as to bring them as much as possible into general use.

Besides these works on the ordinary subjects of education, we have compiled and printed two numbers of a series of lessons from the Holy Scriptures, one from the Old, the other from the New Testament, and we propose to go on adding to them until we complete a copious abstract of the narrative parts of the Sacred Volume, interspersed with suitable passages from the poetical and didactic parts of it. We proceed on the undertaking with perfect unanimity, and anticipate, from the general circulation of the work, the best results.

It having been imputed to us that we intended to substitute these extracts from the Scriptures for the Sacred Volume itself, we deemed it necessary to guard against such misrepresentation by annexing to the first number of them the following Preface :

“ These selections are offered, not as a substitute for the Sacred Volume itself, but as an introduction to it, in the hope of their leading to a more general and more profitable perusal of the Word of God. The passages introduced have been chosen, not as being of more importance than the rest of Scripture, but merely as appearing to be most level to the understandings of children and youth at school, and also best fitted to be read under the direction of teachers not necessarily qualified, and certainly not recognized, as teachers of religion ; no passage has either been introduced or omitted under the influence of any particular view of Christianity, doctrinal or practical.”

It has been further imputed to us, that we denied to children the benefits of religious instruction, and kept the Word of God from them ; to guard also against this extraordinary misrepresentation, we have introduced the following notes into our regulations :

Vide Appendix, 2.

No. 1. “ The ordinary school business, during which all the children, of whatever denomination they be, are required to attend, and which is expected to embrace a competent number of hours in each day, is to consist exclusively of instruction in those branches of knowledge which belong to literary and moral education. Such extracts from the Scriptures as are prepared under the sanction of the Board may be used, and are earnestly recommended by the Board to be used, during those hours allotted to this ordinary school business.

No. 2. “ One day in each week (independently of Sunday) is to be set apart for religious instruction of the children, on which day such pastors or other persons as are approved of by the parents or guardians of the children, shall have access to them for that purpose, whether those pastors have signed the original application or not.

No. 3. “ The managers of schools are also expected, should the parents of any of the children desire it, to afford convenient opportunity and facility for the same purpose, either before or after the ordinary school business (as the managers may determine) on the other days of the week.

No. 4. “ Any arrangement of this description that may be made, is to be publicly notified in the schools, in order that those children, and those only, may be present at the religious instruction, whose parents or guardians approve of their being so.

No. 5. “ The reading of the Scriptures, either in the authorised or Douay version, is regarded as a religious exercise, and as such, to be confined to those hours which are set apart for religious instruction. The same regulation is also to be observed respecting prayer.

No. 6. “ A register is to be kept in each school, recording the daily attendance of the children, and the average attendance in each week and each quarter, according to a form to be furnished by the Board.”

We have thus shown to all who choose to read our rules, with the view of understanding, not perverting them, that, while we desire to bring Christian children of all denominations together, so that they may receive instruction in common in those points of education which do not clash with any particular religious opinions, we take care that sufficient time be set apart for separate religious instruction, and that the ministers of God's Word, of all Christian creeds, and those approved of by them, shall have the fullest opportunity of reading and expounding it, and of seeing that the children of their respective denominations do read and understand it, not only weekly, but daily, if they think proper.

The success which has attended our labours, as appears by the progress we have made, abundantly proves that the system of education committed to our charge has been gratefully received and approved by the public in general ; we trust it will continue to spread and prosper.

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It shall be, as it ever has been, our constant object so to administer it as to make it acceptable and beneficial to the whole of His Majesty's subjects; to train up and unite through it the youth of the country together, whatever their religious differences may be, in feelings and habits of attachment and friendship towards each other, and thus to render it the means of promoting charity and goodwill amongst all classes of the people.

We annex a statement of our Receipts and Expenditure to the 31st December 1833, and of our present liabilities, to which we beg to refer.

(signed)

LEINSTER.
R^d. DUBLIN.
D. MURRAY.
FRANC SADLEIR.
JAMES CARLISLE.
A. R. BLAKE.
ROBERT HOLMES.

APPENDIX, No. 1.

ABSTRACT of the RECEIPTS and EXPENDITURE, with the LIABILITIES of the COMMISSIONERS of EDUCATION, to 31st December 1833.

RECEIPTS:	£.	s.	d.	PAYMENTS:	£.	s.	d.
Treasury Issues - -	29,328	13	11	To 31st Dec. 1833 - -	28,842	1	8
Books sold - - -	1,187	4	11	GRANTS not yet paid, but for which Commissioners are liable:—			
Lodgment by Messrs.				For building } 12,664 2 4			
Coutts' and Co. on ac- }	100	-	-	schools - }			
count of a Lady - - }				Fitting up } 3,110 11 8			
				ditto }			
Balance - - -	19,187	16	10	Salaries, do. 4,954 - -	20,961	14	-
				Requisites, } 233 - -			
				ditto - }			
	£.49,803	15	8		£.49,803	15	8

APPENDIX, No. 2.

REGULATIONS and DIRECTIONS to be attended to in making Application to the Commissioners of National Education, for Aid towards the building of School-houses, or for the support of Schools.

I. On Building School-houses.

1. WHEN aid is sought from the Commissioners for building a school-house, the site of the intended building is to be described, the tenure by which it is held stated, and a plan of the house, with estimates by one or more respectable tradesmen furnished, one-third at least of the expense to be locally contributed.

2. The school-house, when finished, is to be vested in trustees, to be chosen by the applicants themselves, and their names reported to the Commissioners for their approbation; these trustees to hold the school-house for the purpose of National Education, according to the regulations set forth in this paper.

3. No alteration is to be made in the trusteeship without the concurrence of the Commissioners. If any of the trustees die or resign, new trustees shall be elected to supply their place, subject to the approval of the Board.

4. Although the Commissioners do not absolutely refuse aid in all cases towards the erection of school-houses on ground connected with the place of worship, yet they much prefer their being erected on ground which is not so connected, when it can be obtained; they therefore expect, that before church, chapel or meeting-house ground be adopted as the site of a school-house, inquiry be made whether another convenient site may be obtained, and the result of the inquiry stated to them.

5. The Board do not contribute to the ornamenting of school-houses, but merely to the accommodation of the children in plain substantial buildings: if buildings of a more ornamented and expensive kind be preferred, the whole of the extra expenses must be provided by the applicants.

6. The Board do not contribute towards the erecting of apartments for teachers.

II. On

II. *On Assistance given towards conducting Schools.*

It is required that a portion of the different expenses requisite for conducting schools, such as providing school furniture, repairing school-houses, and paying the teachers' salaries, be locally raised. The Board will determine in each case the proportion to be contributed from the public funds towards these and similar expenses, according to the circumstances of each. All schools connected with the Board have permission to purchase the books issued by the Board, and other school requisites, such as paper, slates, quills, &c. at half cost price.

III. *On the Regulation of the Schools as to Tuition, Attendance, &c.*

1. THE ordinary school business, during which all the children, of whatever denomination they be, are required to attend, and which is intended to embrace a competent number of hours in each day, is to consist exclusively of instruction in those branches which belong to literary and moral education. Such extracts from Scripture as are prepared under the sanction of the Board may be used, and are earnestly recommended by the Board to be used, during those hours allotted for this ordinary school business.

2. One day at least in each week (independently of the Sunday) is to be set apart for the religious instruction of the children, on which day such pastors or other persons as are approved of by the parents or guardians of the children, shall have access to them for that purpose, whether those pastors have signed the original application or not.

3. The managers of schools are also expected, should the parents of any of the children desire it, to afford convenient opportunity and facility for the same purpose, either before or after the ordinary school business (as the managers may determine) on other days in the week.

4. Any arrangement of this description that may be made, is to be publicly notified in the schools, in order that those children, and those only, may be present at the religious instruction whose parents and guardians approve of their being so.

5. The reading of the Scriptures, either in the authorized or Douay version, is regarded as a religious exercise, and as such is to be confined to those times which are set apart for religious instruction. The same regulation is also to be observed respecting prayer.

6. A register is to be kept in each school, recording the daily attendance of the scholars, and the average attendance of each week and each quarter, according to a form to be furnished by the Board.

IV. *On the Books to be used in the Schools.*

1. THE titles of all books which the conductors of the schools intend to use in the ordinary school business are to be reported to the Board, and no other books to be used than those which have been reported and sanctioned by the Board.

2. No books are to be understood as prohibited by the Board, except such as appear to them to contain matter objectionable in itself or objectionable as peculiarly belonging to some particular religious denomination: but the price of those books only shall be reduced which are issued from the depository of the Board.

3. The Board will furnish gratuitously to each school, from and after the 1st of April next, a first stock of school books, which are to be kept as a school stock, and used when required in teaching the pupils, but which are on no account to be taken out of the school-room. The inspector will require to see these at every inspection. Children, whose parents wish them to bring their books home with them, will be supplied at the reduced price at which they are furnished by the Board. All supplies of books, additional to those furnished by the Board, are to be purchased from the depository at half cost price.

4. If any other books than the Holy Scriptures or the standard books of any Church, to which any of the children belong, are to be employed in communicating religious instruction, the pastor or religious teacher who proposes to employ such book, is expected to communicate his intention to any individual member of the Board, and consult with him as to its suitableness.

V. *On the choice, &c. of Teachers.*

1. LOCAL patrons and committees of schools are expected to select suitable teachers, and to superintend them. But the Commissioners will require to be satisfied of the fitness of the teachers, both in regard to moral character and to literary qualifications, by testimonials, and also, if they see fit, by training in a model school and examination.

2. Should the Commissioners judge any teachers employed in a school receiving occasional aid from them, not to possess suitable qualifications for his office, or to be otherwise objectionable, they will feel themselves at liberty to withhold the portion of the salary contributed by them until a fit person shall be appointed. If such a teacher be found employed in a school-house erected partly by the public funds entrusted to them, and vested in trustees as above directed, they will require that the teacher be dismissed and another provided.

3. Salaries

3. Salaries granted by the Board are granted to the teachers individually; and therefore if any teacher be dismissed or die, or any new teacher be introduced into the school, it is expected that such change be communicated immediately to the Board, and their sanction obtained for the new teachers.

VI. *Miscellaneous.*

1. It is the earnest wish of His Majesty's Government and of the Commissioners that the clergy and laity of the different religious denominations in the country co-operate with one another, in conducting the schools connected with the Board. Nevertheless the Government and Commissioners choose rather to leave this expression of their desire to the good feeling of applicants themselves, than to make it the subject of any expressed stipulations; persuaded that when practicable, this recommendation will be attended to.

2. It is expected that when any school is received by the Board into connection with it, the inscription "National School" shall be put up conspicuously on the school-house; and that in building school-houses partly by funds entrusted to the Commissioners, a stone shall be built into the wall having that inscription cut in it.

3. The Commissioners understand that they are not in ordinary cases to exercise control over school-houses on Sundays, or beyond the hours of instruction on other days, that control being left to the local conductors of the schools; but they expect that no use shall be made of the school-rooms, tending to contention, such as the holding of political meetings in them; and that they shall not be converted into places of public worship. Such use made of school-houses built by aid from the Commissioners, will be held to be a violation of the principles of the National Education System; such a use made of a school-house received after its establishment into connection with the Board, they will regard as a sufficient reason for withholding further aid and dissolving the connection.

4. The Commissioners will require that the principles of the following lesson be strictly inculcated in all schools admitted into connection with them, and that a printed copy of the lesson itself, to be furnished by them, shall be hung up in each school.

Christians should endeavour, as the Apostle Paul commands them, to "live peaceably with all men," (Rom. cap. 12, v. 18.) even with those of different religious persuasions.

Our Saviour, Christ, commanded his disciples "to love one another." He taught them to love even their enemies, to bless those that cursed them, and to pray for those that persecuted them. He himself prayed for his murderers.

Many men hold erroneous doctrines: we ought not to hate or persecute them. We ought to seek the truth, and to hold fast what we are convinced is the truth; but not to treat harshly those who are in error. Jesus Christ did not intend his religion to be forced on men by violent means. He would not allow his disciples to fight for him.

If any persons treat us unkindly, we must not do the same to them; Christ and all his Apostles have taught us not to return evil for evil. If we would obey Christ, we must do to others, not as they do to us, but as we should wish them to do to us.

Quarrelling with our neighbours and abusing them is not the way to convince them that we are in the right and they in the wrong. It is more likely to convince them that we have not a Christian spirit.

We ought to show ourselves followers of Christ, who, "when he was reviled, reviled not again," (1 Pet. cap. 2, v. 23.) by behaving gently and kindly to every one.

5. It is expected that clergymen of all denominations even although they may not have signed the application to the Board, shall have free admission to the school, not to take part in the ordinary business, or to interrupt it, but as visitors, to observe how the school is conducted.

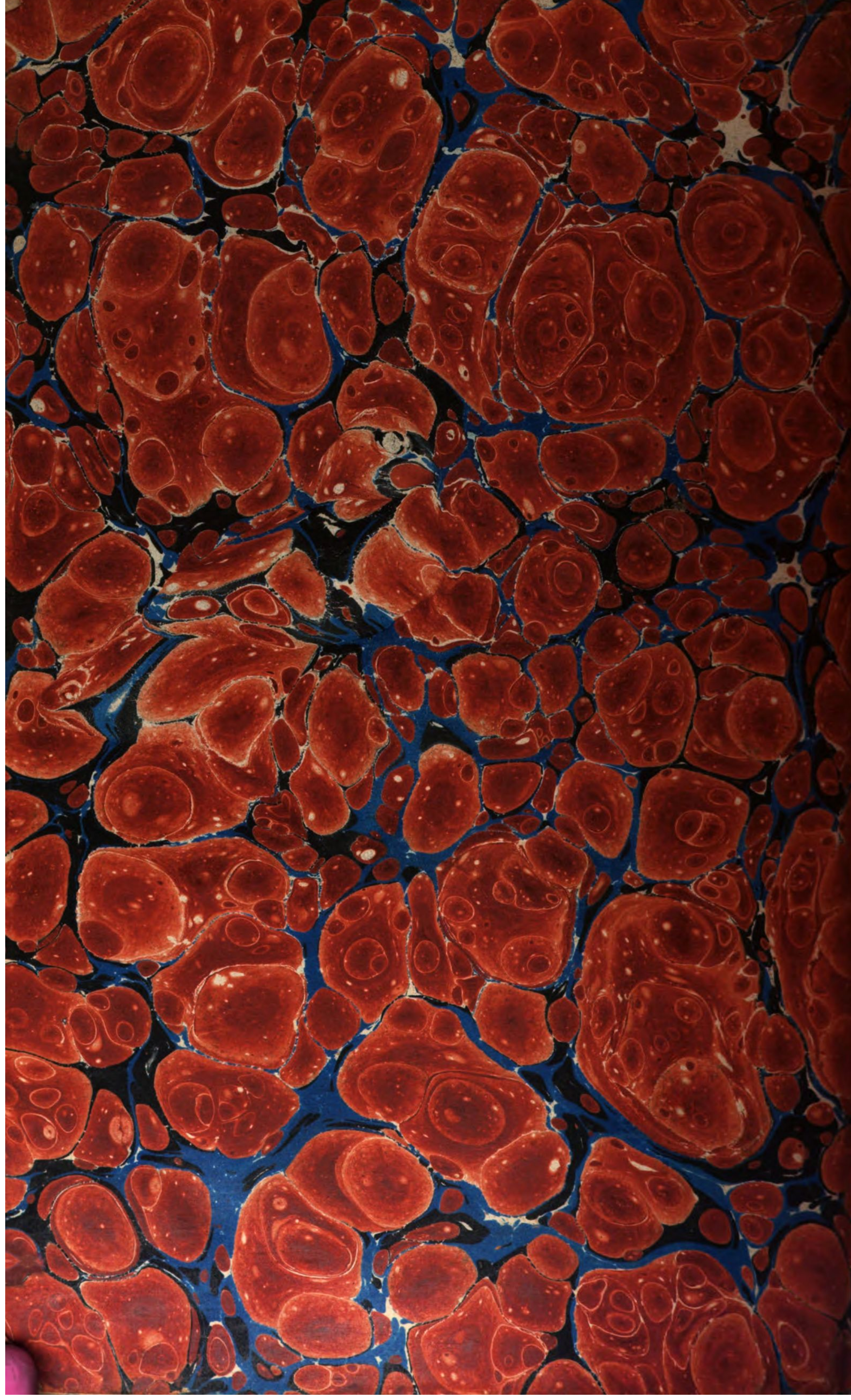
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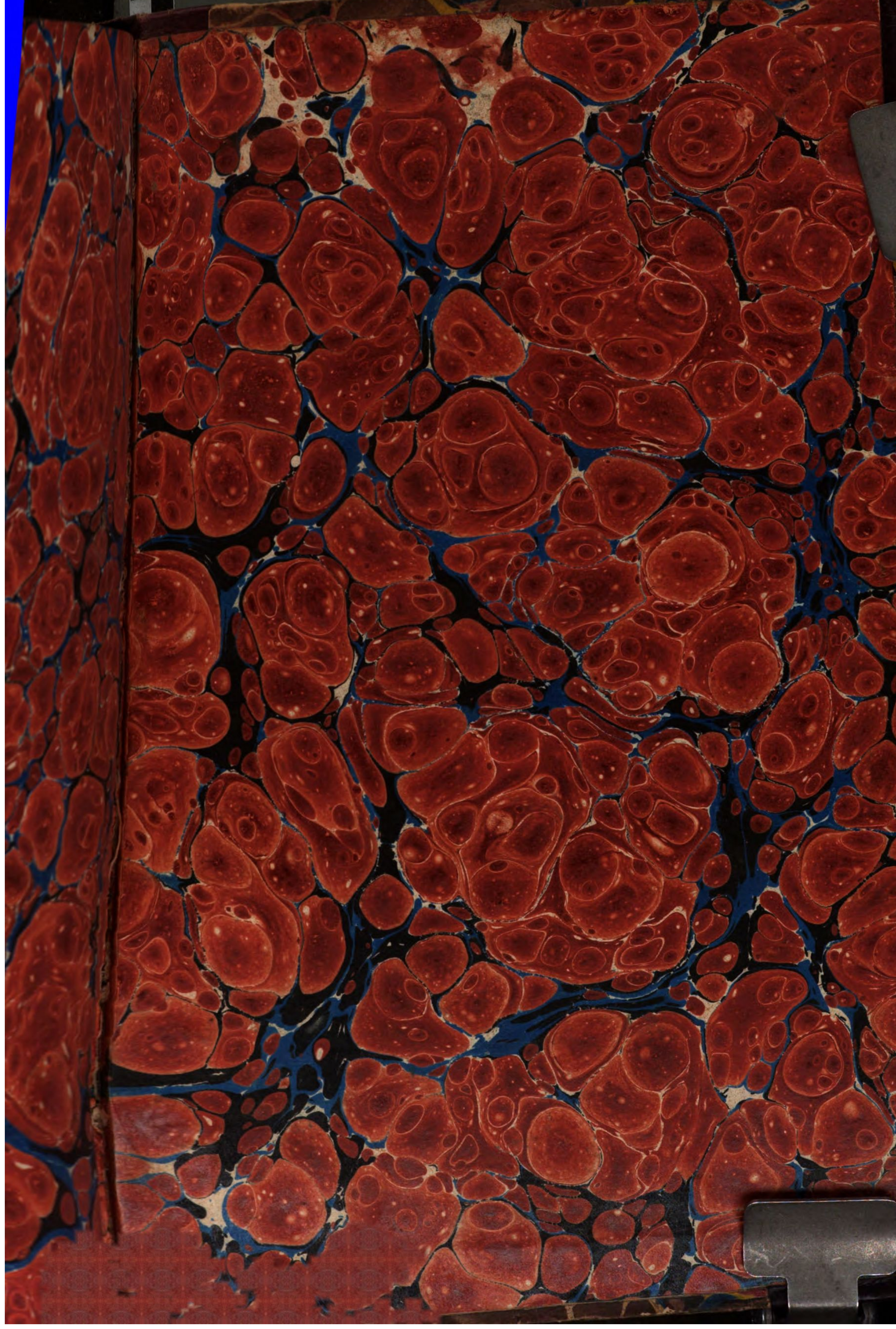
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